THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

FOUGEROUX DE BONDAROY (AUGUSTUS DENNIS), a learned Frenchman, and member of the academy of sciences, was born at Paris Oct. 10, 1732. He was the nephew of the celebrated Duhamel, and acquired a similar taste for those studies that end in objects of real utility. He travelled over Anjou and Brittany to investigate the nature of the slate-quarries, and then went to Naples to make observations on the alum mines and other natural productions. On his return he had the misfortune to lose his tutor and uncle Duhamel, to whose estate he succeeded, and on which he carried on very extensive agricultural improvements and experiments, and acquired by his amiable private character the esteem of every one who knew him. He died Dec. 28, 1789, leaving the following valuable publications: 1. "Memoires sur la formation des Os," 1760, 8vo, in which, with some discoveries of his own, he ably defends his uncle's theory on that part of physiology. 2. "L'art de l'Ardoisier," 1762. 2. "L'art de travailler les cuirs dorés." 4. "L'art de Tonnelier," 1752. 5. "L'art de Coutelier." All these form part of the Memoirs of the Academy of Sciences. 6. "Recherches sur les ruines d'Herculaneum, et sur les lumieres qui peuvent en resulter; avec un traité sur la fabrication des mosaiques," 1769, 8vo. 7. "Observations faites sur les cotes de Normandie," 1773, 4to. He was the author also of a great number of miscellaneous papers in the Memoirs of the Academy.[1]

[1] Eloges des Academiciens, vol. V.—Dict. Hist.

FOUILLOU (JAMES), a celebrated licentiate of the Sorbonne, was born in 1670 at Rochelle, where he studied ethics in the Jesuits' college. He went afterwards to Paris, and continued his studies in the community of M. Gillot, at the college of St. Barbe, including the time of his being licentiate, and was immediately nominated theologal of Rochelle; this office, however, he declined, nor had he ever any benefice, but the commendatory priory of St. Martin de Prunieres, in the diocese of Mende. M. Fouillou having engaged in the affair of the "Case of Conscience," was obliged to conceal himself in 1703, and to retire into Holland about 1705; but the air of that country not agreeing with him, he was seized with an asthma, which proved incurable. He returned to Paris about 1720, and died there September 21, 1736, aged sixty-six, leaving several theological works, all anonymous, and all discovering great opposition to the bull *Unigenitus.* The principal are, 1. "Considerations sur la Censure (of the Cas de Conscience) de M. l'Eveque d'Apt." 2. "Defense des Theologiens contre M. de Chartres," 12mo. 3. "Traité sur le Silence respectueux," 3 vols. 12mo. 4. "La Chimere du Jansénisme, et le Renversement de la Doctrine de St. Augustin, par l'Ordonnance de Luçon, et de la Rochelle," 12mo. 5. "Traité de l'Equilibre," a small piece containing observations on the 101 propositions censured by the bull *Unigenitus.* Fouillou had also a great share in the first edition of "L'Action de Dieu sur les Creatures," 4to, or 6 vols. 12mo; "Gemissemens sur Port-Roïal," 12mo; "Grands Hexaples," 1721, 7 vols. 4to, and "l'Histoire du Cas de Conscience," 1705, 8 vols. 12mo.[1]

FOULIS (ROBERT and ANDREW), two learned printers of Scotland, were, it is supposed, natives of Glasgow, and passed their early days in obscurity. Ingenuity and perseverance, however, enabled them to establish a press from which have issued some of the finest specimens of correct and elegant printing which the eighteenth century has produced. Even Bodoni of Parma, or Barbou of Paris, have not gone beyond some of the productions from the press of Robert and Andrew Foulis. It would be highly agreeable to trace the progress of these ingenious men, but their history has been neglected by their coun-

[1] Moreri.—L'Avocat's Dict. Hist.

trymen, and at this distance little can be recovered. Robert Foulis began printing about 1740, and one of his first essays was a good edition of Demetrius Phalereus, in 4to. In 1744 he brought out his celebrated immaculate edition of Horace, 12mo, and soon afterwards was in partnership with his brother Andrew. Of this edition of Horace, the sheets, as they were printed, were hung up in the college of Glasgow, and a reward was offered to those who should discover an inaccuracy. It has been several times reprinted at Glasgow, but not probably with the same fidelity. The two brothers then proceeded in producing, for thirty years, a series of correct and well printed books, particularly classics, which, either in Greek or Latin, are as remarkable for their beauty and exactness as any in the Aldine series. Among those classics we may enumerate 1. "Homer," 4 vols. fol. Gr. 2. "Herodotus," 9 vols. 12mo. 3. "Thucydides," 8 vols. 12mo. 4. "Xenophon," 8 vols. 12mo. 5. "Epictetus," 12mo. 6. "Longinus," 12mo. 7. "Ciceronis Opera," 20 vols. 12mo. 8. "Horace," 12mo and 4to. 9. "Virgil," 12mo. 10. "Tibullus and Propertius," 12mo. 11. "Cornelius Nepos," 3 vols. 12mo. 12. "Tacitus," 4 vols. 12mo. 13. "Juvenal and Persius," 12mo. 14. "Lucretius," 12mo. To these may be added a beautiful edition of the Greek Testament, small 4to; Gray's Poems; Pope's Works; Hales of Eton, &c. &c. &c.

It is a melancholy reflection that the taste of these worthy men for the fine arts at last brought about their ruin; for having engaged in the establishment of an academy for the instruction of youth in painting and sculpture in Scotland, the enormous expence of sending pupils to Italy, to study and copy the ancients, gradually brought on their decline in the printing business; and they found the city of Glasgow no fit soil to transplant the imitative arts into, although the literary genius of Greece and Rome had already produced them ample fortunes. Unsuccessful as they were, however, in this project, it ought not to be forgot that Robert Foulis, with whom it originated, was the first who endeavoured to establish a school of the liberal arts in Great Britain. Andrew Foulis died in 1774; and Robert in 1776 exhibited and sold at Christie's in Pall Mall, the remainder of his paintings. The catalogue forms 3 vols.; and the result of the sale was, that after all the concomitant expences were defrayed, the balance in

his favour amounted only to the sum of fifteen shillings. He died the same year, on his return to Scotland.[1]

FOULON or FOULLON (JOHN ERARD), a German divine and historian, was born at Liege, of an ancient and distinguished family, in 1609; and in 1625 he entered the order of the Jesuits. His tutors, observing that his qualifications were peculiarly adapted to the duties of a preacher, took care to instruct him in the requisites for undertaking the office, and he became celebrated for his public services for more than thirty years, as well as for his extensive knowledge, which embraced every branch of science. He was successively appointed rector of the colleges at Huy and Tournay, and died of a pestilential disorder in the latter city, in 1668. He is known as an author by many theological pieces, particularly "Commentarii Historici et Morales ad libros I. et II. Machabæorum, additis liberioribus Excursibus," in 2 vols. folio; and by his "Historia Leodiensis, per Episcoporum et Principum Seriem digesta ab origine populi usque ad Ferdinandi Bavari tempora," &c. in 3 vols. fol. This work, though not very ably executed, is said to throw much light on the history of the Low Countries.[2]

FOULON (WILLIAM), a Dutch Latin poet, styled by himself, in allusion to his real name, Gulielmus Gnaphæus, was born in 1483, at the Hague, and became master of a school in that place. He wrote several comedies in Latin, which sometimes have been sought by foreign collectors, rather as rare than for their intrinsic merit; yet the "Acolastus" is common and cheap in this country. We know of three of these comedies: 1. "Martyrium Johannis Pistorii," Leyden. 2. "Hypocrisis," a tragi-comedy, 1554. 3. "Acolastus, de filio prodigo," a comedy: all in 8vo. He died at Horden in Friezeland, where he had arrived to the rank of a burgomaster, in 1558. Many critics would say that nothing very lively could be expected in the comedies of a Dutch burgomaster. His "Acolastus" was reprinted at Paris, in 1554, with elaborate notes by Gabriel Prateolus; and is said, in the title, to be formed so diligently of sentences from Plautus and Terence, that to interpret it might serve as an extensive comment on both those authors.[3]

[1] Nichols's Bowyer.—Lemoine's Hist. of Printing.
[2] Moreri.—Foppen Bibl. Belg. [3] Ibid.

FOUNTAINE (Sir Andrew), knt. whose ancestors were seated at Narford, in Norfolk, so early as the reign of Henry III. was educated as a commoner of Christ-church, Oxford, under the care of that eminent encourager of literature, Dr. Aldrich. He at the same time studied under Dr. Hickes the Anglo-Saxon language, and its antiquities; of which he published a specimen in Hickes's "Thesaurus," under the title of "Numismata Anglo-Saxonica et Anglo-Danica, breviter illustrata ab Andreâ Fountaine, eq. aur. & ædis Christi Oxon. alumno. Oxon. 1705," in which year Mr. Hearne dedicated to him his edition of Justin the historian. He received the honour of knighthood from king William; and travelled over most parts of Europe, where he made a large and valuable collection of pictures, ancient statues, medals, and inscriptions; and, while in Italy, acquired such a knowledge of *virtù*, that the dealers in antiquities were not able to impose on him. In 1709 his judgment and fancy were exerted in embellishing the "Tale of a Tub" with designs almost equal to the excellent satire they illustrate. At this period he enjoyed the friendship of the most distinguished wits, and of Swift in particular, who repeatedly mentions him in the Journal to Stella in terms of high regard. In December, 1710, when sir Andrew was given over by his physicians, Swift visited him, foretold his recovery, and rejoiced at it; though he humourously says, "I have lost a legacy by his living; for he told me he had left me a picture and some books," &c. Sir Andrew was vice chamberlain to queen Caroline while princess of Wales, and after she was queen. He was also tutor to prince William, for whom he was installed (as proxy) knight of the Bath, and had on that occasion a patent granted him, dated Jan. 14, 1725, for adding supporters to his arms. Elizabeth his sister, married colonel Clent of Knightwick, in Worcestershire. Of his skill and judgment in medals ancient and modern, he made no trifling profit, by furnishing the most considerable cabinets of this kingdom; but if, as Dr. Warton tells us, Annius in the "Dunciad" was meant for him, his traffic was not always of the most honourable kind. In 1727 he was appointed warden of the mint, an office which he held till his death, which happened Sept. 4, 1753. He was buried at Narford, in Norfolk, where he had erected an elegant seat, and formed a fine collection of old china ware, a valuable

library, an excellent collection of pictures, coins, and many curious pieces of antiquity. Sir Andrew lost many miniatures by a fire at White's original chocolate-house, in St. James's-street, where he had hired two rooms for his collections. A portrait of him, by Mr. Hoare of Bath, is in the collection at Wilton house; and two medals of him are engraved in Snelling's "English Medals," 1776. Montfaucon, in the preface to "L'Antiquité Expliquée," calls sir Andrew Fountaine an able antiquary, and says that, during his stay at Paris, that gentleman furnished him with every piece of antiquity that he had collected, which could be of use to his work; several were accordingly engraved and described, as appears by sir Andrew's name on the plates.[1]

FOUQUIERES (James), a Flemish painter of the 17th century, born at Antwerp in 1580, was one of the most learned and celebrated of landscape painters. Some have placed him so near Titian, as to make the difference of their pictures consist, rather in the countries represented, than in the goodness of the pieces. The principles they went upon are the same, and their colouring alike good and regular. He painted for Rubens, of whom he learned the essentials of his art. The elector palatine employed him at Heidelberg, and from thence he went to Paris, where, though he worked a long time, and was well paid, yet he grew poor for want of conduct, and died 1659, in the house of an ordinary painter called Silvain, who lived in the suburbs of St. Jaques.[2]

FOURCROY (Anthony Francis), an eminent French chemist, was born at Paris June 15, 1755, where his father was an apothecary, of the same family with the subject of the succeeding article. In his ninth year he was sent to the college of Harcourt, and at fourteen he completed the studies which were at that time thought necessary. Having an early attachment to music and lively poetry, he attempted to write for the theatre, and had no higher ambition than to become a player, but the bad success of one of his friends who had encouraged this taste, cured him of it, and for two years he directed his attention to commerce. At the end of this time an intimate friend of his father persuaded him to study medicine, and

[1] Nichols's Bowyer.—Bowles's edit. of Pope, vol. V. p. 302.—Swift's Works; see Index.
[2] D'Argenville.—Pilkington, and Strutt.

accordingly he devoted his talents to anatomy, botany, chemistry, and natural history. About two years after, in 1776, he published a translation of Ramazzini, "on the diseases of artisans," which he enriched with notes and illustrations derived from chemical theories which were then quite new. In 1780, he received the degree of M. D. and regent of that faculty, in spite of a very considerable opposition from his brethren, and from this time his chemical opinions and discoveries rendered him universally known and respected. The fertility of his imagination, joined to a style equally easy and elegant, with great precision, attracted the attention of a numerous school. In 1784, on the death of Macquer, he obtained the professorship of chemistry in the Royal Gardens, and the year following he was admitted into the academy of sciences, of the section of anatomy, but was afterwards admitted to that of chemistry, for which he was more eminently qualified. In 1787, he in conjunction with his countrymen De Morveau, Lavoisier, and Berthollet, proposed the new chemical nomenclature, which after some opposition, effected a revolution in chemical studies. (See LAVOISIER.) Although constantly occupied in scientific experiments, and in publishing various works on subjects of medicine, chemistry, and natural history, he fell into the popular delusion about the time of the revolution, and in 1792 was appointed elector of the city of Paris, and afterwards provisional deputy to the national convention, which, however, he did not enter until after the death of the king.

In Sept. 1793, he obtained the adoption of a project for the regulation of weights and measures, was chosen secretary in October, and in December following president of the Jacobins, who denounced him for his silence in the convention. This he answered by pleading his avocations and chemical labours, by which, he who had been born without any fortune, had been able to maintain his father and sisters. In Sept. 1794, he became a member of the committee of public safety, and was again elected to it in Feb. 1795. Besides proposing some improvements in the equipment of the armies, which were then contending with all the powers of Europe, he was particularly engaged in schools and establishments for education, to which new names, as polytechnic, normal, &c. were given, that they might consign to oblivion as much as possible the ancient

institutions of France. The re-election of two thirds of the convention removed him to the council of elders, one of the fantastical modes of government established in 1795, where, in November, he had to refute several charges levelled against him respecting the murder of Lavoisier. He was afterwards nominated professor of chemistry, and a member of the institute; and in May 1797, left the council. During the time he could spare from his public employments, he continued to cultivate his more honourable studies, and had attained the highest rank among the men of science whom the revolutionary tribunals had spared, when he died Dec. 16, 1809. At this period he was a counsellor of state for life, a count of the empire, a commander of the legion of honour, director-general of public instruction, a member of the national institute, professor of chemistry in the medical and polytechnic schools, and in the museum of natural history, and a member of most of the learned societies of Europe.

Fourcroy's works rank among the most considerable which France has produced in chemistry, and must be allowed in a great measure to confirm the high encomiums which his countrymen have bestowed on him, not only as a profound, but a pleasing and elegant writer. He published, 1. "The translation of Ramazzini," before-mentioned. 2. "Leçons elementaires d'histoire naturelle et de chimie," 1782, 2 vols. 8vo, of which there have been many editions, the last in 1794, 5 vols. 8vo. 3. "Memoires et observations pour servir de suite aux elemens de chimie," 1784, 8vo. 4. "Principes de chimie a l'usage de l'ecole veterinaire," 2 vols. 12mo. 5. "L'art de connoitre et d'employer les medicamens dans les maladies qui attaquent le corps humain," 1785, 2 vols. 8vo. 6. "Entomologia Parisiensis" by Geoffroy, an improved edition, 1785, 2 vols. 12mo. 7. "Methode de nomenclature chimique proposer par Morveau, &c." with a new system of chemical characters, 1787, 8vo. 8. "Essai sur le phlogistique, et sur la constitution des acides," from the English of Kirwan, with notes by Morveau, Lavoisier, Bertholet, and Fourcroy, 1788, 8vo. 9. "Analyse chimique de l'eau sulphureuse d'Enghein, pour servir a l'histoire des eaux sulphureuse en general," by Fourcroy & La Porte, 1788, 8vo. 10. "Annales de Chimie," by Fourcroy and all the French chemists, published periodically from 1789 to 1794, 18 vols. 8vo. 11. "La Medicine

eclairée par les sciences physiques," 1791, 1792, 12 vols. 12. "Philosophie chimique," 1792. Fourcroy wrote also in the "Magasin encyclopedique," and the "Journal de l'ecole polytechnique," and drew up several reports for the national convention, which were published in the Moniteur, &c. His last publications were, 13. "Tableaux pour servir de resumè aux leçons de chimie faites a l'ecole de medicine de Paris pendant 1799 et 1800. 14. "Systeme des connoissances chimiques, et de leurs applications aux phenomenes de la nature et de l'art," 1800, 10 vols. 8vo, and 5 vols. 4to. To these extensive labours may be added the chemical articles in the Encyclopædia. Fourcroy left a very valuable library, which was sold by auction at Paris, in 1810, and of which Messrs. Tilliard, the booksellers, published a well-arranged catalogue. Several of his works have been translated into English.[1]

FOURCROY (Charles Rene' de), marechal de camp, grand cross of the order of St. Louis, director of the royal corps of engineers, member of the council at war and of the naval council, and free associate of the academy of sciences, was born at Paris Jan. 19, 1715. He was the son of Charles de Fourcroy, an eminent counsellor at law, and Elizabeth L'Heritier. Destined to the bar as an hereditary profession, his inclination impelled him into the paths of science, and accident led him into the corps of engineers. An officer of that corps was involved in an important law-suit, which he chose M. de Fourcroy to conduct. M. de Fourcroy directed his son to converse with the officer for the purpose of procuring every information necessary to the success of his cause; but the youth, whose thirst of science was already conspicuous, shewed less attention to the particulars of the lawsuit, than desire to be acquainted with what concerned the service of an engineer; and being informed of the preliminary studies requisite to an admission into that body, he was soon enabled to offer himself for examination.

In 1736 he was admitted into the corps, and was employed under marshal d'Asfeld. His activity, zeal, and knowledge above his years, procured him the confidence of his commander; but, remarking an error in a project which the marshal communicated to him, he informed him

[1] Dict. Hist.—Biog. Moderne.—Short Memoir prefixed to the catalogue of his Library.

of it. For this at first he received thanks; but unluckily he was imprudent enough to entrust this little secret of his vanity to his mother, and her maternal tenderness was equally indiscreet. The marshal had not greatness of mind enough to be indulgent, or ability enough not to be afraid of avowing that he was liable to mistake; and it was long evident that he had not forgiven M. de Fourcroy, both from the commissions which he gave him, and his general regulations, which always tended to prevent his promotion. From this treatment M. de Fourcroy learnt at an early period to expect nothing but from his services; and he was destined to prove by his example, that virtue is one of the roads to fortune, and perhaps not the least secure.

Engaged in every campaign of the war of 1740, he was charged, though young, with some important commissions; and his application during the peace procured him employment in the succeeding war. He made three campaigns in Germany, and in 1761 was commander of the engineers on the coast of Brittany, when the English took Belleisle. In 1762 he made a campaign in Portugal, where he was present at the siege of Almeyda. Every day M. de Fourcroy worked fourteen hours in his closet, when the duties of the service did not compel him to quit it. An irresistible propensity to the study of natural philosophy would have led him far, had he not been incessantly called from it to the duties of his station. From these he sometimes stole time for making observations; but, guarding against the illusions of self-love, he communicated most of his researches to men of learning, who have inserted them in their works. The microscopical observations in the "Treatise on the Heart," which does so much honour to Mr. Senac, are almost all by M. de Fourcroy. Many of his remarks and observations make a part of M. Duhamel's "Treatise on Fishing," in which we find the first traces of Spallanzani's experiments on hybridous fish. M. de Fourcroy had seen these experiments in a fish-pond in Germany, and gave an account of them to Mr. Duhamel. To him M. Duhamel was indebted also for some experiments with which he has enriched his "Treatise on Forests." M. de la Lande, too, has acknowledged that he owes him many facts and reflections, of which he has availed himself in his work on Tides. Amongst the essays that M. de Fourcroy published separately, is one in which

he examines how we may judge of the height to which certain birds of passage raise themselves, by knowing that of the point at which they cease to be visible. He published the "Art of Brick-making," which forms a part of the collection of the academy, to which he also sent several essays that were approved and inserted in their works. The margin of his Collection of the Academy relative to the Arts he has filled with notes, as it was his practice when he read it to examine the calculations, and correct them if they were not accurate.

M. de Fourcroy was employed successively in various parts of the kingdom; principally, indeed, at Calais, at Rousillon, and in Corsica. Everywhere he served with diligence, and everywhere he acquired esteem and veneration. Of this conduct he received the reward in the most flattering manner. M. de St. Germain being appointed minister at war, wished to avail himself in his office of the abilities of some superior officer in the corps of engineers. On this he consulted the directors of that corps, then assembled at Versailles. All with an unanimous voice pointed out M. de Fourcroy, as the most capable of fulfilling the intentions of the minister. M. de St. Germain, who was scarcely acquainted with M. de Fourcroy, wrote to him to come to Perpignan, where he resided. When the minister told this gentleman that he had sent for him without knowing him, to fill a post near himself, and that he was recommended by the officers of his corps, his astonishment may easily be conceived. Of the opinion given of him he shewed himself worthy; and his conduct both public and private, made him honoured and respected.

A life thus busy was rendered more happy by a sentiment, which, born at an early period, expired but with his life. The daughter of M. Le Maistre, the neighbour and friend of his father, and like him famous at the bar, was the companion of his youthful sports, and insensibly chosen by him as the partner of his future days. Whilst M. de Fourcroy was studying under able masters to render himself useful to his country by his talents and acquirements, miss Le Maistre learned from a pious and charitable mother to succour and console the sufferings of her fellow-creatures. The vacations of each year brought together the two young friends, whose minds were so attuned to each other, as if they had never been separated. At that age, when the heart experiences the want of a more lively

sentiment, the tender friendship which united them left them at liberty for no other choice. Both without fortune, they contented themselves with loving each other always, and seeing each other sometimes, till prudence should permit them a closer union. Both sure of themselves, as of the objects of their affection, fourteen years passed without any inquietude but what absence occasioned. After marriage, enjoyment weakened not their passion, as the sacrifice they had made of it to reason had not disturbed their tranquillity. Similar in opinion, their thoughts and their sentiments were common. Separated from the world equally by the simplicity of their tastes, and the purity of their principles, they reciprocally found in the esteem of each other the sole support, the sole reward, of which their virtue had need. Every day they tasted the pleasure of that intimate union of souls, which every day saw renewed. The difference of their characters, which offered the striking contrast of gentleness and inflexibility, served only to show them the power of the sympathy of their hearts. Different from most both in their love and in their virtues, time, which almost always seems to approach us to happiness only to carry us the farther from it afterwards, seemed to have fixed it with them. Perhaps we have not another instance of a passion continuing seventy years, always tender, always the chief (nay the sole, since that they bore for an only daughter constituted a part of it), which lasted uniformly from infancy to old age, not weakened, not once obscured by the least cloud, not once disturbed by the slightest coldness or negligence.

Employed to his last moment in his country's service, M. de Fourcroy died January 12, 1791, regretted by his family, his friends, and his country.[1]

FOURMONT (STEPHEN), professor of the Arabic and Chinese languages at Paris, was the son of a surgeon, and born at Herbelai, near Paris, in 1683. He learned the elements of Latin from the curate of the place; but losing his father when very young, he came under the care of an uncle, who removed him to his house at Paris, and superintended his studies. He went through the courses of logic, rhetoric, and philosophy, in different colleges; and happening to meet with the abbé Sevin, who loved study as well as himself, they formed a scheme of reading all

[1] Eloges des Academiciens, vol. V.—Dict. Hist.—European Mag.

the Greek and Latin poets together. But as the exercises of the society employed most of their hours by day, they found means to continue this task secretly by night; and this being considered as a breach of discipline, the superior thought fit to exclude them from the community. Fourmont retired to the college of Montaigu, and had the very chambers which formerly belonged to Erasmus; and here the abbé Sevin continued to visit him, when they went on with their work without interruption. Fourmont joined to this pursuit the study of the oriental languages, in which he made a very uncommon progress.

He afterwards was employed in reading lectures: he explained the Greek fathers to some, and the Hebrew and Syriac languages to others. After that, he undertook the education of the sons of the duke d'Antin, who were committed to his care, and studied in the college of Harcourt. He was at the same time received an advocate; but the law not being suited to his taste, he returned to his former studies. He then contracted an acquaintance with the abbé Bignon, at whose instigation he applied himself to the Chinese tongue, and succeeded beyond his expectations, for he had a prodigious memory, and a particular turn for languages. He now became very famous. He held conferences at his own house, once or twice a week, upon subjects of literature; at which foreigners, as well as French, were admitted and assisted. Hence he became known to the count de Toledo, who was infinitely pleased with his conversation, and made him great offers, if he would go into Spain; but Fourmont refused. In 1715 he succeeded M. Galland to the Arabic chair in the royal college. The same year he was admitted a member of the academy of inscriptions; of the royal society at London in 1738; and of that of Berlin in 1741. He was often consulted by the duke of Orleans, who had a particular esteem for him, and made him one of his secretaries. He died at Paris in 1743.

His most considerable works are, 1. "The Roots of the Latin tongue in metre." 2. "Critical Reflections upon Ancient History, to the time of Cyrus," 2 vols. 4to. 3. "Meditationes Sinicæ," fol. 4. "A Chinese Grammar, in Latin," fol. 5. "Several Dissertations, printed in the Memoirs of the Academy of Inscriptions," &c. He left several works in manuscript. In 1731 he published in 12mo, a catalogue of all his works, printed and manu-

script, with notes, some particulars of his life, and some letters pretended to be addressed to him requesting him to publish such a work, and others which were so in reality. Fourmont appears to have been a scholar of vast industry and merit, but perfectly conscious of the rank he held. He had a younger brother, MICHAEL FOURMONT, who was an ecclesiastic, a professor of the Syriac tongue in the royal college, and a member also of the academy of inscriptions, who died in 1746.[1]

FOURNIER (PETER SIMON), a French engraver and letter-founder, was born at Paris in 1712, and excelled in his profession. His letters not only embellished the typographical art, but his genius illustrated and enlarged it. He published in 1737 a table of proportions to be observed between letters, in order to determine their height and relations to each other. This ingenious artist ascended to the very origin of printing, for the sake of knowing it thoroughly. He produced at different times several historical and critical dissertations upon the rise and progress of the typographical art, which have since been collected and published in 1 vol. 8vo, divided into three parts; the last including a curious history of the engravers in wood. But the most important work of Fournier, is his "Manuel Typographique, utile aux gens de Lettres, et a ceux qui exercent les différents parties de l'Art de l'Imprimerie," in 2 vols. 8vo. The author meant to have added two more, but was prevented by his death, which happened in 1768. In this "Manuel" are specimens of all the different characters he invented. He was of the most pleasing manners, and a man of virtue and piety.[2]

FOWLER (CHRISTOPHER), a clergyman originally of the church of England, was the son of John Fowler of Marlborough, in Wiltshire, where he was born in 1610 or 1611. In 1627 he was admitted a servitor at Magdalen-college, Oxford, and continued there until he took his bachelor's degree; and then went to Edmund-hall, and took that of master. Having entered into holy orders, he preached some time in and near Oxford; and afterwards at West-Woodhay, near Donnington castle, in Berkshire. In 1641 he took the covenant, and joined the presbyterians; being then, as Wood imagines, minister of Mar-

[1] Moreri, from his Life published in 1747.
[2] Dict. Hist.—Dibdin's Bibliomania.

garet's, Lothbury, but his name does not occur in the registers until 1652. In 1641 he became vicar of St. Mary's, Reading, and an assistant to the commissioners of Berkshire, for the ejection of such as were then styled "scandalous, ignorant, and insufficient ministers and schoolmasters." He was at length, a fellow of Eton college, though he had refused the engagement, as it was called. After the restoration, he lost his fellowship of Eton, and, being deprived of the vicarage of St. Mary's for non-conformity, he retired to London, and afterwards to Kennington, in Surrey, where he continued to preach, although privately. For some time before his death, he was much disordered in his understanding, and died in Southwark, Jan. 15, 1676, and was buried within the precincts of St. John Baptist's church, near Dowgate. He is said by Wood to have used odd gestures and antic behaviour in the pulpit, unbecoming the serious gravity of the place, but which made him popular in those times. His character by Mr. Cooper, who preached his funeral sermon, is more favourable, being celebrated "as an able, holy, faithful, indefatigable servant of Christ. He was quick in apprehension, solid in his notions, clear in his conceptions, sound in the faith, strong and demonstrative in arguing, mighty in convincing, and zealous for the truth against all errors." We are told, likewise, that "he had a singular gift in chronology, not for curious speculation or ostentation, but as a key and measure to know the signs of the times," &c.

His works are, 1. "Dæmonium meridianum, or Satan at noon; being a sincere and impartial relation of the proceedings of the commissioners of the county of Berks, authorized by the ordinance for ejection, against John Pordage, late minister of Bradfield, in the same county," Lond. 1655, 4to. This Pordage appeared to these commissioners to be unsound in the doctrine of the Trinity. 2. "Dæmonium meridianum, the second part, discovering the slanders and calumnies cast upon some corporations, with forged and false articles upon the author, in a pamphlet entitled 'The case of Reading rightly stated,' by the adherents and abettors of the said J. Pordage," Lond. 1656, 4to. To this is subjoined "A Word to Infant Baptism," &c. Fowler likewise published a few occasional Sermons; and "A sober answer to an angry epistle directed to all public teachers in this nation,"

fixed to a book called "Christ's innocency pleaded against the cry of the Chief Priests," by Thomas Speed, quaker, &c. Lond. 1656. In this he was assisted by Simon Ford, vicar of St. Laurence, Reading, and it was animadverted on by George Fox, in one of his publications.[1]

FOWLER (EDWARD), a learned English prelate, was born in 1632, at Westerleigh, in Gloucestershire; of which place his father was minister, but ejected for nonconformity after the restoration. He was sent to the College-school in Gloucester, where he was educated under William Russel, who had married his sister. In the beginning of 1650 he became clerk of Corpus Christi college, Oxford, and being looked upon, says Wood, "as a young man well endowed with the spirit, and gifted with extemporary prayer, he was admitted one of the chaplains thereof in 1653, and the same year took a bachelor of arts degree." Afterwards removing to Cambridge, he took his master's degree as a member of Trinity college, and returning to Oxford, was incorporated in the same degree July 5, 1656. About the same time he became chaplain to Arabella, countess dowager of Kent, who presented him to the rectory of Northill, in Bedfordshire. Having been educated a presbyterian, he scrupled about conformity at the restoration, but conformed afterwards, and became a great ornament to the church. His excellent moral writings rendered him so considerable, that archbishop Sheldon, in order to introduce him into the metropolis, collated him in August 1673, to the rectory of All-hallows, Bread-street. In February 1675-6, he was made prebendary of Gloucester; and in March 1681, vicar of St. Giles's, Cripplegate, on which he resigned the living of Allhallows. The same year, he accumulated the degrees of bachelor and doctor of divinity.' During the struggle between protestantism and popery in this kingdom, he appeared to great advantage in defence of the former; but this rendered him obnoxious to the court, and in all probability was the secret cause of a prosecution against him, in 1685, by some of his parishioners, who alledged that he was guilty of Whiggism, that he admitted to the communion excommunicated persons before they were absolved, &c. We are told this matter was carried so far, that, after a trial at Doctors'-commons, he was suspended, under the

[1] Ath. Ox. vol. II.—Calamy.—Coates's Hist.

pretence of having acted in several respects contrary to the canons of the church. This affront, however, did not intimidate him from doing what he thought his duty; for he was the second, who in 1688, signed the resolution of the London clergy, not to read king James's new declaration for liberty of conscience. He was rewarded for this and other services at the revolution; for in 1691, he was preferred to the see of Gloucester, and continued there till his death, which happened at Chelsea, Aug. 26, 1714, in his eighty-second year. His widow survived him some years, dying April 2, 1732. She was his second wife, the widow of the rev. Dr. Ezekiel Burton, and daughter of Ralph Trevor, of London, merchant. His first wife, by whom he had a large family, was daughter of Arthur Barnardiston, one of the masters in chancery. She died Dec. 19, 1696, and was buried, as well as the bishop, in Hendon church-yard, Middlesex, in the chancel of which church is a monument to his memory.

He was the author of many excellent works, as, 1. "The Principles and Practices of certain moderate divines of the Church of England, abusively called Latitudinarians, greatly misunderstood, truly represented and defended," 1670, 8vo. This is written in the way of dialogue. 2. "The Design of Christianity; or, a plain demonstration and improvement of this proposition, viz. that the enduing men with inward real righteousness and true holiness, was the ultimate end of our Saviour's coming into the world, and is the great intendment of his blessed Gospel," 1671, 8vo. John Bunyan, the author of the Pilgrim's Progress, having attacked this book, the author vindicated it in a pamphlet with a very coarse title; 3. "Dirt wiped out; or, a manifest discovery of the gross ignorance, erroneousness, and most unchristian and wicked spirit of one John Bunyan, Lay-preacher in Bedford, &c." 1672, 4to. 4. "Libertas Evangelica; or, a Discourse of Christian Liberty. Being a further pursuance of The Design of Christianity," 1680, 8vo. 5. Some pieces against popery; as, "The Resolution of this case of conscience, whether the Church of England's symbolizing, so far as it doth with the Church of Rome, makes it lawful to hold communion with the Church of Rome?" 1683, 4to. "A Defence of the Resolution, &c." 1684, 4to. "Examination of Cardinal Bellarmine's fourth note of the Church, viz. Amplitude, or Multitude and Variety of Believers." "The texts

which Papists cite out of the Bible, for the proof of their doctrine concerning the obscurity of the Holy Scriptures, examined," 1687, 4to. The two last are printed in "The Preservative against Popery," folio. He published, also, 6. Two pieces on the doctrine of the Trinity, "Certain Propositions, by which the doctrine of the Holy Trinity is so explained, according to the ancient fathers, as to speak it not contradictory to natural reason. Together with a defence of them, &c." 1694, 4to. "A Second Defence of the Propositions, &c." 1695, 4to. 7. Eighteen Occasional Sermons; one of which was on "The great wickedness and mischievous effects of Slandering, preached in the parish church of St. Giles's, Nov. 15, 1685, on Psalm ci. 5, with a large preface of the author, and conclusion in his own vindication," 1685, 4to. 8. "An Answer to the Paper delivered by Mr. Ashton at his execution," 1690, 4to. 9. "A Discourse on the great disingenuity and unreasonableness of repining at afflicting Providences, and of the influence which they ought to have upon us, published upon occasion of the death of queen Mary; with a preface containing some observations touching her excellent endowments and exemplary life," 1695, 8vo.

In the registers of St. Giles's, Cripplegate, which Mr. Malcolm appears to have examined with care, we find no mention made of any litigious proceedings of the parishioners against Dr. Fowler; but on the contrary, there are the following entries, which show how much he was respected by them after the revolution: "Feb. 7, 1700. Ordered, that in consideration the bishop of Gloucester has a long time, at his own charge, provided a lecturer in this parish, and been otherwise kind and bountiful to the same, that the chancel of this parish church be forthwith put in good repair at the charge of the parish." In 1708 he represented to the vestry that he was grown so extremely infirm and old, he could no longer preach in a morning; and having a large family, with but small profits from the vicarage, together with having provided a lecturer for twenty-five years past at his own charge, he now entreated them to elect one themselves, which they did, with many acknowledgments for his lordship's fatherly conduct towards them.[1]

[1] Biog. Brit.—Malcolm's Londinium Redivivum, vol. III.—Burnet's Own Times.—Birch's Life of Tillotson.—Ath. Ox. vol. II.—Gent. Mag. vol. II. 1002, for a curious anecdote of our bishop, who was a believer in ghosts.

FOWLER (JOHN), a celebrated English printer, was born at Bristol, educated at Winchester school, and admitted fellow of New college, in Oxford, in 1555, after two years of probation, where also he took his master's degree. But refusing to comply with the terms of protestant conformity in queen Elizabeth's reign, he resigned his fellowship, after holding it about four years, and, leaving England, took upon him the trade of printing, which he exercised partly at Antwerp, and partly at Louvain; and thus did signal service to the papists, in printing their books against the protestant writers. Wood says that he was well skilled in Greek and Latin, a tolerable poet and orator, a theologist not to be contemned; and so versed also in criticism and other polite literature, that he might have passed for another Robert or Henry Stephens. He reduced into a compendium the "Summa Theologiæ" of Thomas Aquinas, under the title of "Loca Communia Theologica," and wrote "Additiones in Chronica Genebrandi;" a "Psalter for Catholics," which was answered by Sampson Dean, of Christ-church, Oxford, 1578; also epigrams, and other verses. He also translated from Latin into English, "The Epistle of Osorius," and "The Oration of Pet. Frarin, of Antwerp, against the unlawful insurrection of the protestants, under pretence to reform religion," Antwerp, 1566. This was answered by William Fulke, divinity-professor in Cambridge. Fowler died at Newmark, in Germany, Feb. 13, 1579.[1]

FOWLER (THOMAS), an English physician, was born at York, Jan. 22, 1736, and, after having gone through a course of classical and medical education, set up as an apothecary in his native city, in 1760. In 1774, however, he relinquished this branch of practice, in order to apply himself more closely to the study of medical science; and for this purpose he went to Edinburgh, where he graduated in 1778. He then settled at Stafford, and was soon after elected physician to the infirmary at that place, where he practised with considerable reputation and success until 1791, when he returned to York. Here he met with the most flattering encouragement; but his ardent attention to his professional duties and studies was considerably interrupted in July 1793, by an attack of a painful anomalous disease of the chest, which he described as "fits of spasmodic asthma, attended with most of the painful

[1] Ath. Ox. vol. I.—Fuller's Worthies.—Dodd's Church Hist. vol. I.

symptoms of the angina pectoris." After consulting many eminent physicians, and trying a variety of medicines, with partial and transient relief, for two years, he was agreeably surprised by a spontaneous and gradual decline of the symptoms, and was at length totally free from them. Notwithstanding the check to his exertions which he received from this complaint, his professional emoluments and reputation continued to increase; and in 1796 he was appointed, without solicitation, and even without his knowledge, physician to the lunatic asylum, near York, called the "Retreat," established by the society of quakers, for the relief of the insane members of their community. He was a member of the medical societies of Edinburgh, of the medical society of London, and of the Bristol medical society. Dr. Fowler continued his useful career, active in every duty that benevolence could dictate, or friendship demand, and, in the exercise of his profession, an example of generosity, unwearied diligence and humanity, until 1801, when he died, on July 22d, while upon a visit to some friends in London.

In the course of his studies and practice, he exemplified the method recommended by lord Bacon for the improvement of medicine, perhaps more than any of his predecessors or contemporaries; and some idea of his indefatigable labours may be conceived, when we mention that he left in manuscript the history of more than six thousand cases, which fell under his own inspection and treatment. From this store of experimental knowledge he published several works. The first of these was entitled "Medical Reports on the effects of Tobacco," which was published in 1785; and in the year following his second treatise appeared, under the title of "Medical Reports on the Effects of Arsenic." Both works tended in a considerable degree to instruct the profession in the means of rendering these medicines safe and manageable, and accordingly they are now, especially the latter, in daily and familiar use, and rank among the valuable articles of the materia medica. In 1795 he dedicated to the medical professors of Edinburgh a volume of "Medical Reports on the acute and chronic Rheumatism," and was the author of several papers printed in different volumes of the Medical Commentaries, and Annals of Medicine, edited by Drs. Duncan of Edinburgh.[1]

[1] Rees's Cyclopædia.

FOX (EDWARD), an eminent statesman, almoner to Henry VIII. and bishop of Hereford, was born at Dursley, in Gloucestershire; but it is not mentioned in what year. After passing through Eton school he was admitted of King's college in Cambridge, 1512, where he was elected provost in 1528, and continued in that office till his death. Being recommended to cardinal Wolsey as a man of an acute spirit and political turn, he was taken into his service; and, according to Lloyd, was the person who encouraged the cardinal to aspire to the papacy. In 1528 he was sent ambassador to Rome, jointly with Stephen Gardiner, afterwards bishop of Winchester, in order to obtain bulls from Clement VII. for Henry's divorce from Catherine of Arragon. He was then almoner to the king; and reputed, as Burnet says, one of the best divines in England. He was afterwards employed in embassies both in France and Germany; during which, as he was one day discoursing upon terms of peace, he said, "honourable ones last long, but the dishonourable, no longer than till kings have power to break them: the surest way, therefore, to peace, is a constant preparedness for war."—Two things, he would say, must support a government, "gold and iron: gold, to reward its friends; and iron, to keep under its enemies." It was to him that Cranmer owed his first introduction to court, with all its important results.

In 1530 he was employed with Stephen Gardiner at Cambridge, to obtain the university's determination in the matter of Henry VIII.'s divorce. In 1531 he was promoted to the archdeaconry of Leicester, and in 1533 to that of Dorset. It was he that apprized the clergy of their having fallen into a *præmunire*, and advised them to make their submission to the king, by acknowledging him supreme head of the church, and making him a present of 100,000*l.* In 1535 he was promoted to the bishopric of Hereford. He was the principal pillar of the reformation, as to the politic and prudential part of it; being of more activity, and no less ability, than Cranmer himself: but he acted more secretly than Cranmer, and therefore did not bring himself into danger of suffering on that account. A few months after his consecration he was sent ambassador to the protestant princes in Germany, then assembled at Smalcald; whom he exhorted to unite, in point of doctrine, with the church of England. He spent the winter at Wirtemberg, and held several conferences with some of

the German divines, endeavouring to conclude a treaty with them upon many articles of religion: but nothing was effected. Burnet has given a particular account of this negociation in his "History of the Reformation." He returned to England in 1536, and died at London, May 8, 1538. He was a very learned man, as we are assured by Godwin, who calls him "vir egregiè doctus." Wood also styles him an eminent scholar of his time; and Lloyd represents him as a fine preacher, but adds, that "his inclination to politics brake through all the ignoble restraints of pedantique studies, to an eminency, more by observation and travel, than by reading and study, that made him the wonder of the university, and the darling of the court. "When he was called," says he, "to the pulpit or chair, he came off not ill, so prudential were his parts in divinity; when advanced to any office of trust in the university, he came off very well, so incomparable were his parts for government."

Active as was his life, he found some time to write. He published a book, "De vera differentia Regiæ Potestatis et Ecclesiasticæ, et quæ sit ipsa veritas et virtus utriusque," 1534, and 1538. It was translated into English by Henry lord Stafford. He also wrote annotations upon Mantuan, the poet. There is likewise an oration of his extant, in the story of Thomas lord Cromwell, in the second volume of Fox's "History of the Acts and Monuments of the Church;" and a letter from him and Gardiner about their proceedings at Cambridge, when they were sent in 1530 to obtain that university's determination concerning the king's marriage and divorce, in the collection of records at the end of Burnet's first volume of the "History of the Reformation." [1]

FOX (FRANCIS), an English clergyman, of whose early history we have no account, was educated at Edmund Hall, Oxford, where he took his master's degree, July 5, 1704. He afterwards became vicar of Pottern, in Wiltshire, prebendary of that prebend in the church of Salisbury, and chaplain to lord Cadogan. In 1722 he published "The New Testament explained," 2 vols. 8vo. This work has the several references placed under the text in words at length, so that the parallel passages may be seen at one view; to

[1] Biog. Brit.—Lloyd's State Worthies.—Strype's Cranmer, p. 4, 5, 37, 51, 53, 70.—Dodd's Church Hist. vol. I.

which are added, the chronology, the marginal readings, and notes on difficult or mistaken texts, with many more references than in any other edition then published, of the English New Testament. He likewise wrote "The duty of Public Worship proved, to which are added directions for a devout behaviour therein, drawn chiefly from the holy scriptures and the liturgy of the church of England; and an account of the method of the Common Prayer, by way of question and answer." The fourth edition of this was printed in 1727, and it is now in the list of books distributed by the society for promoting Christian knowledge. In 1726 he was presented to the vicarage of St. Mary's, Reading. Having preached a sermon on moral obligations, from Matt. xxiii. 23, at the Reading lecture, he afterwards preached it as an assize sermon, at Abingdon, July 18, 1727. It was then printed, and dedicated to the chancellor. Some expressions in the discourse being liable to an unfavourable interpretation, it gave offence to several members of the lecture, and produced a controversy between the author and Mr. Joseph Slade, who had been curate of St. Mary's, was then lecturer of St. Lawrence's, and afterwards vicar of South Molton. Mr. Slade published the letters which had passed between himself and the author; and preached a lecture sermon on Tuesday, Oct. 31, 1727, containing several severe strictures on Mr. Fox's sermon, and some personal reflections, which he published. To this a reply was made by Lancelot Carleton, rector of Padworth, in "A Letter to the rev. Joseph Slade, &c." printed at Reading. Mr. Fox published also a few other occasional sermons. He died at Reading in 1738, and was buried in St. Mary's church.[1]

FOX (GEORGE), founder of the society of quakers, was born at Drayton, in Leicestershire, in 1624. His father was a weaver, who seems to have taken great pains in educating his son in the principles of piety and virtue. He was, at a proper age, apprenticed to a dealer in wool, and grazier, and being also employed in keeping sheep, he had many opportunities for contemplation and reflection. When he was about nineteen years of age he experienced much trouble and anxiety on observing the intemperance of some persons, professing to be religious, with whom he had gone to an inn for refreshment; and on

[1] Coates's Hist. of Reading.

the following night he was persuaded that a divine communication was made to him, urging him to forsake all, and devote his life to the duties of religion. He now quitted his relations, dressed himself in a leathern doublet, and wandered about from place to place. Being discovered in the metropolis, his friends persuaded him to return, and settle in some regular employment. But he did not remain with them many months; determining to embrace an itinerant mode of life. He fasted much and often, walked abroad in retired places, with no other companion but the bible, and sometimes sat in the hollow of a tree for a day together, and walked in the fields by night, as if in a state of deep melancholy. He occasionally attended upon public teachers, but did not derive that benefit from them that he looked for: and hearing, as he supposed, a voice exclaiming, "There is one, even Christ Jesus, that can speak to thy condition," he forsook the usual outward means of religion; contending, that as God did not dwell in temples made with hands, so the people should receive the inward divine teaching of the Lord, and take that for their rule of life. About 1648 he felt himself called upon to propagate the opinions which he had embraced, and commenced public teacher in Manchester, and some of the neighbouring towns and villages, insisting on the certainty and efficacy of experiencing the coming of Christ in the heart, as a light to discover error, and the knowledge of one's duty. He now made more extensive journeys, and travelled through the counties of Derby, Leicester, and Northampton, addressing the people in the market-places, and inveighing strongly against injustice, drunkenness, and the other prevalent vices of the age. About this time he apprehended that the Lord had forbidden him to take off his hat to any one; and required him to speak to the people in the language of *thou* and *thee;* that he must not bend his knee to earthly authorities; and that he must on no account take an oath. His peculiarities exposed him to much unjustifiable treatment, although it must be allowed that he sometimes provoked harsh usage by his intemperate zeal. At Derby the followers of Fox were first denominated "quakers," as a term of reproach, either on account of the trembling accent used in the delivery of their speeches, or, because, when brought before the higher powers, they exhorted the magistrates and other persons present "to tremble at the name of the Lord."

In 1655 Fox was sent prisoner to Cromwell, who contented himself with obtaining a written promise that he would not take up arms against him or the existing government; and having discussed various topics with mildness and candour, he ordered him to be set at liberty. Fox probably now felt himself bold in the cause, re-commenced his ministerial labours at London, and spent some time in vindicating his principles by means of the press, and in answering the books circulated against the society which he had founded, and which began to attract public notice in many parts of the kingdom. Notwithstanding the moderation of Cromwell towards Fox, he was perpetually subject to abuse and insult, and was frequently imprisoned and hardly used by magistrates in the country whither he felt himself bound to travel; and more than once he was obliged to solicit the interference of the Protector, to free him from the persecutions of subordinate officers. Once he wrote to Cromwell, soliciting his attention to the sufferings of his friends; and on hearing a rumour that he was about to assume the title of king, Fox solicited an audience, and remonstrated with him very freely upon the measure, as what must bring shame and ruin on himself and his posterity. He also addressed a paper to the heads and governors of the nation, on occasion of a fast appointed on account of the persecutions of the protestants abroad, in which he embraced the opportunity that such appointment offered, of holding up, in proper colours, the impropriety and iniquity of persecution at home. The history of Fox, for several years previously to 1666, consists of details of his missions, and accounts of his repeated imprisonments. In this last-mentioned year he was liberated by order of the king, and he immediately set about forming the people who had embraced his doctrines into a compact and united body: monthly meetings were established, and other means adopted to provide for the various exigences to which they might be liable.

About 1669 he married Margaret, the widow of judge Fell, at whose house he had been entertained in his progress through Lancashire. The ceremony, on this occasion, was according to that simple form which is practised to this day among the people of his persuasion. He only acquainted their common friends of their intention; and having received their approbation, they took each other in marriage, by mutual public declarations to that intent, at

a meeting appointed for the purpose at Bristol. After this Mr. Fox sailed for America, where he spent two years in making proselytes, and in confirming the faith and practice of those who had already joined in his cause. Soon after his return to England he was taken into custody, and thrown into Worcester gaol under the charge of having "held a meeting from all parts of the nation, for terrifying the king's subjects." After being acquitted, he went to Holland, and on his return a suit was instituted against him for refusing to pay tithes; his opponents were successful, and he was obliged to submit to the consequences. In 1684 Fox again visited the continent, and upon his return he found his health and spirits too much impaired by incessant fatigues, and almost perpetual persecutions, to contend any more with his enemies: he accordingly lived more retired; and in 1690 he died, in the sixty-seventh year of his age; having, however, performed the duties of a preacher till within a few days of his decease. His writings, exclusive of a few separate pieces, which were not printed a second time, were collected in 3 vols. folio; the first contains his "Journal;" the second a collection of his "Epistles;" the third, his "Doctrinal Pieces." Fox was a man of good natural talents, and thoroughly conversant in the scriptures. The incessant zeal which he exhibited through life, affords abundant evidence of his piety, sincerity, and purity of intention; and his sufferings bear testimony to his fortitude, patience, and resignation to the Divine will. William Penn, speaking of him, says that "he had an extraordinary gift in opening the scriptures, but that, above all, he excelled in prayer. The reverence and solemnity of his address and behaviour, and the ferventness and fullness of his words, often struck strangers with admiration." He also mentions, in terms of high commendation, his meekness, humility, and moderation; and he adds, that he was civil beyond all forms of breeding; in his behaviour very temperate, eating little, and sleeping less, though a bulky person. [1]

FOX (JOHN), an eminent English divine and church-historian, was born at Boston in Lincolnshire, of honest and reputable parents in 1517, the very year that Luther began to oppose the errors of the church of Rome. His

[1] Sewel's Hist. of Quakers.—Neal's Puritans.—Rees's Cyclopædia.

father dying when he was young, and his mother marrying again, he fell under the tutelage of a father-in-law, with whom he remained till the age of sixteen. He was then entered of Brazen Nose college in Oxford, where he had for his chamber-fellow, the celebrated dean Nowell, and perhaps the same tutor, Mr. John Hawarden or Harding, who was afterwards principal of the college, and to whom Fox dedicated his work on the Eucharist. In May 1538, he took the degree of bachelor of arts. He was soon distinguished for his uncommon abilities and learning; was chosen fellow of Magdalen college, and became master of arts in 1543. He discovered in his younger years a genius for poetry, and wrote in an elegant style several Latin comedies, the subjects of which were taken from the scriptures. We have a comedy of his, entitled, "De Christo Triumphante," printed in 1551, and at Basil in 1556, 8vo; which was translated into English by Richard Day, son of John Day, the famous printer in the reign of queen Elizabeth, and published with this title, "Christ Jesus Triumphant, wherein is described the glorious triumph and conquest of Christ over sin, death, and the law," &c. 1579; and in 1607, in 8vo. It was again published in the original in 1672, and dedicated to all schoolmasters, in order that it might be admitted into their respective schools, for the peculiar elegance of its style, by T. C. M. A. of Sidney-college, in Cambridge. The date of the first edition (1551), shows that Anthony Wood was mistaken in asserting that Fox wrote it at Basil, to which place he did not go until after the accession of queen Mary in 1553.

Mr. Fox, for some time after his going to the university, was attached to the popish religion, in which he had been brought up, but afterwards applied himself to divinity, with somewhat more fervency than circumspection; and discovered himself in favour of the reformation then going on, before he was known to those who maintained the cause, or those who were of ability to protect the maintainers of it. In order to judge of the controversies which then divided the church, his first care was to search diligently into the ancient and modern history of it; to learn its beginning, by what arts it flourished, and by what errors it began to decline; to consider the causes of those controversies and dissensions which had arisen in the church, and to weigh attentively of what moment and con-

sequence they were to religion. To this end he applied himself with such zeal and industry, that before he was thirty years of age, he had read over all the Greek and Latin fathers, the schoolmen, the councils, &c.; and had also acquired a competent skill in the Hebrew language. But from this strict application by day and by night while at Oxford, from forsaking his friends for the most solitary retirement, which he enjoyed in Magdalen grove, from the great and visible distractions of his mind, and above all, from absenting himself from the public worship, arose suspicions of his alienation from the church; in which his enemies being soon confirmed, he was accused and condemned of heresy, expelled his college, and thought to have been favourably dealt with, that he escaped with his life. This was in 1545. Wood represents this affair somewhat differently; he says in one place, that Fox resigned his fellowship to avoid expulsion, and in another that he was "in a manner obliged to resign his fellowship." The stigma, however, appears to have been the same, for his relations were greatly displeased at him, and afraid to countenance or protect one condemned for a capital offence; and his father-in-law basely took advantage of it to withhold his paternal estate from him, thinking probably that he, who stood in danger of the law himself, would with difficulty find relief from it. Being thus forsaken by his friends, he was reduced to great distress; when he was taken into the house of sir Thomas Lucy of Warwickshire, to be tutor to his children. Here he married a citizen's daughter of Coventry, and continued in sir Thomas's family, till his children were grown up; after which he spent some time with his wife's father at Coventry. He removed to London a few years before king Henry's death; where having neither employment nor preferment, he was again driven to great necessities and distress, but was relieved, according to his son's account, in a very remarkable manner. He was sitting one day, he says, in St. Paul's church, almost spent with long fasting, his countenance wan and pale, and his eyes hollow, when there came to him a person, whom he never remembered to have seen before, who, sitting down by him, accosted him very familiarly, and put into his hands an untold sum of money; bidding him to be of good cheer, to be careful of himself, and to use all means to prolong his life, for that in a few days new hopes were at hand, and new means of subsist-

ence. Fox tried all methods to find out the person by whom he was so seasonably relieved, but in vain; the prediction, however, was fulfilled, for within three days he was taken into the service of the duchess of Richmond, to be tutor to the children of her nephew, the celebrated earl of Surrey. Upon the commitment of this amiable nobleman and his father the duke of Norfolk to the Tower, these children were sent to be educated under the care and inspection of their unnatural aunt the duchess of Richmond.

In this family he lived, at Ryegate in Surrey, during the latter part of Henry's reign, the five years reign of Edward, and part of Mary's; being at this time protected by the duke of Norfolk, and Wood says he was restored to his fellowship of Magdalen college, under Edward VI.* Gardiner, bishop of Winchester, was, however, now determined to have him seized, and laid many snares and stratagems for that purpose. The bishop was very intimate with the duke of Norfolk, often visited him, and frequently desired to see this tutor. The duke evaded the request, one while alleging his absence, another that he was indisposed, still pretending reasons to put him off. At length it happened, that Fox, not knowing the bishop to be within the house, entered the room, where the duke and he were in discourse; and seeing the bishop, with a shew of bashfulness, withdrew himself. The bishop asking who he was, the duke answered, his physician, who was somewhat uncourtly, being newly come from the university. "I like his countenance and aspect very well," replied the bishop, "and upon occasion will make use of him †." The duke, perceiving from hence that danger was at hand, thought it time for Fox to retire, and accordingly furnished him with the means to go abroad. He found, before he could put to sea, that Gardiner had issued out a warrant for apprehending him, and was causing the most diligent search to be made for him; nevertheless, he at

* Fox's biographers have all concurred in saying that he was protected by "one of his pupils then duke of Norfolk," meaning Thomas third duke of Norfolk; but as this nobleman did not die until 1554, when Fox was abroad, it appears more probable that it was he who demonstrated his friendship to Fox in the manner described in the text. The wonder is to find this liberality in so bigotted a catholic as the duke of Norfolk.

† It does not seem very clear from this story whether the bishop knew Fox's person, or whether, knowing it, he affected to be deceived by the duke's excuse, that he might lay his plans against Fox's life with less hazard of having them counterplotted.

length escaped, with his wife then big with child; got over to Newport Haven, travelled to Antwerp and Francfort, where he was involved in the troubles excited by Dr. Cox and his party; and the first settlers being driven from that place, he removed from thence to Basil, where numbers of English subjects resorted in those times of persecution. In this city he maintained himself and family, by correcting the press for Oporinus, a celebrated printer; and it was here, that he laid the plan of his famous work, "The History of the Acts and Monuments of the Church." He had published at Strasburgh, in 1554, in 8vo, "Commentarii Rerum in Ecclesia gestarum, maximarumque per totam Europam persecutionum a Wiclavi temporibus ad hanc usque ætatem descriptarum," in one book: to which he added five more books, all printed together at Basil, 1559, in folio.

After queen Mary's death, which bishop Aylmer says Fox foretold at Basil the day before it happened, and Elizabeth was settled on the throne, and the protestant religion established, Fox returned to his native country, where he found a very faithful friend in his former pupil, now fourth duke of Norfolk; who maintained him at his house, and settled a pension on him, which was afterwards confirmed by his son. In 1572, when this unhappy duke of Norfolk was beheaded for his treasonable connection with Mary queen of Scotland, Mr. Fox and dean Nowell attended him upon the scaffold. Cecil also obtained for Fox, in 1563, of the queen a prebend in the church of Salisbury, though Fox himself would have declined accepting it; and though he had many powerful friends, as Walsingham, sir Francis Drake, sir Thomas Gresham, the bishops Grindal, Pilkington, Aylmer, &c. who would have raised him to considerable preferments, he declined them: being always unwilling to subscribe the canons, and disliking some ceremonies of the church. When archbishop Parker summoned the London clergy to Lambeth, and inquired of them whether they would yield conformity to the ecclesiastical habits, and testify the same by their subscriptions, the old man produced the New Testament in Greek, "To this (says he) will I subscribe." And when a subscription to the canons was required of him, he refused it, saying, "I have nothing in the church save a prebend at Salisbury; and much good may it do you, if you will take it away

from me*." Such respect, however, did the bishops, most of them formerly his fellow exiles, bear to his age, parts, and labours, that he continued in it to his death. But though Fox was a non-conformist, he was a very moderate one, and highly disapproved of the intemperance of the rigid puritans. He expresses himself to the following effect in a Latin letter, written on the expulsion of his son by the puritans from Magdalen-college, on the groundless imputation of his having turned papist; in which are the following passages. "I confess it has always been my great care, if I could not be serviceable to many persons, yet not knowingly to injure any one, and least of all those of Magdalen college. I cannot therefore but the more wonder at the turbulent genius, which inspires those factious puritans, so that violating the laws of gratitude, despising my letters and prayers, disregarding the intercession of the president himself (Dr. Humphreys), without any previous admonition, or assigning any cause, they have exercised so great tyranny against me and my son; were I one, who like them would be violently outrageous against bishops and archbishops, or join myself with them, that is, would become mad, as they are, I had not met with this severe treatment. Now because, quite different from them, I have chosen the side of modesty and public tranquillity; hence the hatred, they have a long time conceived against me, is at last grown to this degree of bitterness. As this is the case, I do not so much ask you what you will do on my account, as what is to be thought of for your sakes: you who are prelates of the church again and again consider. As to myself, though the taking away the fellowship from my son is a great affliction to me, yet because this is only a private concern, I bear it with more moderation: I am much more concerned upon account of the church, which is public. I perceive a certain race of men rising up, who, if they should increase and gather strength in this kingdom, I am sorry to say what disturbance I foresee must follow from it. Your prudence is not ignorant how much the Christian religion formerly suffered by the dissimulation and hypocrisy of the monks. At present in these men I know not what sort of new monks seems to revive; so much more pernicious than the former, as with

* None of Fox's biographers seem to have been aware that in 1572 he was collated to a prebend in the church of Durham, but quitted it the same year, probably on account of his nonconformity.

more subtle artifices of deceiving, under pretence of perfection, like stage-players who only act a part, they conceal a more dangerous poison; who while they require every thing to be formed according to their own 'strict discipline' and conscience, will not desist until they have brought all things into Jewish bondage." Conformably to these sentiments, he expresses himself on many other occasions, in which he had no private interest, and the two succeeding reigns proved that he had not judged rashly of the violent tempers and designs of some of the puritans. Those, however, who detest their proceedings against the son of a man who had done so much for the reformation, will be pleased to hear that he was restored to his fellowship a second time, by the queen's mandate.

In 1564 he sent a Latin panegyric to the queen, upon her indulgence to some divines, who had scruples respecting a strict conformity, and yet were suffered to hold dignities in the church. In July 1575 he wrote a Latin letter to the queen, to dissuade her majesty from putting to death two anabaptists, who had been condemned to be burnt. Fuller, who transcribed this letter from the original, has published it in his "Church History," and Collier, who has too frequently joined the popish cry against Fox, yet allows that it is written in a very handsome Christian strain. In this letter, Fox declares, "that with regard to those fanatical sects, he does not think they ought to be countenanced in a state, but chastised in a proper manner; but that to punish with flames the bodies of those, who err rather from blindness than obstinacy of will, is cruel, and more suitable to the example of the Romish church, than the mildness of the gospel; and in short such a dreadful custom, as could never have been introduced into the meek and gentle church of Christ, except by the popes, and particularly by Innocent III. who first took that method of restraining heresy. He observes that he does not write thus out of an indulgence to error, but, as he is a man, out of regard to the lives of men, that they may have an opportunity of repenting of their errors. He declares a tenderness for the lives, not only of men, but even of brute animals themselves; and affirms, that he could never pass by a slaughter-house, without the strongest sense of pain and regret. He entreats her majesty, therefore, to spare the lives of these wretches," &c. But Fuller tells us, that though the queen constantly called Mr. Fox "her Father,"

yet she gave him a flat denial as to the saving of their lives, unless they recanted their errors, which they refused, and were executed.

Fox was a man of great humanity and uncommon liberality. He was a most laborious student, and remarkably abstemious; a most learned, pious, and judicious divine, and ever opposed to all methods of severity in matters of religion. That he was not promoted was entirely owing to his retaining some opinions adverse to the habits and ceremonies of the church, which he had imbibed abroad. "Although," says Fuller, "the richest mitre in England would have counted itself preferred by being placed upon his head, he contented himself with a prebend of Salisbury. How learnedly he wrote, how constantly he preached, how piously he lived, and how cheerfully he died, may be seen at large in the life prefixed to his book." Wood and Strype are united in their praises of his talents and personal character; the former only, like his successor Collier, cannot forgive him for being "a severe Calvinist, and a bitter enemy to popery." Of his liberality many anecdotes may be found in our authorities.

This excellent man died in 1587, in the 70th year of his age, and was buried in the chancel of St. Giles, Cripplegate, of which, it is said, he was sometime vicar; but, as Wood thinks, if he had it at all, he kept it but a little while, in the beginning of Elizabeth's reign. He left two sons, Samuel and Thomas. Samuel became demy, and afterwards fellow of Magdalen-college, in Oxford. In 1610, he wrote his father's life, prefixed to his "Acts and Monuments of the Church." Thomas was fellow of King's college, in Cambridge, and became afterwards an eminent physician at London.

Besides what has been mentioned, Fox wrote, 1. "De Censura, seu Excommunicatione Ecclesiastica, Interpellatio ad Archiepiscopum Cantuariensem, 1551," 8vo. 2. "Tables of Grammar, 1552." Wood tells us, that these "Tables were subscribed in print by eight lords of the privy council; but were quickly laid aside, as being far more too short, than king Henry the VIIIth's Grammar was too long." 3. "Articuli sive Aphorismi aliquot Johannis Wiclevi sparsim aut ex variis illius opusculis excerpti per adversarios Papicolas, ac Concilio Constantiensi exhibiti." 4. "Collectanea quædam ex Reginaldi Pecocki Episcopi Cicestriensis opusculis exustis conservata, et ex

antiquo psegmate transcripta." 5. "Opistographia ad Oxonienses." The three last are printed with his "Commentarii rerum in Ecclesia gestarum," at Strasburg, 1554, in 8vo, mentioned above. 6. "Concerning Man's Election to Salvation, 1581," 8vo. 7. "Certain Notes of Election, added to Beza's Treatise of Predestination, 1581," 8vo. 8. "The Four Evangelists in the old Saxon Tongue, with the English thereunto adjoined, 1571," 4to, and many other pieces, which were levelled against the Papists.

None of these, however, are likely to add much to his fame, which is now exclusively founded on his "Acts and Monuments," more familiarly known as "Fox's Book of Martyrs." Of this vast undertaking, some brief account cannot be uninteresting. We have before noticed that he conceived the plan, and executed some part of it when he was at Basil, but reserved the greatest part of it until his return home, when he might avail himself of living authorities. It appears by his notes that the completion of it occupied him for eleven years, during which his labour must have been incessant. His assistants, however, were numerous. Among those who pointed out sources of information, or contributed materials, was Grindal, afterwards archbishop of Canterbury, who, when an exile for his religion, established a correspondence in England for this purpose, and received accounts of most of the acts and sufferings of the martyrs in queen Mary's reign. It is said also to have been owing to Grindal's strict regard to truth, that the publication of the work was so long delayed, as he rejected all common reports that were brought over, unless confirmed by the most satisfactory evidence. It was this scrupulous fidelity which induced him to advise Fox at first only to print separately, such memoirs of certain individuals as could be authenticated, which accordingly was done, although these separate publications are now seldom to be met with. At length after a residence of some years in England, employed in collecting written and oral information, the first edition was published at London in 1563, in one thick vol. folio, with the title "Acts and Monuments of these latter and perillous days touching matters of the Churche, wherein are comprehended and described the great persecutions and horrible troubles, that have been wrought and practised by the Romish prelates, speciallye in this realme of England and

Scotland, from the year of our Lorde a thousand unto the time now present, &c. Gathered and collected according to the true copies and wrytinges certificatorie, as well of the parties themselves that suffered, as out of the bishops registers, which were the doers thereof." Mr. Fox presented a copy of this edition to Magdalen-college, Oxford, and at the same time wrote a Latin letter to Dr. Lawrence Humphreys, printed by Hearne in his Appendix, No. V. to his preface to "Adami de Domersham Hist. de rebus gestis Glastonensibus," Oxon. 1727. This volume, which relates principally to the history of martyrdom in England, was afterwards enlarged, first to two, and at length to three volumes, folio, embracing a history of the Christian church from the earliest times, and in every part of the world. The ninth edition appeared in 1684, with copper-plates, those in the former editions being in wood, which last, however, are preferred by collectors, some of them containing real portraits. The publishers of the last edition had almost obtained a promise from Charles II. to revive the order made in queen Elizabeth's time for placing the work in the common halls of archbishops, bishops, deans, colleges, churches. But, if we look at the date, 1684, and recollect the hopes then entertained, of re-establishing popery, we shall not be much surprized that this order was not renewed, nor perhaps, from the improved state of the press, and of education, was it necessary. Since that time, however, there has been no republication of the complete work, although the English part continues to this day a standard book among the publishers of works in the periodical way, who have also furnished their readers with innumerable abridgments in every form. Yet as the original has long been rising in price, we may hope that the liberal spirit of enterprize which has lately produced new editions of the English Chronicles, will soon add to that useful collection a reprint of Fox, with notes, corrections, and a collation of the state papers and records.

The effect of Fox's work, in promoting, or rather confirming the principles of the reformation, to which we owe all that distinguishes us as a nation, is acknowledged with universal conviction. It is proved even by the antipathy of his enemies, who would not have taken such pains to expose his errors, and inveigh against the work at large, if they had not felt that it created in the public mind an abhorrence of the persecuting spirit of popery, which has

suffered little diminution, even to the present day. All the endeavours of the popish writers, however, from Harpsfield to Milner, "have not proved, and it never will be proved, that John Fox is not one of the most faithful and authentic of all historians." And in the words of the writer from whom we borrow this assertion, we add, although with some reluctance from respect to the gentleman's name, "We know too much of the strength of Fox's book, and of the weakness of those of his adversaries, to be farther moved by Dr. John Milner's censures, than to charge them with falsehood. All the many researches and discoveries of later times, in regard to historical documents, have only contributed to place the general fidelity and truth of Fox's melancholy narrative on a rock which cannot be shaken."[1]

FOX (RICHARD), an eminent prelate, and the munificent founder of Corpus Christi college, Oxford, was the son of Thomas Fox, and born * at Ropesley, near Grantham, in Lincolnshire, about the latter end of the reign of Henry VI. His parents are said to have been in mean circumstances, but they must at least have been able to afford him school education, since the only dispute on this subject between his biographers, is, whether he was educated in grammar learning at Boston, or at Winchester. They all agree that at a proper age he was sent to Magdalen-college, Oxford, where he was acquiring distinction for his extraordinary proficiency, when the plague, which happened to break out about that time, obliged him to go to Cambridge, and continue his studies at Pembroke-hall. After remaining some time at Cambridge, he repaired to the university at Paris, and studied divinity and

* According to Wood, who availed himself of some MS accounts of Fox preserved in this college, written by President Greenway, "the Founder was born in an ancient house known to some by the name of Pullock's Manor." "This house," he adds, "was well known for many years to the fellows of Corpus, who reverently visited it when they went to keep courts at their manors." To what was before recorded of Fox, Mr. William Fulman, a scholar of Corpus, and an able antiquary, made many additions, with a view to publication, which he did not live to complete. His MSS. are partly in the library of this college, and partly in the Ashmolean Museum. Mr. Gough drew up a very accurate sketch of Fox's Life, for the Vetusta Monumenta.

1 Life prefixed to his Acts and Monuments, written by his Son.—Strype's Annals, and Lives of the Archbishops, passim.—Fuller's Worthies.—Ath. Ox. vol. I.—Fox's MS Collections, among the Harleian MSS. in Brit. Mus.—Biog. Brit.—Fuller's Abel Redivivus.—Churton's Life of Nowell.—Wordsworth's Eccl. Biography, preface, &c.

the canon law, and here, probably, he received his doctor's degree. This visit gave a new and important turn to his life, and introduced him to that eminence which he preserved for many years as a statesman. In Paris he became acquainted with Dr. Morton, bishop of Ely, whom Richard III. had compelled to quit his native country, and by this prelate he was recommended to the earl of Richmond, afterwards Henry VII. who was then providing for a descent upon England. Richmond, to whom he devoted himself, conceived such an opinion of his talents and fidelity, that he entrusted to his care a negotiation with France for supplies of men and money, the issue of which he was not able himself to await; and Fox succeeded to the utmost of his wishes. After the defeat of the usurper at the battle of Bosworth, in 1485, and the establishment of Henry on the throne, the latter immediately appointed Fox to be one of his privy-council, and about the same time bestowed on him the prebends of Bishopston and South Grantham, in the church of Salisbury. In 1487, he was promoted to the see of Exeter, and appointed keeper of the privy seal, with a pension of twenty shillings a day. He was also made principal secretary of state, and master of St. Cross, near Winchester.

His employments in affairs of state both at home and abroad, were very frequent, as he shared the king's confidence with his early friend Dr. Morton, who was now advanced to the archbishopric of Canterbury. In 1487, Fox was sent ambassador, with sir Richard Edgecombe, comptroller of the household, to James III. of Scotland, where he negociated a prolongation of the truce between England and Scotland, which was to expire July 3, 1488, to Sept. 1, 1489. About the beginning of 1491, he was employed in an embassy to the king of France, and returned to England in November following. In 1494 he went again as ambassador to James IV. of Scotland, to conclude some differences respecting the fishery of the river Esk, in which he was not successful. Having been translated in 1492 from the see of Exeter to that of Bath and Wells, he was in 1494 removed to that of Durham. In 1497, the castle of Norham being threatened by the king of Scotland, the bishop caused it to be fortified and supplied with troops, and bravely defended it in person, until it was relieved by Thomas Howard, earl of Surrey,

who compelled the Scots to retire. Fox was then, a third time, appointed to negociate with Scotland, and signed a seven years truce between the two kingdoms, Sept. 30, 1497. He soon after negociated a marriage between James IV. and Margaret, king Henry's eldest daughter, which was, after many delays, fully concluded Jan. 24, 1501-2*.

In 1500, the university of Cambridge elected him their chancellor, which he retained till 1502; and in the same year (1500) he was promoted to the see of Winchester. In 1507 he was chosen master of Pembroke-hall, Cambridge, which he retained until 1519. In 1507 and 1508 he was employed at Calais, with other commissioners, in negociating a treaty of marriage between Mary, the king's third daughter, and Charles, archduke of Austria, afterwards the celebrated Charles V. In 1509-10, he was sent to France with the earl of Surrey, and Ruthal, bishop of Durham, and concluded a new treaty of alliance with Lewis XII. In 1512 he was one of the witnesses to the foundation charter of the hospital in the Savoy. In 1513 he attended the king (Henry VIII.) in his expedition to France, and was present at the taking of Teroüane, and in October following, jointly with Thomas Grey, marquis of Dorset, he concluded a treaty with the emperor Maximilian against France. In 1514, he was one of the witnesses to the renunciation of the marriage with prince Charles of Spain by the princess Mary; one of the commissioners for the treaty of peace between Henry VIII. and Lewis XII. of France; and for the marriage between the said king of France and the princess Mary, the same year. He was also one of the witnesses to the marriage treaty, and to the confirmation of both treaties; to the treaty of friendship with Francis I. and to its confirmation in the following year.

This appears to be the last of his public acts. During the reign of Henry VII. he enjoyed the unlimited favour and confidence of his sovereign, and bore a conspicuous share, not only in the political measures, but even in the court amusements and ceremonies of that reign. Henry likewise appointed him one of his executors, and recom-

* The succession of the House of Stuart, as well as that of Brunswick to the British throne, is to be referred to this alliance, and to the prudence of bishop Fox in the negociation of it. See Lord Bacon's Hist. of Henry VII.

mended him strongly to his son and successor*. But although he retained his seat in the privy-council, and continued to hold the privy-seal, his influence in the new reign gradually abated. Howard, earl of Surrey and lord treasurer, had been his rival in Henry the Seventh's time, and learned now to accommodate himself to the extravagant passions of his new master, with whom he was for a considerable time a confidential favourite; and the celebrated Wolsey, who had been introduced to the king by Fox, in order to counteract the influence of Surrey, soon became more powerful than either. After remaining some time in office, under many mortifications, our prelate, together with archbishop Warham, retired from court in 1515. Such was the political life of bishop Fox, distinguished by high influence and talent, but embittered at length, by the common intrigues and vicissitudes to which statesmen are subject.

His retirement at Winchester was devoted to acts of charity and munificence, although he did not now for the first time appear as a public benefactor. He had bestowed large sums on the repairs of the episcopal palace at Durham, while bishop of that see, and on every occasion of this kind discovered a considerable taste for architecture. In 1522 he founded a free-school at Taunton, and another at Grantham, and extended his beneficence to many other foundations within the diocese of Winchester. But the triumphs of his munificence and taste are principally to be contemplated in the additions which he built both within and without the cathedral of Winchester. Of these we shall borrow a character from one whose fine enthusiasm cannot be easily surpassed.—"It is impossible to survey the works of this prelate, either on the outside of the church, or in the inside, without being struck with their beauty and magnificence. In both of them we see the most exquisite art employed to execute the most noble and elegant designs. We cannot fail in particular of admiring the vast but well-proportioned and ornamented arched windows which surround this (the eastern) part, and give light to the sanctuary; the bold and airy flying

* The Historian of Winchester remarks, that no higher proof of the consideration in which the king held him can be adduced, than that he was chosen to be sponsor to the young prince, who was afterwards Henry VIII. Dr. Milner also contests Mr. Gough's opinion that he was not sponsor, but baptised the young prince.

buttresses that, stretching over the said ailes, support the upper walls; the rich open battlement which surmounts these walls; and the elegant sweep that contracts them to the size of the great eastern window: the two gorgeous canopies which crown the extreme turrets, and the profusion of elegant carved work that covers the whole east front, tapering up to a point, where we view the breathing statue of the pious founder resting upon his chosen emblem, the Pelican. In a word, neglected and mutilated as this work has been during the course of nearly three centuries, it still warrants us to assert, that if the whole cathedral had been finished in the style of this portion of it, the whole island, and perhaps all Europe, could not have exhibited a gothic structure equal to it*."

His last appearance in parliament was in 1523; he had then been nearly five years deprived of his sight, which he never recovered. Wolsey endeavoured to persuade him to resign his bishopric to him, and accept of a pension, but this he rejected, asserting, according to Parker, that "Tho' by reason of his blindness he was not able to distinguish white from black, yet he could discern between true and false, right and wrong; and plainly enough saw, without eyes, the malice of that ungrateful man, which he did not see before. That it behoved the cardinal to take care not to be so blinded with ambition as not to foresee his own end. He needed not trouble himself with the bishopric of Winchester, but rather should mind the king's affairs."

His last days were spent in prayer and meditation, which at length became almost uninterrupted both day and night. He died Sept. 14, 1528, and was buried in the fine chantry which he built for that purpose in Winchester cathedral, immediately behind the high altar, on the south side. During his residence here, he was indefatigable in preaching, and exciting the clergy to their duty. He was also unbounded in his charities to the poor, whom he assisted with food, clothes, and money; at the same time exer-

* Milner's History of Winchester, vol. II. p. 19, 20. On the top of the wall which he built round the presbytery, he placed, in leaden chests, three on a side, the bones of several of the West Saxon kings and bishops, and some later princes, who had been originally buried behind the high altar, or in different parts of the church, with their names inscribed on the face of the chest, and a crown on each. But the havock of fanaticism in the late civil war deranged the bones, which were collected again as well as circumstances permitted, 1661. Gough, Vetusta Monumenta, vol. II. plate L.

cising hospitality, and promoting the trade of the city, by a large establishment which he kept up at Wolvesey, of two hundred and twenty servants.

"His character," says Mr. Gough, "may be briefly summed up in these two particulars: great talents and abilities for business, which recommended him to one of the wisest princes of the age; and not less charity and munificence, of which he has left lasting monuments." Of his writings, we have only an English translation of the "Rule of St. Benedict," for the use of his diocese, printed by Pinson, 1516, and a Letter to cardinal Wolsey, the subject of which is the cardinal's intended visitation and reformation of the clergy. Fox expresses his great satisfaction at any measures which might produce so desirable an effect. The general and respectful style of this letter either affords a proof of Fox's meek and conciliatory temper, or suggests a doubt whether our historians have not too implicitly followed each other in asserting that Wolsey's ingratitude was the principal cause of his retiring from court. That Wolsey was ungrateful may be inferred from the preceding quotation from archbishop Parker, but Fox's discovery of it, there implied, was long subsequent to his leaving the court; and it is certain that in the letter now mentioned, and in another written in 1526, he addresses the cardinal in terms of the utmost respect and affection. Of these circumstances Fiddes and Grove, the biographers of Wolsey, have not neglected to avail themselves, but they have suppressed all notice of his offer to Fox respecting the resignation of the bishopric.

The foundation of Corpus Christi college was preceded by the purchase of certain pieces of land in Oxford, belonging to Merton college, the nunnery of Godstow, and the priory of St. Frideswyde, which he completed in 1513. But his design at this time went no farther than to found a college for a warden and a certain number of monks and secular scholars belonging to the priory of St. Swithin, in Winchester, in the manner of Canterbury and Durham colleges, which were similar nurseries in Oxford for the priories of Canterbury and Durham. The buildings for this purpose were advancing under the care of William Vertue, mason, and Humphrey Cook, carpenter and master of the works, when the judicious advice of Hugh Oldham, bishop of Exeter, induced him to enlarge his plan to one of more usefulness and durability. This prelate, an emi-

nent patron of literature, and a man of acute discernment, is said to have addressed him thus: "What! my lord, shall we build houses, and provide livelihoods for a company of monks, whose end and fall we ourselves may live to see? No, no, it is more meet a great deal, that we should have care to provide for the increase of learning, and for such as who by their learning shall do good to the church and commonwealth." These arguments, strengthened probably by others of a similar tendency, induced Fox to imitate those founders who had already contributed so largely to the fame of the university of Oxford. Accordingly, by licence of Henry VIII. dated Nov. 26, 1516, he obtained leave to found a college for the sciences of divinity, philosophy, and arts, for a president and thirty scholars, graduate and not graduate, more or less according to the revenues of the society, on a certain ground between Merton college on the east, a lane near Canterbury college (afterwards part of Christ-church), and a garden of the priory of St. Frideswyde on the west, a street or lane of Oriel college on the north, and the town wall on the south, and this new college to be endowed with 350*l.* yearly. The charter, dated Cal. Mar. 1516, recites that the founder, to the praise and honour of God Almighty, the most holy *body of Christ*, and the blessed Virgin Mary, as also of the apostles Peter, Paul, and Andrew, and of St. Cuthbert and St. Swithin, and St. Birin, patrons of the churches of Exeter, Bath and Wells, Durham, and Winchester, (the four sees which he successively filled) doth found and appoint this college always to be called CORPUS CHRISTI College. The statutes are dated Feb. 13, 1527, in the 27th year of his translation to Winchester, and according to them, the society was to consist of a president, twenty fellows, twenty scholars, two chaplains, two clerks, and two choristers.

But what conferred an almost immediate superiority of reputation on this society, was the appointment of two lectures for Greek and Latin, which obtained the praise and admiration of Erasmus and the other learned men who were now endeavouring to introduce a knowledge of the classics as an essential branch of academic study. With this enlightened design, the founder invited to his new college Ludovicus Vives, Nicholas Crucher the mathematician, Clement Edwards and Nicholas Utten, professors of Greek; Thomas Lupset, Richard Pace, and other

men of established reputation. This, Mr. Warton observes, was a new and noble departure from the narrow plan of academical education. The course of the Latin lecturer was not confined to the college, but open to the students of Oxford in general. He was expressly directed to drive barbarism from the new college, *barbariem e nostro alveario pro virili si quando pullulet extirpet et ejiciat.* The Greek lecturer was ordered to explain the best Greek classics, and those which Fox specified on this occasion, are the purest in the opinion of modern times. But such was the temper of the age, that Fox was obliged to introduce his Greek lectureship, by pleading that the sacred canons had commanded, that a knowledge of the Greek tongue should not be wanting in public seminaries of education. By the sacred canons he meant a decree of the council of Vienne, in Dauphiny, promulged so early as 1311, which enjoined that professorships of Greek, Hebrew, and Arabic, should be instituted in the universities of Oxford, Paris, Bononia, Salamanca, and the court of Rome. This, however, was not entirely satisfactory. The prejudices against the Greek were still so inveterate, that the university was for some time seriously disturbed by the advocates of the school-learning. The persuasion and example of Erasmus, who resided about this time in St. Mary's college, had a considerable effect in restoring peace, and more attention was gradually bestowed on the learned languages, and this study, so curiously introduced under the sanction of pope Clement's decree, of Vienne, proved at no great distance of time, a powerful instrument in effecting the reformation. Those who would deprive Clement of the liberality of his edict, state his chief motive to have been a superstitious regard for the Latin, Greek, and Hebrew, because the superscription on the cross was written in these languages.[1]

FOX (HENRY), LORD HOLLAND, the first nobleman of that title, was the second and youngest son of the second marriage, of sir Stephen Fox, and brother of Stephen first earl of Ilchester. He was born in 1705, and was chosen one of the members for Hendon, in Wiltshire, on a vacancy, in March 1735, to that parliament which met Jan. 23, 1734; and being constituted surveyor-general of

[1] Chalmers's Hist. of Oxford.—Life in Biog. Brit. and especially that by Mr. Gough, in the Vetusta Monumenta.—Wood's Colleges and Halls.—Ath. Ox. vol. I.—Jortin's Erasmus, &c.

his majesty's board of works, a writ was ordered June 17, 1737, and he was re-elected. In the next parliament, summoned to meet June 25, 1741, he served for Windsor; and in 1743, being constituted one of the commissioners of the treasury, in the administration formed by the Pelhams, a writ was issued Dec. 21st of that year, for a new election, and he was re-chosen. In 1746, on the restoration of the old cabinet, after the short administration of earl Granville, he was appointed secretary at war, and sworn one his majesty's most honourable privy-council. On this occasion, and until he was advanced to the peerage, he continued to represent Windsor in parliament. In 1754, the death of Mr. Pelham produced a vacancy in the treasury, which was filled up by his brother the duke of Newcastle, who, though a nobleman of high honour, unblemished integrity, and considerable abilities, yet was of too jealous and unstable a temper to manage the house of commons with equal address and activity, and to guide the reins of government without a coadjutor at so arduous a conjuncture. The seals of chancellor of the exchequer and secretary of state, vacant by the death of Mr. Pelham, and by the promotion of the duke of Newcastle, became therefore the objects of contention. The persons who now aspired to the management of the house of commons, were Mr. Fox and Mr. Pitt (afterwards earl of Chatham) whose parliamentary abilities had for some time divided the suffrages of the nation; who had so long fostered reciprocal jealousy, and who now became public rivals for power. Both these rival statesmen were younger brothers, nearly of the same age; both were educated at Eton, both distinguished for classical knowledge, both commenced their parliamentary career at the same period, and both raised themselves to eminence by their superior talents, yet no two characters were ever more contrasted. Mr. Fox inherited a strong and vigorous constitution, was profuse and dissipated in his youth, and after squandering his private patrimony, went abroad to extricate himself from his embarrassments. On his return he obtained a seat in parliament, and warmly attached himself to sir Robert Walpole, whom he idolized; and to whose patronage he was indebted for the place of surveyor-general of the board of works. His marriage in 1744 with lady Caroline Lennox, daughter of the duke of Richmond, though at first displeasing to the family, yet finally

strengthened his political connections. He was equally a man of pleasure and business, formed for social and convivial intercourse; of an unruffled temper, and frank disposition. No statesman acquired more adherents, not merely from political motives, but swayed by his agreeable manners, and attached to him by personal friendship, which he fully merited by his zeal in promoting their interests. He is justly characterized, even by Lord Chesterfield, "as having no fixed principles of religion or morality, and as too unwary in ridiculing and exposing them." As a parliamentary orator, he was occasionally hesitating and perplexed; but, when warmed with his subject, he spoke with an animation and rapidity which appeared more striking from his former hesitation. His speeches were not crowded with flowers of rhetoric, or distinguished by brilliancy of diction; but were replete with sterling sense and sound argument. He was quick in reply, keen in repartee, and skilful in discerning the temper of the house. He wrote without effort or affectation; his public dispatches were manly and perspicuous, and his private letters easy and animated. Though of an ambitious spirit, he regarded money as a principal object, and power only as a secondary concern. He was an excellent husband, a most indulgent father, a kind master, a courteous neighbour, and one whose charities demonstrated that he possessed in abundance the milk of human kindness.—Such is said to have been the character of lord Holland, which is here introduced as a prelude to some account of his more illustrious son. It may therefore suffice to add, that in 1756 he resigned the office of secretary at war to Mr. Pitt, and in the following year was appointed paymaster of the forces, which he retained until the commencement of the present reign; his conduct in this office was attended with some degree of obloquy; in one instance, at least, grossly overcharged. For having accumulated a considerable fortune by the perquisites of office, and the interest of money in hand, he was styled in one of the addresses of the city of London, "the defaulter of unaccounted millions." On May 6, 1762, his lady was created baroness Holland; and on April 16, 1763, he himself was created a peer by the title of lord Holland, baron Holland, of Foxley, in the county of Wilts. In the latter part of his life he amused himself by building, at a vast expence, a fantastic villa at Kingsgate, near Margate. His lordship was also a lord

of the privy-council, and clerk of the Pells, in Ireland, granted him for his own life and that of his two sons. Lord Holland died at Holland-house, near Kensington, July 1, 1774, in the sixty-ninth year of his age, leaving three sons, Stephen, his successor; Charles James, the subject of the next article; and Henry Edward, a general in the army. Stephen, second lord Holland, survived his father but a few months, dying Dec. 26, 1774, and was succeeded by Henry Richard, the present peer.[1]

FOX (CHARLES JAMES), one of the most illustrious statesmen of modern times, the second son of the preceding lord Holland, was born Jan. 13, O. S. 1748. We have already noticed that lord Holland was an indulgent father, and it has been said that his partiality to this son was carried to an unwarrantable length. That his father might have been incited by parental affection, a feeling of which few men can judge but for themselves, by the early discovery he made of his son's talents, to indulge him in the caprices of youth, is not improbable; but that this indulgence was not excessive, may with equal probability be inferred from the future conduct of Mr. Fox, which retained no traces of the "spoiled child," and none of the haughty insolence of one to whom inferiors and servants have been ordered to pay obsequious obedience. Nor was his education neglected. At Eton, where he had Dr. Barnard for his master, he distinguished himself by some elegant exercises, which are to be found in the "Musæ Etonenses," and at Hertford college, Oxford, where he studied under the tutorage of Dr. Newcome, afterwards primate of Ireland, his proficiency in classical and polite literature must have been equal to that of any of his contemporaries. The fund indeed of classical learning which he accumulated both at Eton and Oxford was such as to remain inexhausted during the whole of his busy and eventful political career; and while it proved to the last a source of elegant amusement in his leisure hours, it enabled him to rank with some of the most eminent scholars of his time. This we may affirm on the authority of Dr. Warton, with whom he frequently and keenly contested at the literary club, and on that of a recent publication of his letters to Gilbert Wakefield, with whom he corresponded on subjects of classical taste and criticism.

1 Sir E. Brydges's edition of Collins's Peerage.—Coxe's Life of Walpole.

From Oxford, where, as was the custom with young men intended for public life, he did not remain long enough to accumulate degrees, he repaired to the continent. In his travels it is said that he acquired more of the polish of foreign intercourse than those who knew him only in his latter days could have believed, and returned a fashionable young man, noted for a foppish gaiety of dress and manner, from which he soon passed into the opposite extreme. As his father intended him to rise in the political world, he procured him a seat for the borough of Midhurst, in 1768, before he had attained the legal age; a circumstance which, if known, appears to have been then overlooked. Two years afterwards, his father's interest procured him the office of one of the lords commissioners of the admiralty; but in May 1772, he resigned that situation, and in January 1773, was nominated a commissioner of the treasury. At this time it cannot be denied that his political opinions were in unison with those of his father, who was accounted a tory, and were adverse to the turbulent proceedings of the city of London, which at this time was deluded by the specious pretences to patriotism displayed by the celebrated Wilkes. It was in particular Mr. Fox's opinion, in allusion to the public meetings held by the supporters of "Wilkes and liberty," that "the voice of the people was only to be heard in the house of commons." That he held, however, some of the opinions by which his future life was guided, appears from his speech in favour of religious liberty, when sir William Meredith introduced a bill to give relief from subscription to the thirty-nine articles; and perhaps other instances may be found in which his natural ingenuousness of mind, and openness of character, burst through the trammels of party; and although it must be allowed that the cause he now supported was not that which he afterwards espoused, it may be doubted whether he was not even at this time, when a mere subaltern in the ministerial ranks, more unrestrained in his sentiments than at some memorable periods of his subsequent life.

After having displayed his talents to the greatest advantage in favour of the minister for about six years, the latter (lord North) procured his dismissal from office in a manner not the most gracious, and which, if it did not leave in Mr. Fox's mind some portion of resentment, he must have been greatly superior to the infirmities of our nature,

a pre-eminence which he never arrogated. It is said, that on Feb, 19, 1774, while he was actually engaged in conversation with the minister on other subjects in the house of commons, he received the following laconic note by the hands of one of the messengers of the house:

"His Majesty has thought proper to order a new commission of Treasury to be made out, in which I do not see your name. NORTH."

This event was not occasioned by any opposition on the part of Mr. Fox to lord North's measures, but to a difference of opinion as to the best mode of carrying them into effect, and that in an instance of comparatively small importance. This was a question respecting the committal of Mr. H. S. Woodfall, the printer of the Public Advertiser, who had been brought to the bar of the house for inserting a letter supposed to have been written by the rev. J. Horne, afterwards J. Horne Tooke, in which most unjustifiable liberties had been taken with the character of the speaker, sir Fletcher Norton, with a coarse virulence of language peculiar to Tooke. Mr. Woodfall having given up the author, and thrown himself on the mercy of the house, it was moved by Mr. Herbert that he should be committed to the custody of the serjeant at arms. Mr. Fox, at that period a zealous advocate for the privileges of the house, declared that the punishment was not sufficiently severe, and moved "that he be committed to Newgate, as the only proper place to which offenders should be sent; though hints," he said, "had been thrown out that the sheriffs would not admit him." To this lord North replied, that he was very sorry that hints had been thrown out of what the sheriffs would or would not do; he hoped there were no persons who would dispute the power of that house; he therefore moved that the printer be committed to the Gate-house, as he thought it imprudent to force themselves into a contest with the city; but Mr. Herbert carried his motion in opposition both to lord North and Mr. Fox, by a majority of 152 to 68, to the great displeasure of lord North, who asserted that it was entirely owing to the interference of Mr. Fox, that he was left in a minority.

To this trifling dispute, we are left to refer the whole of Mr. Fox's subsequent conduct, and as he appears to have immediately commenced hostilities with the minister and his friends, it has been recorded, as peculiarly fortu-

nate for him, that he had no occasion to degrade his consistency by opposing any of the measures he had formerly supported, in detail at least; and that a new æra of political hostility had just commenced on which he could enter with all the apparent earnestness of honest conviction. This, we need scarcely add, originated in the dispute between Great Britain and her American colonies. During the whole of this period, and of the war which followed, Mr. Fox spoke and voted in direct opposition to the ministerial system, which ended at last in the separation of the colonies from the mother state. It was now that Mr. Fox's talents appeared in their fullest lustre, and that he took the foremost rank among the speakers of the house, although it could at that time, and in his own party, boast of a Burke, a Barré, and a Dunning.

At the general election in 1780, Mr. Fox became candidate for the city of Westminster, in which, after a violent contest, he succeeded, though opposed, as we are told, by the formidable interest of the Newcastle family, and by the whole influence of the crown. Being now the representative of a great city, it is added, "he appeared in parliament in a more dignified capacity, and acquired a considerable increase of consequence to his political character. In himself he was still the same: he now necessarily lived and acted in the bosom of his constituents; his easiness of access, his pleasant social spirit, his friendly disposition and conciliating manners, which appeared in all he said, and the good temper which predominated in all he did, were qualities that rendered him the friend and acquaintance, as well as the representative, of those who sent him into parliament; his superior talents, and their powerful and frequent application to popular purposes, made him best known among political men, and gave him a just claim to the title so long applied to him, of 'The man of the people.'" Notwithstanding all this, it might not be difficult to prove that Mr. Fox was upon the whole no great gainer by representing a city in which the arts of popularity, even when most honestly practised, are no security for its continuance; and indeed the time was not far distant when he had to experience the fatal effects of preferring a seat, which the purest virtues only can neither obtain nor preserve, and in contesting which, corruption on one side must be opposed by corruption on the other.

The subjects of debate in the new parliament affording the opposition opportunities for the display of their eloquence, they now became formidable by an increase of numbers. Ministers were assailed in the house by arguments which they could neither repel nor contradict, and from without they were overwhelmed by the clamours of that same people to whom the war was at first so acceptable; till at length lord North and his adherents were obliged to resign, and it was thought, as such vengeance had been repeatedly threatened both by Mr. Fox and Mr. Burke, that they would have been made responsible for all the mischiefs and bloodshed that had occurred during their calamitous administration. The Rockingham party, however, who came into power in the spring 1782, and whose resentments the attainment of that object seems to have softened, contented themselves with the defeat of their opponents. Mr. Fox obtained the office of secretary of state for foreign affairs, and the marquis of Rockingham was nominated the first lord of the treasury. Still the expectation of the nation was raised to the highest pitch; with this party, they hoped to see an end to national calamity, and the interests of the country supported and maintained in all quarters of the globe. Much indeed was performed by them considering the shortness of their administration. Though they had succeeded to an empty exchequer, and a general and most calamitous war, yet they resolved to free the people from some of their numerous grievances. Contractors were excluded by act of parliament from the house of commons; custom and excise officers were disqualified from voting at elections; all the proceedings with respect to the Middlesex election were rescinded; while a reform bill abolished a number of useless offices. A more generous policy was adopted in regard to Ireland; a general peace was meditated, and America, which could not be restored, was at least to be conciliated. In the midst of these promising appearances, the marquis of Rockingham, who was the support of the new administration, suddenly died, an event which distracted and divided his party. The council board was instantly torn in pieces by political schisms, originating in a dispute respecting the person who should succeed as first lord of the treasury. The candidates were, lord Shelburne, afterwards marquis of Lansdowne, and the late duke of Portland; the former, supposed to have the ear of

the king, and a majority in the cabinet, was immediately entrusted with the reins of government, and Mr. Fox retired in disgust, declaring that "he had determined never to connive at plans in private, which he could not publicly avow." What these plans were, we know not, but he now resumed his station in opposition, and joined the very man whose conduct he had for a series of years deprecated as the most destructive to the interests of his country, and most baneful to the happiness of mankind; while his former colleague, the earl of Shelburne, was busied in concluding a peace with France, Spain, Holland, and the United States of America. But as this nobleman, though by no means deficient in political wisdom, had omitted to take those steps which preceding ministers had ever adopted to secure safety, a confederacy was formed against him by the union of the friends of Mr. Fox and lord North, known by the name of "The Coalition," which proved in the event as impolitic, as it was odious to the great mass of the people. Never indeed in this reign has any measure caused a more general expression of popular disgust; and although it answered the temporary purpose of those who adopted it, by enabling them to supplant their rivals, and to seize upon their places, their success was ephemeral; they had, it is true, a majority in the house of commons, but the people at large were decidedly hostile to an union which appeared to them to be bottomed on ambition only, and destitute of any common public principle. It was asserted, with too much appearance of truth, that they agreed in no one great measure calculated for the benefit of the country, and the nation seemed to unite against them as one man. Their conduct in the cabinet led the sovereign to use a watchful and even jealous eye upon their acts; and the famous India bill proved the rock on which they finally split, and on account of which they forfeited their places. Mr. Fox had now to contend for the government of the empire with William Pitt, a stripling scarcely arrived at the age of manhood, but who nevertheless succeeded to the post of premier, and maintained that situation with a career as brilliant as that of his opponent, for more than twenty years.

The tide of popularity had set in so strongly against Mr. Fox, that at the general election about seventy of his most active friends and partizans lost their seats in the house of commons, and he himself was forced into a long and tur-

bulent contest for the city of Westminster. He had, as we have seen, been originally returned for that place by the voice of the inhabitants, in opposition to the influence of the crown; but his junction with lord North had now lost him the affections of a considerable number of his voters, and although he ultimately succeeded, it was at an expence to his friends which some of them felt for many years afterwards. He lost also, what, we are persuaded, must have affected him more than all, the support of that class without doors of independent men, and able writers on constitutional questions, who had revered him during the American war as the patron of liberty. Still, although in the new parliament which met in 1784, Mr. Pitt had a decided majority, Mr. Fox made his appearance at the head of a very formidable opposition, and questions of general political interest were for some years contested with such a display of brilliant talents, as had never been known in the house of commons.

In 1788, Mr. Fox repaired to the continent, in company with the lady who was afterwards acknowledged as his wife, and after spending a few days with Gibbon, the historian, at Lausanne, departed for Italy, but was suddenly recalled home, in consequence of the king's illness, and the necessity of providing for a regency. On this memorable occasion, Mr. Fox, and his great rival, Mr. Pitt, appeared to have exchanged systems; Mr. Pitt contending for the constitutional measure of a bill of limitations, while Mr. Fox was equally strenuous for placing the regency in the hands of the heir apparent, without any restrictions; and powerful as he and his party were at this time, and perhaps they never shone more in debate, Mr. Pitt was triumphant in every stage of the bill, and was supported by the almost unanimous voice of the nation. Yet the ministers must have retired, as it was well known that Mr. Fox and his party stood high in favour with the future Regent, and Mr. Pitt had actually meditated on the œconomy of a private station, when the intemperance of Mr. Burke, who was never less loyal than at this crisis, delayed the passing of the bill, on one pretence or another, until by his majesty's recovery, it became happily useless. On this great question Mr. Fox had again the misfortune to forfeit the regard of those who have been considered as the depositories of constitutional principles, and consequently appeared to have traversed the system of

which he had been considered as the most consistent and intrepid advocate. In 1790 and 1791 he recovered some of the ground he had lost, by opposing with effect a war with Spain, and another with Russia, for objects which he thought too dearly purchased by such an experiment; and in 1790 he appeared again the friend of constitutional liberty, by his libel bill respecting the rights of juries in criminal cases. This, although strongly opposed, terminated at last in a decision that juries are judges of both the law and the fact. But the time was now arrived when he was, by a peculiarity in his way of thinking, to be for ever separated from the political friends who had longest adhered to him, and many of whom he loved with all the ardour of affection.

When the revolution took place in France, Mr. Fox perhaps was not singular in conceiving that it would be attended with great benefit to that nation; in some of his speeches he went farther; and continued an admirer of what was passing in France long after others had begun to foresee the most disastrous consequences. While Mr. Fox perceived nothing but what was good, Mr. Burke predicted almost all, indeed, that has since happened, and an accidental altercation in the house of commons, (See Burke,) separated these two friends for ever. "This," says one of his biographers, "was a circumstance that affected Mr. Fox more than any other through life; he had seen his plans for the public good disappointed; he had been deserted by a crowd of political adherents; a thousand times his heart and his motives had been slandered, still he had abundant resources in himself to bear up against the tide setting in against him. No opposition, no injuries could excite in him the spirit of revenge, or the principles of acrimony; even when his friend, on whom he hung with almost idolatrous regard, broke from him in the paroxysm of political madness, and with furious cruelty explored, in his attack on him, every avenue to pain, far from repelling enmity with enmity, he discovered his sensibilities of wrong only with tears, and he subsequently wept, with a pertinacity of affection almost without example, over the sepulchre of that very man, who had unrelentingly spurned all his offers of reconciliation, and who, with reference to him, had expired in the bitterness of resentment." We have little scruple in adopting these sentiments; for whatever may be thought of Mr. Fox's opi-

nions, there are few, we hope, whose hearts would have permitted them to act the part of Mr. Burke in this interesting scene.

The policy of the war which followed, belongs to history. On its concluision in 1801, after the resignation of Mr. Pitt, when Mr. Addington, (since lord Sidmouth,) concluded the treaty of Amiens, Mr. Fox and his friends gave him his support. When hostilities were again meditated, Mr. Fox at first expressed his doubts of their necessity; but when, on the death of Mr. Pitt, in 1806, he came again into power, as secretary of state for the foreign department, in conjunction with the Grenville party, he found it necessary to support the war by the same means and in the same spirit as his predecessor. Some measures of a more private nature, which he was obliged to adopt in order to satisfy the wishes of the new coalition he had formed, served rather to diminish than increase his popularity; but his health was now decaying; symptoms of dropsy appeared, and within a few months he was laid in the grave close by his illustrious rival. He died Sept. 13, 1806, without pain and almost without a struggle, in the 58th year of his age.

The present lord Holland has said, in the preface to Mr. Fox's historical work, that although "those who admired Mr. Fox in public, and those who loved him in private, must naturally feel desirous that some memorial should be preserved of the great and good qualities of his head and heart;" yet, "the objections to such an undertaking at present are obvious, and after much reflection, they have appeared to those connected with him insuperable." Such a declaration, it is hoped, may apologize for what we have admitted, and for what we have rejected, in this sketch of Mr. Fox's life. We have touched only on a few memorable periods, convinced that the present temper of the times is unfavourable to a more minute discussion of the merits of his long parliamentary life. Yet this consideration has not had much weight with those who profess to be his admirers, and soon after his death a number of "Characters" of him appeared sufficient to fill two volumes 8vo, edited by Dr. Parr. Of one circumstance there can be no dispute. Friends and foes are equally agreed in the amiable, even, and benign features of his private character. "He was a man," said Burke, "made to be loved," and he was loved by all who knew him.

Mr. Fox must now be considered as an author. While at Eton, his compositions were highly distinguished, some of which are in print; as one composed in or about 1761, beginning, "Vocat ultimus labor;" another, "I, fugias, celeri volitans per nubila cursu," written in 1764; and his "Quid miri faciat Natura," which was followed by a Greek dialogue in 1765. See "Musæ Etonenses," &c. He was also author of the 14th, 16th, and perhaps, says the present lord Holland, his nephew, a few other numbers of a periodical publication in 1779, called the "Englishman." In 1793 he published "A Letter to the Electors of Westminster," which passed through thirteen editions within a few months. This pamphlet contains a full and ample justification of his political conduct, with respect to the discussions in which he had engaged on the French revolution.

It does not appear that the parliamentary speeches, printed separately as his, of which there are many, were ever revised by him, but were taken from the public papers. But "A Sketch of the Character of the late most noble Francis duke of Bedford, as delivered in his introductory speech to a motion for a new writ for Tavistock, on the 16th of March, 1802," was printed by his authority, and from his own manuscript copy; and it is said, that he observed on that occasion, "that he had never before attempted to make a copy of any speech which he had delivered in public." After that he wrote an epitaph on the late bishop of Downe, which is engraved on his tomb in the chapel of St. James, in the Hampstead road. "There are," says lord Holland, "several specimens of his composition in verse, in different languages; but the lines on Mrs. Crewe, and those on Mrs. Fox, on his birth-day, are, as far as I recollect, all that have been printed." An ode to Poverty, and an epigram upon Gibbon, though very generally attributed to him, are certainly not his compositions.

To lord Holland, however, the world is indebted for an important posthumous publication of this great statesman, entitled "A History of the early part of the Reign of James the Second, with an introductory chapter," &c. It is not known when Mr. Fox first formed the design of writing a history; but in 1797 he publicly announced in parliament his intention of devoting a greater portion of his time to his private pursuits, and when he had determined to conse-

crate a part in writing history, he was naturally led, from his intimate knowledge of the English constitution, to prefer the history of his own country, and to select a period favourable to the general illustration of the great principles of freedom on which it is founded. With this view he fixed on the revolution of 1688, but had made a small progress in this work when he was called to take a principal part in the government of the country. The volume comprehends only the history of the transactions of the first year of the reign of James II. with an introductory chapter on the character and leading events of the times immediately preceding. Whatever opinion may be entertained of the views Mr. Fox takes of those times, or of some novel opinions advanced, there is enough in this work to prove that he might have proved an elegant and sound historian, and to make it a subject of regret that he did not employ his talents on literary composition when they were in their full vigour.[1]

FOX MORZILLO (SEBASTIAN), or SEBASTIANUS FOXIUS MORZILLUS, a learned Spaniard, originally of the family of Foix, in Aquitaine, was born at Seville in 1528, and passed the whole of his short life in the study of philosophy and the belles lettres, acquiring such reputation from his works as made his untimely death a subject of unfeigned regret with his countrymen. After being educated in grammar learning at Seville, he studied at Louvaine and other universities, and acquired the esteem of some of the most eminent professors of his time. Before he was twenty years of age he had published his "Paraphrasis in Ciceronis topica," and in his twenty-fourth year his Commentary on the Timæus of Plato. About this time the reputation he had acquired induced Philip II. king of Spain, to invite him home, and place his son the infant Carlos under his care; but returning by sea, he unhappily perished by shipwreck in the flower of his age, leaving the following works as a proof that his short space of life had been employed in arduous and useful study: 1. "De Studii philosophici ratione," of which there is an edition joined to Nunnesius's "De recte conficiendo curriculo Philosophico," Leyden, 1621, 8vo. 2. "De usu et exercitatione Dialectica," and "De Demonstratione," Basil, 1556, 8vo.

[1] From various periodical journals.—Sir E. Brydges's edition of Collins's Peerage.—Rees's Cyclopædia.—Character of C. J. Fox, selected and in part written by Philopatris Varvicensis, i. e. Dr. Parr, 1809, 8vo.

3. "In Topica Ciceronis paraphrasis et scholia," Antwerp, 1550, 8vo. 4. "De naturæ philosophiæ seu de Platonis et Aristotelis consensione, libri quinque," Louvaine, 1554, 8vo, often reprinted. 5. "De Juventute atque de Honore," Basil. 6. "Compendium Ethices, &c." Basil, 1554, 8vo. 7. "In Platonis Timæum seu de universo commentarius," ibid. 1554, fol. 8. "In Phædonem, et in ejusdem decem libros de republica commentarii," Basil. 9. "De Imitatione," Antwerp, 1554, 8vo. 10. "De conscribenda historia," Antwerp and Paris, 1557, 8vo, and Antwerp again, 1564. Miræus, Gerard Vossius, Gabriel Naudeus, and others, speak of this author as one of the most learned men of his time.[1]

FRACASTORIO, or FRACASTORO, (JEROM,) an eminent Italian poet and physician, was born at Verona in 1483. Two singularities are related of him in his infancy; one, that his lips adhered so closely to each other when he came into the world, that a surgeon was obliged to divide them with his knife; the other, that his mother, Camilla Mascarellia, was killed by lightning, while he, though in her arms at the very moment, escaped unhurt. Fracastorio was of parts so exquisite, and made so wonderful a progress in every thing he undertook, that he became eminently skilled, not only in the belles lettres, but in all arts and sciences. He was a poet, a philosopher, a physician, an astronomer, and a mathematician. He was a man also of great political consequence, as appears from pope Paul III.'s making use of his authority to remove the council of Trent to Bologna, under the pretext of a contagious distemper, which, as Fracastorio deposed, made it no longer safe for him to continue at Trent. He was intimately acquainted with cardinal Bembo, Julius Scaliger, and all the great men of his time. He died of an apoplexy, at Casi near Verona, in 1553; and in 1559 the town of Verona erected a statue in honour of him.

He was the author of many productions, both as a poet and as a physician; yet never man was more disinterested in both these capacities, evidently so as a physician, for he practised without fees; and as a poet, whose usual reward is glory, no man could be more indifferent. It is owing to this indifference that we have so little of his poetry, in comparison of what he wrote; and that among other

[1] Antonio Bibl. Hisp.—Baillet Jugemens, and Enfans celebres.—Saxii Onomast.

compositions his odes and epigrams, which were read in manuscript with infinite admiration, and would have been most thankfully received by the public, yet not being printed, were lost. He wrote in Latin, and with great elegance. His poems now extant are the three books of "Siphilis, or De Morbo Gallico," a book of miscellaneous poems, and two books of his poems, entitled "Joseph," which he began at the latter end of his life, but did not live to finish. And these works, it is said, would have perished with the rest, if his friends had not taken care to preserve and communicate them: for Fracastorius, writing merely for amusement, never took any care respecting his works, when they were out of his hands.

His astronomical, critical, and philosophical treatises are enlivened with occasional poems. Several of them are composed in the form of conversations: a species of writing sanctioned by some of the finest models of antiquity, and much used in those early periods of the revival of letters. Their titles are borrowed from the names of the speakers, The "De Anima Dialogus" is denominated Fracastorius; the treatise "De Poetica" is entitled Naugerius; and the books "De Intellectione" have the title of Turrius. A young man, in the character of a minstrel, who is supposed to be more especially subject to the authority of Naugerius, sings to his lyre the verses that are occasionally introduced. The pretence is merely relaxation from severer thought; and the poems are often unconnected with the main subject.

Perhaps the productions of no modern poet have been more commended by the learned, than those of Fracastorio. His poems are, in general, written with a spirit which never degenerates into insipidity. But on his "Siphilis" the high poetical reputation of Fracastorio is principally founded. Sannazarius, on reading this poem, declared he thought it superior to any thing produced by himself, or his learned contemporaries, and Julius Scaliger was not content to pronounce him the best poet in the world next to Virgil, but affirmed him to be the best in every thing else; and, in short, though he was not generally lavish of his praise, with respect to Fracastorio he scarcely retained himself within the bounds of adoration. Fracastorio's medical pieces are, "De sympathia et antipathia,—De contagione et contagiosis morbis,—De causis criticorum dierum,—De vini temperatura, &c." His works

have been printed separately and collectively. The best edition of them is that of Padua, 1735, in 2 vols. 4to.[1]

FRACHETTA (JEROM), an eminent political writer, was a native of Rovigno in Italy, and spent several years at Rome, where he was greatly esteemed by Sessa, ambassador of Philip II. king of Spain. He was employed in civil as well as military affairs, and acquitted himself always with great applause; yet he had like to have been ruined, and to have even lost his life, by his enemies. This obliged him to withdraw to Naples; and still having friends to protect his innocence, he proved it at length to the court of Spain, who ordered count de Benevento, viceroy of Naples, to employ him, and Frachetta lived in a very honourable manner at Naples, where a handsome pension was allowed him. He gained great reputation by his political works, the most considerable of which is that entitled "Il Seminario de Governi di Stato, et di Guerra." In this work he has collected, under an hundred and ten chapters, about eight thousand military and state maxims, extracted from the best authors; and has added to each chapter a discourse, which serves as a commentary to it. This work was printed twice, at least, by the author, reprinted at Venice in 1647, and at Genoa in 1648, 4to; and there was added to it, "Il Principe," by the same writer, which was published in 1597. The dedication informs us, that Frachetta was prompted to write this book from a conversation he had with the duke of Sessa; in which the latter observed, among other particulars, that he thought it as important as it was a difficult task, to inform princes truly of such transactions as happen in their dominions. His other compositions are, "Discorso della Ragione di Stato: Discorso della Ragione di Guerra: Esposizione di tutta l'Opera di Lucrezio." He died at Naples in the beginning of the seventeenth century, but at what age is unknown.[2]

FRAGUIER (CLAUDE FRANCIS), a French writer, was born of a noble family at Paris in 1666. His first studies were under the Jesuits; and father La Baune had the forming of his taste to polite literature. He was also a disciple of the fathers Rapin, Jouvenci, La Rue, and Commire; and the affection he had for them induced him

[1] Tiraboschi.—Moreri.—Niceron, vol. XVII.—Greswell's Politian.—The best account, we think, is in Roscoe's Leo X.—Saxii Onomast.

[2] Gen. Dict.—Moreri.

to admit himself of their order in 1683. After his noviciate, and when he had finished his course of philosophy at Paris, he was sent to Caen to teach the belles lettres, where he contracted a friendship with Huet and Segrais, and much improved himself under their instructions. The former advised him to spend one part of the day upon the Greek authors, and another upon the Latin: by pursuing which method, he became an adept in both languages. Four years being passed here, he was recalled to Paris, where he spent other four years in the study of divinity. At the end of this course, he was shortly to take upon him the occupation of either preaching, or teaching; but finding in himself no inclination for either, he quitted his order in 1694, though he still retained his usual attachment to it. Being now at liberty to indulge his own wishes, he devoted himself solely to improve and polish his understanding. He soon after assisted the abbé Bignon, under whose direction the "Journal des Sçavans" was conducted; and he had all the qualifications necessary for such a work, a profound knowledge of antiquity, a skill not only in the Greek and Latin, but also Italian, Spanish, and English tongues, a sound judgment, an exact taste, and a very impartial and candid temper. He afterwards formed a plan of translating the works of Plato; thinking, very justly, that the versions of Ficinus and Serranus had left room enough for correction and amendments. He had begun this work, but was obliged to discontinue it by a misfortune which befel him in 1709. He had borrowed, as we are told, of his friend father Hardouin, a manuscript commentary of his upon the New Testament, in order to make some extracts from it; and was busy at work upon it one summer evening, with the window half open, and himself inconsiderately almost undressed. The cold air had so unhappy an effect in relaxing the muscles of his neck, that he could never afterwards hold his head in its natural situation. The winter increased his malady; and he was troubled with involuntary convulsive motions of the head, and with pains which often hindered him from sleeping; yet he lived nineteen years after; and though he could not undertake any literary work, constantly received visits from the learned, and conversed with them not without pleasure. He died suddenly of an apoplexy, 1728, in his sixty-second year. He had been made a member of the academy of inscriptions in 1705, and of the French academy in 1708.

His works consist of Latin poems, and a great number of very excellent dissertations in the Memoirs of the French academy *. His poems were published at Paris in 1729, in 12mo, with the poems of Huet, under the care of the abbé d'Olivet, who prefixed an eulogy of Fraguier; and at the end of them are three Latin dissertations concerning Socrates, which is all that remains of the Prolegomena he had prepared for his intended translation of Plato. These dissertations, with many others upon curious and interesting subjects, are printed in the Memoirs above-mentioned.[1]

FRANCESCA (PIETRO DELLA), commonly called FRANCESCO DAL BORGO A SAN SEPOLCRO, a painter of considerable renown, was born at Borgo in Umbria, in 1372. In his youth he studied the mathematics; but at fifteen years of age determined on being a painter, when he was patronised by Guidobaldo Fettro, duke of Urbino. He did not, however, so completely devote his time to painting as to neglect his former studies, but wrote several essays on geometry and perspective, which were long preserved in the duke's library at Urbino. He afterwards painted in Pesara, Ancona, and Ferrara; but few of his works remain at either of these places. Having obtained much reputation, he was sent for to Rome by pope Nicholas V. to paint two historical subjects in the chambers of the Vatican, in concurrence with Bramante di Milano, called Bramantino; but Julius II. destroyed these to make room for Raphael's Miracle of Bolsena, and St. Peter in Prison. Notwithstanding this degradation of his labours, before the superior powers of Raphael, he was very deserving of esteem, if the account which Vasari gives of him be true, and we consider the imperfect state of the art at the time in which he lived. He exhibited much know-

* "This learned academician was unable to persuade himself that antiquity, so enlightened, and so ingenious in the cultivation of the fine arts, could have been ignorant of the union of different parts, in their concerts of voices and instruments, which he calls 'the most perfect and sublime part of music;' and thinking that he had happily discovered, in a passage of Plato, an indubitable and decisive proof of the ancients having possessed the art of counterpoint, he drew up his opinion into the form of a memoir, and presented it to the academy of inscriptions and belles lettres, in 1716. M. Burette acquaints us that this abbé learned to play on the harpsichord at an advanced age, and concluding that the ancients, to whom he generously gave all good things, could not do without counterpoint, made them a present of that harmony, with which his aged ears were so pleased."—By Dr. Burney, in Rees's Cyclopædia.

[1] Niceron, vol. XVIII.—Chaufepie.—Moreri.

ledge of anatomy, feeling of expression, and of distribution of light and shade. The principal work of Francesca was a night scene, in which he represented an angel carrying a cross, and appearing in vision to the emperor Constantine sleeping in his tent with his chamberlain near him, and some of his soldiers. The light which issued from the cross and the angel illuminated the scene, and was spread over it with the utmost discretion. Every thing appeared to have been studied from nature, and was executed with great propriety and truth. He also painted a battle, which was highly commended for the spirit and fire with which it was conducted; the strength of the expression, and the imitation of nature; particularly a groupe of horsemen, which, Vasari says, "considering the period, cannot be too highly commended."

Having exercised the various talents nature had bestowed upon him till he was eighty-six years old, he died in 1458.[1]

FRANCESCHINI (MARC ANTONIO), an historical painter, born at Bologna in 1648, was at first a disciple of G. Battista Galli, and from him entered the school of Carlo Cignani, who soon discovered the talents of his pupil, and not only formed his style, but made him his relation by marrying him to his niece, and he soon became his principal assistant. He was employed in embellishing many churches and convents in his native city, and in other parts of Italy; and particularly at Modena, he painted the grand hall of the duke's palace so much to the satisfaction of that prince, that he wished to retain him at his court by an offer of a large pension, and such honours as were due to his merit. But Franceschini preferred his freedom and ease to the greatest acquisitions of wealth, and with polite respect refused the offer. At Genoa he painted, in the great council chamber, a design that at once manifested the fertility of his invention, and the grandeur of his ideas; for most of the memorable actions of the republic were there represented with a multitude of figures nobly designed, judiciously grouped and disposed, and correctly drawn. And in the Palazzo Monti at Bologna is a small gallery painted by him, of which the colouring is exceedingly lovely, though the figures appear to want roundness. Franceschini, though of the school of

[1] Vasari.—Pilkington.—Rees's Cyclopædia.

Cignani, is original in the suavity of his colour, and the facility of his execution. He is fresh without being cold, and full without being crowded. As he was a machinist, and in Upper Italy what Cortona was in the Lower, symptoms of the mannerist appear in his works. He had the habit of painting his cartoons in chiaro-scuro, and, by fixing them to the spot where the fresco was to be executed, became a judge of their effect. He preserved the powers of his mind and pencil unaltered at a very advanced age; and when he was even seventy-eight years old, he designed and coloured his pictures with all that fire and spirit for which he had been distinguished in his best time. He died in 1729, at the age of eighty-one.[1]

FRANCHINUS. See GAFFURIUS.

FRANCIA (FRANCESCO), an historical painter, whose real name was Raibolini, was born at Bologna in 1450, and was bred to the profession of a goldsmith, which he exercised for some time with very considerable celebrity, having the coinage of the city of Bologna under his care. His desire of reputation, and his acquaintance with Andrea Mantegna and other painters, led him to the study of painting, but from whom he received the first elements of instruction is not known. In 1490 he produced a picture of the Virgin seated, and surrounded by several figures; among whom is the portrait of M. Bart. Felisini, for whom the picture was painted. In this he still calls himself "Franciscus Francia, aurifex," and it, with another picture of a similar subject, painted for the chapel Bentivoglio a St. Jacopo, gained him great reputation. He painted many pictures for churches, &c. in Bologna, Modena, Parma, and other cities; but they were in the early, Gothic, dry manner, called "stila antico moderno," which he greatly improved upon in his latter productions. On Pietro Perugino he formed his characters of heads, and his choice of tone and colour; on Gian. Bellino, fullness of outline and breadth of drapery; and if the best evidence of his merit, the authority of Raphael, be of weight, in process of time he excelled them both. In a letter dated 1508, edited by Malvasia, Raphael declares that the Madonnas of Francia were inferior, in his opinion, to none for beauty, devoutness, and form. His idea of Francia's talents exhibited itself still stronger in his entrusting his picture of St.

[1] D'Argenville, vol. II.—Pilkington.—Rees's Cyclopædia.

Cecilia, destined for the church of St. Gio da Monte at Bologna, to his care, by letter soliciting him as a friend to see it put in its place, and if he found any defect in it, that he would kindly correct it. Vasari says that Francia died with grief in 1518, upon seeing by this picture that he was as nothing in the art, compared with the superior genius of Raphael; but Malvasia proves that he lived some years afterwards, and in an improved style produced his celebrated St. Sebastian, which Caracci describes as the general model of proportion and form for the students at Bologna. A copy of this figure still exists in the church della Misericordia.[1]

FRANCIABIGIO (MARCO ANTONIO), or FRANCIA BIGIO, was an historical painter, born in 1483. He studied for a short time under Albertinelli, but is chiefly known as the competitor, and in some works the partner of Andrea del Sarto. Similar in principle, but inferior to him in power, he strove to supply by diligence the defects of nature; with what success, will appear on comparison of his work in the cloister of the Nunziata at Florence, with those of Andrea at the same place. On its being uncovered by the monks, the painter in a fit of shame or rage gave it some blows with a hammer, nor ever after could be induced to finish it. He appears to have succeeded better in two histories which he inserted among the frescos of Andrea at the Scalzo, nor is he there much inferior. He likewise emulated him at Poggio a Cajano, where he represented the return of M. Tullius from exile, a work, which though it remained unfinished, shews him to great advantage. This artist died in 1524, in the prime of life.[2]

FRANCIS of Assisi, a celebrated saint of the Romish church, and founder of one of the four orders of mendicant friars, called Franciscans, was born at Assisi in Umbria, in 1182. He was the son of a merchant, and was christened John, but had the name of Francis added, from his facility of talking French, which he learned to qualify him for his father's profession. He was at first a young man of dissolute manners, but in consequence of an illness about 1206, he became so strongly affected with religious zeal, that he took a resolution of retiring from the world. He now devoted himself so much to solitude, mortified himself to such a degree, and contracted so ghastly a coun-

[1] Pilkington.—Rees's Cyclopædia. [2] Ibid.

tenance, that the inhabitants of Assisi thought him distracted. His father, thinking to make him resume his profession, employed a very severe method for that purpose, by throwing him into prison; but finding this made no impression on him, he took him before the bishop of Assisi, in order to make him resign all claim to his paternal estate, which he not only agreed to, but stripped off all his clothes, even to his shirt. He then prevailed with great numbers to devote themselves, as he had done, to the poverty which he considered as enjoined by the gospel; and drew up an institute or rule for their use, which was approved by pope Innocent III. in 1210. The year after, he obtained of the Benedictines the church of Portiuncula, near Assisi, and his order increased so fast, that when he held a chapter in 1219, near 5000 friars of the order of Minors (so they were called) were present. Soon after he obtained also a bull in favour of his order from pope Honorius III. About this time he went into the Holy Land, and endeavoured in vain to convert the sultan Meledin. It is said, that he offered to throw himself into the flames to prove his faith in what he taught. He returned soon after to his native country, and died at Assisi in 1226, being then only forty-five. He was canonized by pope Gregory IX. the 6th of May, 1230; and Oct. the 4th, on which his death happened, was appointed as his festival.

His order soon rose to great splendor, and has done great services to the Roman pontiffs. Some popes, several cardinals, and a great number of prelates, and celebrated authors, have been of it. It is divided into several bodies, some of which are more rigid than others; and all strongly inherit the ancient emulation, which soon broke out between the children of St. Francis and those of St. Dominic. Before the reformation, the Franciscans had in England about eighty convents, besides some nunneries. Those who are desirous to know more of St. Francis and his order, besides our authorities at the bottom of the page, may be referred to his life written by Bonaventure. But perhaps the most ample and circumstantial accounts are given by Luke Wadding, in the first volume of his "Annales Ordinis Minorum," which contains a complete history of the Franciscan order, confirmed by a great number of authentic records. The best edition of this work is that published at Rome in 1731, and following years, in 18 vols. fol. by Joseph Maria Fonseca ab Ebora. It is to the

same Wadding that we are indebted for the "Opuscula S. Francisci," and the "Bibliotheca ordinis Minorum," the former of which appeared in 4to, at Antwerp, 1623, and the latter at Rome in 1650. The history of these orders will, it is hoped, be of less consequence hereafter, when a more enlightened state of society has shown their insufficiency in the advancement of real religion, but it can never be uninteresting to know the early rise of those formidable bodies of ecclesiastics which once held the world in awe. The life of St. Francis, like that of most of the Romish saints, is rendered incredible and ridiculous by the addition of miracles and prodigies, the fictions of after-times, but could they be separated from what is genuine, he might probably appear an enthusiast, yet sincere in what he believed and practised.[1]

FRANCIS (of PAULO), another Romish saint, who to exceed his predecessor in humility, founded the order of Minims (least), as he had that of Minors (inferiors). He was born in 1416, at Paulo in Calabria. He began his career of mortification by retiring to a cell on a desert part of the coast, where his sanctity soon obtained followers, and they ere long constructed a monastery round his cell. Thus was his order commenced. He formed a rule for it, which was approved by pope Alexander VI. and confirmed by Julius II. His rule was extremely rigorous, enjoining perpetual abstinence from wine, fish, and meat. His disciples were always to go bare-footed, never to sleep upon a bed, and to use many other mortifications. He died in France, to which country he went at the earnest solicitation of Louis XI. who hoped to be cured of a dangerous malady by his presence. This event took place at Plessis-du-Parc, in 1508, when he was at the age of ninety-one. He was canonized in 1519, by Leo X. By the confession of his admirers he was perfectly illiterate.[2]

FRANCIS DE SALES, (ST.), was born at the castle of Sales, in the diocese of Geneva, August 21, 1567. He descended from one of the most ancient and noble families of Savoy. Having taken a doctor of law's degree at Padua, he was first advocate at Chambery, then provost of the church of Geneva at Annecy. Claudius de Granier, his bishop, sent him as missionary into the valleys of his

[1] Gen. Dict.—Mosheim and Milner's Church Hist.—Fabric. Bibl. Lat. Med. —Butler's Lives of the Saints.
[2] Moreri.—Butler's Lives of the Saints.

diocese to convert the Zuinglians, and Calvinists, which he is said to have performed in great numbers, and his sermons were attended with wonderful success. The bishop of Geneva chose him afterwards for his coadjutor, but was obliged to use authority before he could be persuaded to accept the office. Religious affairs called him afterwards into France, where he was universally esteemed; and cardinal du Perron said, "There were no heretics whom he could not convince, but M. de Geneva must be employed to convert them." Henry IV. being informed of his merit, made him considerable offers, in hopes of detaining him in France; but he chose rather to return to Savoy, where he arrived in 1602, and found bishop Granier had died a few days before. St. Francis then undertook the reformation of his diocese, where piety and virtue soon flourished through his zeal; he restored regularity in the monasteries, and instituted the order of the Visitation in 1610, which was confirmed by Paul V. 1618, and of which the baroness de Chantal, whom he converted by his preaching at Dijon, was the foundress. He also established a congregation of hermits in Chablais, restored ecclesiastical discipline to its ancient vigour, and converted numerous *heretics* to the faith. At the latter end of 1618 St. Francis was obliged to go again to Paris, with the cardinal de Savoy, to conclude a marriage between the prince of Piedmont and Christina of France, second daughter of Henry IV. This princess, herself, chose de Sales for her chief almoner; but he would accept the place only on two conditions; one, that it should not preclude his residing in his diocese; the other, that whenever he did not execute his office, he should not receive the profits of it. These unusual terms the princess was obliged to consent to, and immediately, as if by way of investing him with his office, presented him with a very valuable diamond, saying, "On condition that you will keep it for my sake." To which he replied, "I promise to do so, madam, unless the poor stand in need of it." Returning to Annecy, he continued to visit the sick, relieve those in want, instruct the people, and discharge all the duties of a pious bishop, till 1622, when he died of an apoplexy at Lyons, December 28, aged fifty-six, leaving several religious works, collected in 2 vols. fol. The most known are, "The Introduction to a devout Life;" and "Philo," or a treatise on the love of God. Marsollier has written his life, 2 vols. 12mo, which

was translated into English by Mr. Crathorne. He was canonized in 1665.[1]

FRANCIS XAVIER. See XAVIER.

FRANCIS I. king of France, surnamed "the Great, and the restorer of learning," succeeded his father-in-law Louis XII. who died without a son in 1515. Francis I. was the only son of Charles duke of Orleans, constable of Angoulême, and born at Cognac, September 12, 1494. Immediately after his coronation he took the title of duke of Milan, and put himself at the head of a powerful army to assert his right to that duchy. The Swiss, who defended it, opposed his enterprize, and attacked him near Marignana; but they were cut to pieces in a sanguinary contest, and about 15,000 left dead on the field. The famous Trivulce, who had been engaged in eighteen battles, called this "The battle of the Giants," and the others "Children's play." It was on this occasion that the king desired to be knighted by the famous Bayard. That rank was originally the highest that could be aspired to: princes of the blood were not called monseigneur, nor their wives madame, till they had been knighted; nor might any one claim that honour, unless he could trace his nobility at least three generations back, both on his father's and mother's side, and also bore an unblemished character, especially for military courage and valour. The creation of a knight was attended with few ceremonies, except at some festivals, in which case a great number were observed. This institution, which may be traced up to the first race, contributed not a little to polish the minds of the French, by restraining them within the bounds of a benevolent morality. They swore to spare neither life or fortune in defence of religion, in fighting against the infidels, and in protecting the widow, the orphan, and all who were defenceless. By this victory at Marignana, Francis I. became master of the Milanese, which was ceded to him by Maximilian Sforza, who then retired into France. Pope Leo X. alarmed by these conquests, held a conference with the king at Bologna, obtained from him the abolition of the Pragmatic Sanction, and settled the Concordate, which was confirmed the year following in the Lateran council. From that time the kings of France appointed to all consistorial benefices, and the pope received

[1] Moreri.—Dict. Hist.—Butler.

one year's income upon every change. The treaty of Noyon was concluded the same year between Charles V. and Francis I. one principal article of which was the restoration of Navarre. Charles V. on the death of Maximilian I. being elected emperor, 1519, in opposition to Francis, the jealousy which subsisted between those two princes broke out immediately, and kindled a long war, which proved fatal to all Europe. The French, commanded by Andrew de Foix, conquered Navarre in 1520, and lost it again almost directly; they drove the English and Imperialists from Picardy; took Hesdin, Fontarabia, and several other places; but lost Milan and Tournay in 1521. The following year, Odet de Foix, viscount of Lautrec, was defeated at the bloody battle of Bicoque, which was followed by the loss of Cremona, Genoa, and a great part of Italy. Nor did their misfortunes end here. The constable of Bourbon, persecuted by the duchess of Angoulême, joined the emperor 1523, and, being appointed commander of his forces in 1524, defeated admiral Bonevet's rear at the retreat of Rebec, and retook all the Milanese. He afterwards entered Provence with a powerful army, but was obliged to raise the siege of Marseilles, and retired with loss. Francis I. however, went into Italy, retook Milan, and was going to besiege Pavia; but, having imprudently detached part of his troops to send them to Naples, he was defeated by the constable de Bourbon in a bloody battle before Pavia, February 24, 1525, after having two horses killed under him, and displaying prodigious valour. His greatness of mind never appeared more conspicuously than after this unfortunate engagement. In a letter to his mother he says, "Every thing is lost but honour." He was conducted as a prisoner to Madrid, and returned the following year, after the treaty which was concluded in that city, January 14, 1526. This treaty, extorted by force, was not fulfilled; the emperor had insisted on the duchy of Burgundy being ceded to him; but, when Lannoi went to demand it in his master's name, he was introduced to an audience given to the deputies of Burgundy, who declared to the king, that he had no power to give up any province of his kingdom. Upon this the war re-commenced immediately. Francis I. sent forces into Italy, under the command of Lautrec, who rescued Clement VII. and at first gained great advantages, but perished afterwards, with his army, by sick-

ness. The king, who had been some years a widower, concluded the treaty of Cambray in 1529, by which he engaged to marry Eleanor of Austria, the emperor's sister; and his two sons, who had been given as hostages, were ransomed at the king's return for two millions in gold. The ambition of possessing Milan, caused peace again to be broken. Francis took Savoy in 1535, drove the emperor from Provence in 1536, entered into an alliance with Solyman II. emperor of the Turks; took Hesdin, and several other places, in 1537, and made a truce of ten years with Charles V. at Nice, 1538, which did not, however, last long. The emperor, going to punish the people of Ghent, who had rebelled, obtained a passage through France, by promising Francis the investiture of the duchy of Milan for which of his children he pleased; but, after being received in France with the highest honours in 1539, he was no sooner arrived in Flanders than he refused to keep his promise. This broke the truce; the war was renewed, and carried on with various success on both sides. The king's troops entered Italy, Roussillon, and Luxemburg. Francis of Bourbon, comte d'Enguien, won the battle of Cerizoles in 1544, and took Montferrat. Francis I. gained over to his side Barbarossa, and Gustavus Vasa, king of Sweden; while, on the other hand, Henry VIII. of England espoused the interests of Charles V. and took Bologna, 1544. A peace was at last concluded with the emperor at Cressy, September 18, 1544, and with Henry VIII. June 7, 1546; but Francis did not long enjoy the tranquillity which this peace procured him; he died at the castle of Rambouillet the last day of March, 1547, aged fifty-three. This prince possessed the most shining qualities: he was witty, mild, magnanimous, generous, and benevolent. The revival of polite literature in Europe was chiefly owing to his care; he patronized the learned, founded the royal college at Paris, furnished a library at Fountainbleau at a great expence, and built several palaces, which he ornamented with pictures, statues, and costly furniture. When dying, he particularly requested his son to diminish the taxes which he had been obliged to levy for defraying the expences of the war; and put it in his power to do so, for he left 400,000 crowns of gold in his coffers, with a quarter of his revenues which was then due. It was this sovereign who ordered all public acts to be written in French. Upon the whole he appears to

have been one of the greatest ornaments of the French throne.[1]

FRANCIS (PHILIP), an English clergyman, and the able translator of Horace and Demosthenes, was of Irish extraction, if not born in that kingdom, where his father was a dignified clergyman, and, among other preferments, held the rectory of St. Mary, Dublin, from which he was ejected by the court on account of his Tory principles. His son, our author, was also educated for the church, and obtained a doctor's degree. His edition of "Horace" made his name known in England about 1743, and raised him a reputation as a classical editor and translator, which no subsequent attempts have greatly diminished. Dr. Johnson, many years after other rivals had started, gave him this praise: "The lyrical part of Horace never can be properly translated; so much of the excellence is in the numbers and the expression. Francis has done it the best: I'll take his, five out of six, against them all."

Some time after the publication of Horace, he appears to have come over to England, where, in 1753, he published a translation of part of the "Orations of Demosthenes," intending to comprise the whole in two quarto volumes. It was a matter of some importance at that time to risk a large work of this kind, and the author had the precaution therefore to secure a copious list of subscribers. Unfortunately, however, it had to contend with the acknowledged merit of Leland's translation, and, allowing their respective merits to have been nearly equal, Leland's had at least the priority in point of time, and upon comparison, was preferred by the critics, as being more free and eloquent, and less literally exact. This, however, did not arise from any defect in our author's skill, but was merely an error, if an error at all, in judgment; for he conceived, that as few liberties as possible ought to be taken with the style of his author, and that there was an essential difference between a literal translation, which only he considered as faithful, and an imitation, in which we can never be certain that we have the author's words or precise meaning. In 1755 he completed his purpose in a second volume, which was applauded as a difficult work well executed, and acceptable to every friend of genius and literature; but its success was by no means correspondent to the wishes of the author or of his friends.

[1] Hist. of France.—Robertson's Hist. of Charles V. &c.

The year before the first volume of his "Demosthenes" appeared, he determined to attempt the drama, and his first essay was a tragedy entitled "Eugenia." This is professedly an adaptation of the French "Cenie" to English feelings and habits, but it had not much success on the stage. Lord Chesterfield, in one of his letters to his Son, observes that he did not think it would have succeeded so well, considering how long our British audiences had been accustomed to murder, racks, and poison in every tragedy; yet it affected the heart so much, that it triumphed over habit and prejudice. In a subsequent letter, he says that the boxes were crowded till the sixth night, when the pit and gallery were totally deserted, and it was dropped. Distress without death, he repeats, was not sufficient to affect a true British audience, so long accustomed to daggers, racks, and bowls of poison; contrary to Horace's rule, they desire to see Medea murder her children on the stage. The sentiments were too delicate to move them; and their hearts were to be taken by storm, not by parley. In 1754, Mr. Francis brought out another tragedy at Covent-garden theatre, entitled "Constantine," which was equally unsuccessful, but appears to have suffered principally by the improper distribution of the parts among the actors. This he alludes to, in the dedication to lord Chesterfield, with whom he appears to have been acquainted, and intimates at the same time that these disappointments had induced him to take leave of the stage.

During the political contests at the beginning of the present reign, he employed his pen in defence of government, and acquired the patronage of lord Holland, who rewarded his services by the rectory of Barrow, in Suffolk, and the chaplainship of Chelsea hospital. What were his publications on political topics, as they were anonymous, and probably dispersed among the periodical journals, cannot now be ascertained. They drew upon him, however, the wrath of Churchill, who in his "Author" has exhibited a portrait of Mr. Francis, probably overcharged by spleen and envy. Churchill, indeed, was so profuse of his calumny, that he seldom gained credit, and long before he died, his assertions had begun to lose their value. He is said to have intended to write a satirical poem, in which Francis was to make his appearance as the Ordinary of Newgate. The severity of this satire was better understood at that time, when the ordinaries of Newgate were

held in very little esteem, and some of them were grossly ignorant and dissolute. Mr. Francis died at Bath, March 5, 1773, leaving a son, who in the same year was appointed one of the supreme council of Bengal, and is now sir Philip Francis, K. B.

Of all the classical writers, "Horace" is by general consent allowed to be the most difficult to translate, yet so universal has been the ambition to perform this task, that scarcely an English poet can be named in whose works we do not find some part of Horace. These efforts, however, have not so frequently been directed to give the sense and local meaning of the author, as to transfuse his satire, and adapt it to modern persons and times. But of the few who have exhibited the whole of this interesting poet in an English dress, Mr. Francis has been supposed to have succeeded best in that which is most difficult, the lyric part, and likewise to have conveyed the spirit and sense of the original in the epistles and satires, with least injury to the genius of the author. In his preface he acknowledges his obligations to Dr. Dunkin, a poet of some celebrity, and an excellent classical scholar.[1]

FRANCIUS (PETER), a Greek and Latin poet, of much reputation on the continent, was born at Amsterdam, Aug. 19, 1645. He received his early education under Adrian Junius, rector of the school of Amsterdam, who had the happy art of discovering the predominant talents of his scholars, and of directing them to the most advantageous method of cultivating them. To young Francius he recommended Ovid as a model, and those who have read his works are of opinion that he must have "given his days and nights" to the study of that celebrated poet. From Amsterdam he went to Leyden, where he became a pupil of Gronovius the elder, who soon distinguished him from the rest of his scholars, and treated him as a friend, which mark of esteem was also extended to him by Gronovius the son. After this course of scholastic studies, he set out on his travels, visiting England and France, in which last, at Angers, he took his degree of doctor of civil and canon law. While at Paris he acquired the esteem of many learned men, and when he proceeded afterwards to Italy, improved his acquaintance with the literary men of that country, and was very respectfully received by Cosmo III.

1 Chesterfield's Letters and Miscellanies.—Biog. Dram.—Boswell's Johnson.

grand duke of Tuscany. After his return to Amsterdam, the magistrates, in 1674, elected him professor of rhetoric and history, and in 1686 professor of Greek. In 1692 the directors of the academy of Leyden made him an offer of one of their professorships, but the magistrates of Amsterdam, fearing to lose so great an ornament to their city, increased his salary, that he might be under no temptation on that account to leave them. He accordingly remained here until his death, Aug. 19, 1704, when he was exactly fifty-nine years old. Francius particularly excelled in declamation, in which his first master, Junius, the ablest declaimer of his time, had instructed him, and in which he took some lessons afterwards from a famous tragic actor, Adam Caroli, who, he used to say, was to him what Roscius was to Cicero. His publications consist of, 1. "Poemata," Amsterdam, 1682, 12mo; ibid. 1697, 8vo. These consist of verses in various measures, which were highly esteemed, although some were of opinion that he succeeded better in the elegies and epigrams, and lighter pieces, than in the heroic attempts. The first of the editions above-mentioned has some translations from the "Anthology" omitted in the second, because the author had an intention of giving a complete translation of that celebrated collection, which, however, he never executed. In other respects, the second edition is more ample and correct. 2. "Orationes," Amst. 1692, 8vo, of which an enlarged edition appeared in 1705, 8vo. His emulation of the style of Cicero is said to be very obvious in these orations. Some of them had been published separately, particularly a piece of humour entitled "Encomium Galli Gallinacei." 3. "Specimen eloquentiæ exterioris ad orationem M. T. Ciceronis pro A. Licin. Archia accommodatum," Amst. 1697, 12mo. 4. "Specimen eloquentiæ exterioris ad orationem Ciceronis pro M. Marcello accommodatum," ibid. 1699, 12mo. These two last were reprinted in 1700, 8vo, with his "Oratio de ratione declamandi." 5. "Epistola prima ad C. Valerium Accinctum, vero nomine Jacobum Perizonium, professorem Leydensem," &c. Amst. 1696, 4to. This relates to a personal dispute between Francius and Perizonius, of very little consequence to the public, and was answered by Perizonius. 6. "The Homily of S. Gregoire of Naziauzen, on charity to our neighbour," translated from Greek into German, Amst. 1700, 8vo. 7. "A discourse on the Ju-

bilee, Jan. 1700," in German, ibid. 1700, 4to. 8. "Posthuma, quibus accedunt illustrium eruditorum ad eum Epistolæ," ibid. 1706, 8vo.[1]

FRANCK DE FRANCKENAU, (GEORGE), an eminent German physician, was born at Naumburg, in Upper Saxony, May 3, 1643. His father, although living as a simple peasant, was of a noble family. After going through his school education, George went to Jena at the age of eighteen, and was crowned a poet by count palatine Richter, in consequence of his extraordinary talent for writing verses in the German, Latin, Greek, and Hebrew languages. But he exhibited still greater talents during his course of medical studies, and the canons of Naumburg, who recognized his merits, afforded him liberal means of subsistence while he applied himself to this science. Before he took his doctor's degree (in 1666), he was deemed eligible to give lectures in botany, chemistry, and anatomy, and acquired great reputation. In 1672, the elector palatine appointed him to the vacant professorship of medicine at Heidelberg, and a few years afterwards nominated him his own physician. But the troubles occasioned by the war obliged him in 1688, to retire to Francfort on the Main. John George III. elector of Saxony, then received him into his service, and appointed him professor of medicine at Wittemberg; an office which he filled with so much eclat, that the principal professorship, and the title of dean of the faculty at Leipsic, were soon offered to him. This, however, he refused, by the instigation of his friends, who sought to retain him at Wittemberg. The two succeeding electors likewise loaded this physician with so many favours, that it was supposed he could never dream of quitting Heidelberg. Nevertheless, he was induced by the offers of Christian V. king of Denmark, to remove to Copenhagen, where he was received most graciously by the royal family, and was honoured with the title of Aulic counsellor, which was continued to him by Frederick IV. the successor of Christian. Death, however, terminated his brilliant career on the 16th of June, 1704, in the sixtieth year of his age.

Franck was a member of several learned societies, and was ennobled by the emperor Leopold in 1692, and in 1693 was created count palatine, by the title of "De

[1] Niceron, vols. XII. and XX.—Moreri.—Saxii Onomast.

Franckenau." His principal works are, 1. "Institutionum Medicarum Synopsis," Heidelberg, 1672. 2. "Lexicon Vegetabilium usualium," Argentorati, 1672. This was re-published several times. In the edition of Leipsic, 1698, the title of "Flora Francica" was given to it. 3. "Bona nova Anatomica," Heidelberg, 1680. 4. "Parva Bibliotheca Zootomica," ibid. 1680. 5. "De calumniis in Medicos et Medicinam," ibid. 1686. 6. "De Medicis Philologis," Wittebergæ, 1691. 7. "De palingenesia, sive resuscitatione artificiali plantarum, hominum, et animalium, è suis cineribus, liber singularis," Halæ, 1717, edited by Nehring. 8. "Satyræ Medicæ XX." Leipsic, 1722. These pieces, which had begun to appear in 1673, were published by his son, George Frederic Franck, who was also a teacher of medicine at Wittemberg, and wrote several works on botany and physic.[1]

FRANCK, or FRANCISCUS FRANCKEN, but more generally called OLD FRANCKS, was an artist of the sixteenth century. Very few circumstances relative to him are handed down, although his works are as generally known in these kingdoms as they are in the Netherlands; nor are the dates of his birth, death, or age, thoroughly ascertained; for Descamps supposes him to be born in 1544, to be admitted into the society of painters at Antwerp in 1561, which was at seventeen years of age; and fixes his death in 1666, by which computation Francks must have been a hundred and twenty-two years old when he died, which appears utterly improbable; though others fix his birth in 1544, and his death in 1616, aged seventy-two, which seems to be nearest the truth. He painted historical subjects taken from the Old or New Testament, and was remarkable for introducing a great number of figures into his compositions, which he had the skill to express very distinctly. He had a fruitful invention, and composed readily; but he wanted grace and elegance in his figures, and was apt to crowd too many histories into one scene. His touch was free, and the colouring of his pictures generally transparent; yet a predominant brown or yellowish tinge appeared over them, neither natural nor agreeable. But, in several of his best performances, the colouring is clear and lively, the design good, the figures tolerably correct, and the whole together very

[1] Moreri.—Rees's Cyclopædia, from Eloy.—Saxii Onomasticon.

pleasing. At Wilton is his "Belshazzar's Feast," a very curious composition.

Vandyck often commended the works of this master, and esteemed them worthy of a place in any collection. Many of them are frequently seen at public sales, which render him well known, though several are also to be met with in those places, which are unjustly ascribed to Francks, and are really unworthy of him.[1]

FRANCK, commonly called YOUNG FRANCKS, the son of the preceding, and of both his names, was born in 1580, and instructed in the art of painting by his father, whose style and manner he imitated in a large and small size; but when he found himself sufficiently skilled to be capable of improvement by travel, he went to Venice, and there perfected his knowledge of colouring, by studying and copying the works of those artists who were most eminent. But it seems extraordinary that a painter so capable of great things in his profession, should devote his pencil to the representation of carnivals and other subjects of that kind, preferably to historical subjects of a much higher rank, which might have procured for him abundantly more honour. At his return, however, to Flanders, his works were greatly admired and coveted, being superior to those of his father in many respects; his colouring was more clear, his pencil more delicate, his designs had somewhat more of elegance, and his expression was much better. The taste of composition was the same in both, and they seemed to have the same ideas, and the same defects, multiplying too many historical incidents into one subject, and representing a series of actions, rather than one principal action or event. The subjects of both painters were usually taken from the Old and New Testament, and also from the Roman history (except the subjects of young Francks while he continued in Italy); and it might have been wished that each of them had observed more order and propriety in the disposition of their subjects.

He had a great particularity in touching the white of the eyes of his figures, which appears as if a small lump of unbroken white was touched on, with the point of a fine pencil, and it gives the figures a great deal of spirit. Even that particularity, well attended to, may be a means

[1] [illegible]gton.—Descamps.—D'Argenville, vol. III.—Reynolds's Works, vol. I[illegible]

of determining the hand of this master. It ought to be observed, that from the similarity of names, taste, style, and colouring of the Old and Young Francks, their works are often mistaken and miscalled, and the work of the one purchased for the work of the other. The most capital performance of this painter, is a scriptural subject in the church of Notre Dame at Antwerp; and an excellent picture, in the small size, is "Solomon's Idolatry," in which that king is represented as kneeling before an altar, on which is placed the statue of Jupiter. There is a noble expression in the figure of Solomon, and the drapery of the figure is broad and flowing; the altar is exceedingly enriched with fine bas-relief in the Italian style, and is exquisitely finished; the penciling is neat, the colouring clear and transparent, and the whole picture appears to have been painted on leaf gold. Young Francks died in 1642.[1]

FRANCKE (AUGUSTUS HERMAN), a learned and pious German divine, and a great benefactor to his country, was born at Lubeck, March 12, O. S. 1663. His father, John Francke, was then one of the magistrates of Lubeck, and afterwards entered into the service of Ernest the Pious, duke of Saxe Gotha, as counsellor of the court and of justice. His mother, Anne Gloxin, was the daughter of one of the oldest burgomasters of Lubeck. Young Francke had the misfortune to lose his father in 1670, when he was between six and seven years old, and at this early age had shown such a pious disposition, that he was intended for the church, and with this view his mother placed him under the instructions of a private tutor. His proficiency in classical studies was such, that at the age of fourteen he was considered as well qualified to go to the university. It was not, however, until 1679, that he went to that of Erfurt, and from thence to Kiel, where he studied some years under Kortholt and Morhoff. In 1682, he returned to Gotha, and visited Hamburgh in his way, where he remained two months to improve his knowledge of the Hebrew language, under Esdras Edzardi. In 1684 he went to Leipsic, and took his degree of M. A. in the following year. During his stay here, he formed a society for literary conversation among his friends, which

[1] Pilkington.—D'Argenville, vol. III. where are two more of the same name, Ambrose and Jerome, but of inferior note.

long subsisted under the name of "Collegium Philobiblicum," their favourite topic being the study of the Holy Scriptures. Some time after he went to Wittemberg, where he was received with great respect by the literati of that university, and thence to Luneburg, where he attended the divinity lectures of the celebratd Sandhagen. From Lunebourg he returned to Leipsic, and gave a course of lectures on the holy scriptures, practical as well as critical, which were frequented by above three hundred students. This success, with a more than common earnestness and seriousness in his method and address, occasioned some jealousy, and created him enemies likewise at Erfurt, whither, in 1690, he was invited to become pastor of St. Austin. The objection to him was that of *pietism*, and it increased with so much violence, that in 1691 he was deprived of his charge, and ordered to quit the city within two days. How little he deserved this treatment, had already appeared in some of his writings, and was more manifest afterwards in his conduct and services.

The court of Gotha, uninfluenced by these clamours, and convinced of his innocence and worth, lost no time in offering a suitable employment for his talents. He was about the same time offered a professorship in the college of Cobourg, and another at Weimar, but he preferred the offers made to him by the elector of Brandenbourg, (afterwards Frederic I. of Prussia), the very day that he was ordered to quit Erfurt. The university of Halle, in Saxony, had been just founded, and Mr. Francke was in 1691 appointed professor of the Greek and oriental languages, and pastor of Glaucha, a suburb of Halle. In 1698 he resigned his professorship of the languages for that of divinity, but although he had a principal hand in establishing the new university, which soon became pre-eminent among the seminaries of Germany, he acquired greater fame as the founder of the celebrated school, hospital, or rather college, for the poor at Glaucha. The whole history of education does not produce an instance more remarkable in its origin and progress than this singular foundation, by the labour, industry, and perseverance, of professor Francke.

There was a very ancient custom in the city and neighbourhood of Halle, for such persons as give relief to the poor, to appoint a particular day on which they were to come to their doors to receive it. When professor Francke came to

be settled at Glaucha, he readily adopted this practice; and fixed on Thursday as his day. But, as his profession led him, he endeavoured to confer with the poor on the subject of religion, in which he found them miserably deficient, and incapable of giving their children any religious instruction whatever. His first contrivance to supply their temporal wants was by supplicating the charity of well-disposed students; but finding that mode inconvenient, he contented himself with fixing up a box in his parlour, with one or two suitable texts of scripture over it. In 1695, when this box had been set up about a quarter of a year, he found in it the donation of a single person amounting to 18*s.* 6*d.* English, which he immediately determined should be the foundation of a charity-school. Unpromising as such a scheme might appear, he began the same day by purchasing eight-shillings-worth of school-books, and then engaged a student to teach the poor children two hours each day. He met at first with the common fate of such benevolent attempts; most of the children making away with the books entrusted to them, and deserting the school; for this, however, the remedy was easy, in obliging the children to leave them behind them; but still his pious endeavours were in a great measure frustrated by the impressions made on their minds in school being effaced by their connections abroad. To remedy this greater evil, he resolved to single out some of the children, and to undertake their maintenance, as well as instruction. Such of the children, accordingly, as seemed most promising, he put out to persons of known integrity and piety to be educated by them, as he had as yet no house to receive them. The report of so excellent a design, induced a person of quality to contribute the sum of 1000 crowns, and another 400, which served to purchase a house into which twelve orphans, the whole number he had selected, were removed, and a student of divinity appointed master and teacher. This took place in 1696. The number of children, however, which demanded his equal sympathy, increasing, he conceived the project of building an hospital, such as might contain about two hundred people, and this at a time, he informs us, when he had not so much in hand as would answer the cost of a small cottage, and when his project was consequently looked upon as visionary and absurd. His reliance on Providence, however, was so firm, that having procured a

piece of ground, he laid the foundation stone on July 5, 1698, and within the space of a year the workmen were ready to cover it with the roof. During this time as well as the time it subsequently required to complete it, the expences were defrayed from casual donations. He never appears to have had any kind of annual subscription, or other help on which the least dependence could be placed; he sometimes knew the names of his benefactors, but more generally they were totally unknown to him, and yet one succeeded another at short intervals, and often when he was reduced to the utmost distress. By such unforeseen and unexpected supplies, an establishment was formed, in which, in 1727, 2196 children were provided for, under 130 teachers. The whole progress of this great work, as related by professor Francke, is beyond measure astonishing and unprecedented; for he had applied none of the methods which have since been found useful in the foundation of similar establishments, and appears to have had nothing to support his zeal, but the strongest confidence in the goodness of Providence; and although the assistance he received was great in the aggregate, it not unfrequently happened that his mornings were passed in anxious fears lest the subjects of his care might want bread in the day. These supplies consisted principally in money, but many to whom that mode of contribution was inconvenient, sent in provisions, clothing, and utensils of various sorts, and a very considerable number sold trinkets of all kinds, lace, jewels, plate, &c. for the benefit of an hospital, the good effects of which were now strikingly visible, as its progress advanced. Some very considerable contributions came even from England, in consequence of a short account of the hospital having been sent over and published there in 1705. Dr. White Kennett, in particular, noticed it with high commendation, from the pulpit, and added that "nothing in the world seemed to him more providential, or rather more miraculous." In the following year, 1706, it had grown up, not only into an hospital for orphans, and a refuge for many other distressed objects, but into a kind of university, in which all the languages and sciences were taught, and a printing-house established on a liberal plan, an infirmary, &c.

The establishment of this great undertaking fills up many years of professor Francke's history. The remaining

events of his life are but few. He associated with himself John Anastasius Freylinghausen, in his charge as pastor, and had him and other men of character and talents as assistants in his school. The variety of his employments, however, injured his health, although he derived occasional benefit from travelling. One instance of his pious zeal is thus recorded: The duke Maurice, of Saxe-Zeitz, had embraced the Roman catholic religion, and professor Francke, at the request of the duchess, went to his court in 1718, and in several conferences so completely satisfied his mind, as to induce him to make a public profession of his return to the Protestant church. Francke's death was occasioned by profuse sweats, which were checked by degrees, but followed by a retention of urine, and a paralytic attack, which proved fatal June 8, 1727. Amidst much weakness and pain, he lectured as late as the 15th of May preceding. It would be difficult to name a man more generally regretted. Halle, Elbing, Jena, Deux-Ponts, Augsbourgh, Tubingen, even Erfurt, where he was so shamefully persecuted, Leipsic, Dresden, Wittemberg, &c. all united in expressing their sense of his worth, by eulogiums written by the most eminent professors of these schools. By his wife, Anne Magdalene, the daughter of Otho Henry de Worm, a person of distinction, he left Gotthelf Augustus Francke, professor of divinity and pastor of the church of Notre-Dame, and a daughter who was married to M. Freylinghausen. In his learning, talents, eloquence, and piety, all his contemporaries seem agreed. As a public benefactor he has had few equals.

The history of his celebrated Orphan house has been long known in this country, in a translation by Dr. Josiah Woodward, under the title of "Pietas Hallensis," Lond. 1707, 12mo, often reprinted, with some of his devotional tracts. These last were generally published by professor Francke in German. His Latin works are, 1. "Manuductio ad lectionem Scripturæ Sacræ," Halle, 1693. Of this an improved translation by William Jaques, was published in 1813, 8vo. 2. "Observationes Biblicæ menstruæ in Versionem Germanicam Bibliorum Lutheri," Halle, 1695, 12mo. 3. "De Emphasibus Sac. Script." ibid. 1698, 4to. 4. "Idea studii Theologiæ," ibid. 1712, 12mo. 5. "Prælectiones Hermeneuticæ," ibid. 1712, 8vo. 6. "Monita Pastoralia Theologica," ibid. 1717, 12mo. 7. "Methodus studii Theologici," ibid. 1723,

8vo. 8. "Introductio ad lectionem Prophetarum," ibid. 1724, 8vo. 9. "Commentatio de scopo librorum veteris et novi Testamenti," ibid. 8vo.[1]

FRANCKLIN (THOMAS), D. D. chaplain in ordinary to his majesty, born 1721, was the son of Richard Francklin, well known as the printer of an anti-ministerial paper called "The Craftsman," in the conduct of which he received great assistance from lord Bolingbroke, Mr. Pulteney, and other excellent writers, who then opposed sir Robert Walpole's measures. By the advice of the second of these gentlemen, young Francklin was devoted to the church, with a promise of being provided for by Mr. Pulteney, who afterwards forgot his undertaking. Yet his father had a claim, from his sufferings at least, to all that these patriots could do for him. While engaged in their service, he was prosecuted by the crown several times, and had been confined several years in the King's-bench prison for a letter written from the Hague, and printed by him at their desire. It is true, indeed, that several noblemen and gentlemen subscribed a sum of 50*l.* each to Francklin, as a compensation for his losses, but it is as true that no more than three of them paid their money, of whom Mr. Pulteney was one.

Young Francklin, however, was educated at Westminster school, where he was admitted a scholar in 1735, and whence in 1739 he was elected to Trinity-college, Cambridge, of which he became a fellow. He was afterwards for some time an usher at Westminster-school, and first appeared as an author, in a translation of "Phalaris's Epistles," 1749, 8vo, and of "Cicero on the Nature of the Gods." About the same time he is said to have published "An Inquiry into the Astronomy and Anatomy of the Ancients," which was reprinted in 1775, 8vo. In June 1750, he was chosen Greek professor of Cambridge, in opposition of Mr. Barford, of King's-college, and in the same year became involved in a dispute with the university on the following occasion. On the 17th of November, he with a number of gentlemen educated at Westminster school, having met at a tavern, according to custom, to celebrate queen Elizabeth's anniversary, they

[1] Bibl. Germanique, vol. XVIII.—Niceron, vol. XIV.—Moreri.—Pietas Hallensis.

were interrupted by the senior proctor, who came into the company after 11 o'clock at night, and ordered them to depart, it being an irregular hour. For disobeying this order, some of them were reprimanded by the vice-chancellor, and others fined. Francklin, who was one of the party, had his share in the business, and is supposed to have written a pamphlet entitled "An Authentic Narrative of the late extraordinary proceedings at Cambridge, against the Westminster Club," Lond. 1751, 8vo, denying the charge of irregularity, and laying the blame on the proctor. This dispute engaged the attention of the university for some time, as those who plead for the relaxation of discipline will never be without abettors.

In 1753, he published a poem called "Translation," in which he announced his intention of giving a translation of "Sophocles." In January 1757, on the periodical paper called "The World" being finished, he engaged to publish a similar one, under the title of "The Centinel," but after extending it to twenty-seven numbers, he was obliged to drop it for want of encouragement. The next year he published "A Fast Sermon" preached at Queen-street chapel, of which he was minister, and at St. Paul's Covent-garden, of which he was lecturer; and he afterwards published a few sermons on occasional topics, or for charities. In 1759 appeared his translation of "Sophocles," 2 vols. 4to, which was allowed to be a bold and happy transfusion into the English language of the terrible simplicity of the Greek tragedian. This was followed by a "Dissertation on ancient Tragedy," in which he mentioned Arthur Murphy by name, and in terms not the most courtly. Murphy, a man equally, or perhaps more irritable, replied in a poetical "Epistle addressed to Dr. Johnson," who calmly permitted the combatants to settle their disputes in their own way, which, we are told, amounted to a cessation of hostilities, if not to an honourable peace. At this time Francklin is said to have been a writer in the Critical Review, which indeed is acknowledged in an article in that review, and might perhaps be deduced from internal evidence, as, besides his intimacy with Smollet, his works are uniformly mentioned with very high praise. In 1757 he had been preferred by Trinity-college to the livings of Ware and Thundrich, in Hertfordshire, and although his mind was more intent on the stage than the pulpit, he

published in 1765 a volume of "Sermons on the relative duties," which was well received by the publick. Next year he produced at Drury-lane theatre, the tragedy of "The Earl of Warwick," taken, without any acknowledgement, from the French of La Harpe. In Nov. 1767, he was enrolled in the list of his majesty's chaplains. In 1768 he published a piece of humour, without his name, entitled "A Letter to a Bishop concerning Lectureships," exposing the paltry shifts of the candidates for this office at their elections; and next year he wrote "An Ode on the Institution of the Royal Academy." In March of the same year, he translated Voltaire's "Orestes" for the stage. In July 1770 he took the degree of D. D. but still debased his character by producing dramatic pieces of no great fame, and chiefly translations; "Electra," "Matilda," and "The Contract," a farce. About 1776 he was presented to the living of Brasted, in Surrey, which he held until his death. He had for some years employed himself on his excellent translation of the works of "Lucian," which he published in 1780, in 2 vols. 4to. He was also concerned with Smollet, in a translation of Voltaire's works, but, it is said, contributed little more than his name to the title-pages. There is a tragedy of his still in MS. entitled "Mary Queen of Scots." Dr. Francklin died at his house in Great Queen-street, March 15, 1784. He was unquestionably a man of learning and abilities, but from peculiarities of temper, and literary jealousy, seems not to have been much esteemed by his contemporaries. After his death 3 volumes of his "Sermons" were published for the benefit of his widow and family. Mrs. Francklin died in May 1796. She was the daughter of Mr. Venables, a wine-merchant.[1]

FRANCO, or FRANCHI (NICOLAS), an Italian poet of the infamous class which disgraced the sixteenth century, was born at Benevento, in 1510, and under his father, who was a schoolmaster, acquired a knowledge of the learned languages. In his youth he became acquainted with Peter Aretino, and from being his assistant in his various works, became his rival, and whilst he at least equalled him in virulence and licentiousness, greatly surpassed him in learning and abilities. His first attempt at rivalship

[1] Biog. Dram. originally written by Mr. Isaac Reed, for the European Magazine.—Davies's Life of Garrick.

was his "Pistole Vulgari," in 1539. A fierce war was commenced between them, and sustained on each side with the greatest rancour and malignity. Franco left Venice, and took up his abode at Montserrat, where he published a dialogue, entitled "Delle Belleze;" and a collection of sonnets against Aretino with a "Priapeia Italiana," which contained the grossest obscenity, the most unqualified abuse, and the boldest satire against princes, popes, the fathers of the council of Trent, and other eminent persons. Yet all this did not injure his literary reputation; he was a principal member of the academy of Argonauti at Montserrat, and in this capacity wrote his "Rime Maritime," printed at Mantua in 1549. At Mantua he followed the profession of a schoolmaster; thence he removed to Rome, where he published commentaries on the "Priapeia," attributed to Virgil, the copies of which were suppressed and burned by order of pope Paul IV. Under Pius IV. he continued to indulge his virulence, and found a protector in cardinal Morone. His imprudence, however, in writing a Latin epigram against Pius V. with other defamatory libels, brought upon him the punishment which he amply deserved. He was taken from his study in his furred robe, and hanged on the common gallows without trial or ceremony. He was author of several other works besides those already enumerated, and he left behind him in MS. a translation of Homer's Iliad.[1]

FRANCOIS (LAURENCE), a French abbe and very useful writer, was born at Arinthod, in Franche-comté, Nov. 2, 1698, and for some time belonged to the chevaliers of St. Lazarus, but quitting that society, came to Paris and engaged in teaching. He afterwards wrote several works, in a style perhaps not very elegant, but which were admired either for their intrinsic usefulness, or as antidotes to the pernicious doctrines of the French philosophers and deists, who, conscious of his superiority in argument, affected to regard him as a man of weak understanding, and a bigot; reproaches that are generally thrown upon the advocates of revealed religion in other countries as well as in France. The abbé François, however, appears from his works to have been a man of learning, and an able disputant. He died at Paris, far advanced in years, Feb. 24, 1782, escaping the miseries which those against whom

[1] Tiraboschi.—Roscoe's Leo.—Moreri.

he wrote, were about to bring on their country. His principal works are, 1. "Geographie," 12mo, an excellent manual on that subject, often reprinted, and known by the name of "Crozat," the lady to whom he dedicated it, and for whose use he first composed it. 2. "Preuves de la religion de Jesus Christ," 4 vols. 12mo. 3. "Defense de la Religion," 4 vols. 12mo. 4. "Examen du Catechisme de l'honnête homme," 12mo. 5. "Examen des faits qui servent de fondement a la religion Chretienne," 1767, 3 vols. 12mo. 6. "Observation sur la philosophie de l'histoire," 8vo. He left also some manuscripts, in refutation of the "Philosophical Dictionary," the "System of Nature," and other works which emanated from the philosophists of France.[1]

FRANCOWITZ. See ILLYRICUS.

FRANCUCCI (INNOCENT), an historical painter, born at Imola, and known by the name of Innocenzio da Imola, became a disciple of Francesco Francia, in 1506; then passed some time with Albertinelli at Florence; and from the evidence of his works, and the testimony of Vasari, studied much after Fra. Bartolomeo and Andrea del Sarto: for though the main disposition of his altar-pieces be still gothic, he no longer used the ancient gilding; he placed the Virgin on high in the centre, and surrounded her with saints and angels, architecture, and back grounds skilfully grouped and arranged with novelty and taste. Such is his style in the surprizing picture of the Duomo at Faenza, and in another at Pesaro. The aerial perspective and back ground remind us of Leonardo da Vinci. He sometimes placed smaller pictures under his altar-pieces, like that at St. Giacomo of Bologna, which breathes the very spirit of Raphael; that spirit he seems indeed to have aimed at in the greater part of his works, and to have approached it nearer than most of Raphael's own scholars. He excelled Francia and his fellow-scholar Bagnacavallo in erudition, majesty, and correctness. Subjects of novel combination and fiery fancy he has not produced; nor seem they to have been congenial with that mildness and tranquillity of character which history ascribes to him. He was fifty-six years old at the time of his death, but that is not known.[2]

FRANKLAND (THOMAS), an English physician and historian of singular character, was born in Lancashire in 1633, and was entered a student in Brasenose-college,

[1] Dict. Hist. [2] Fuseli, in Pilkington.

Oxford, in 1649. He took a degree in arts, and obtained a fellowship in 1654. Afterwards studying divinity, he became a preacher according to the form of ordination during the usurpation. In 1662 he served the office of proctor, and the year after, having taken orders regularly, he was, but with much difficulty, admitted to the reading of the sentences. He afterwards studied physic, and settled in London, where he imposed upon the public for some time, by pretending to have taken his doctor's degree in that faculty, and at length offering himself as a candidate for fellow of the college of physicians, he produced a forged diploma, was admitted fellow, and afterwards was censor. His ungracious manners, however, procuring him enemies, an inquiry was made at Oxford in 1677, which discovered the fraud, and although by the connivance of some of the college of physicians, he remained among them, yet his credit and practice fell off, and being reduced in circumstances, he was imprisoned in the Fleet, where he died in 1690, and was interred in St. Vedast's church, Foster-lane. He wrote, "The Annals of King James and King Charles I. containing a faithful history and impartial account of the great affairs of state, and transactions of parliament in England, from the tenth of king James, 1612, to the eighteenth of king Charles, 1642. Wherein several passages relating to the late civil wars (omitted in former histories) are made known," Lond. 1681, fol. He was supposed also to be the author of a folio pamphlet, Lond. 1679, entitled "The honours of the Lords Spiritual asserted, and their privileges to vote in capital cases in parliament maintained by reason and precedents;" but Wood does not give this as certain. Dr. Frankland was esteemed a good scholar while at Oxford, but in the subsequent part of his character appears deserving of little esteem.[1]

FRANKLIN (BENJAMIN), the celebrated American philosopher, was sprung, as he himself informs us, from a family settled for a long course of years in the village of Ecton, in Northamptonshire, where they had augmented their income, arising from a small patrimony of thirty acres, by adding to it the profits of a blacksmith's business. His father, Josias, having been converted by some nonconformist ministers, left England for America, in 1682, and

[1] Ath. Ox. vol. II.

settled at Boston, as a soap-boiler and tallow-chandler. At this place, in 1706, Benjamin, the youngest of his sons, was born. It appeared at first to be his destiny to become a tallow-chandler, like his father; but, as he manifested a particular dislike to that occupation, different plans were thought of, which ended in his becoming a printer, in 1718, under one of his brothers, who was settled at Boston, and in 1721 began to print a newspaper This was a business much more to his taste, and he soon shewed a talent for reading, and occasionally wrote verses which were printed in his brother's newspaper, although unknown to the latter. He wrote also in the same some prose essays, and had the sagacity to cultivate his style after the model of the Spectator. With his brother he continued as an apprentice, until their frequent disagreements, and the harsh treatment he experienced, induced him to leave Boston privately, and take a conveyance by sea to New York. This happened in 1723. From New York he immediately proceeded, in quest of employment, to Philadelphia, not without some distressing adventures. His own description of his first entrance into that city, where he was afterwards in so high a situation, is too curious to be omitted.

"On my arrival at Philadelphia, I was in my working dress, my best clothes being to come by sea. I was covered with dirt; my pockets were filled with shirts and stockings; I was unacquainted with a single soul in the place, and knew not where to seek for a lodging. Fatigued with walking, rowing, and having passed the night without sleep, I was extremely hungry, and all my money consisted of a Dutch dollar, and about a shilling's-worth of coppers, which I gave to the boatmen for my passage. As I had assisted them in rowing, they refused it at first, but I insisted on their taking it. A man is sometimes more generous when he has little, than when he has much money; probably because in the first case he is desirous of concealing his poverty.

"I walked towards the top of the street, looking eagerly on both sides, till I came to Market-street, where I met a child with a loaf of bread. Often had I made my dinner on dry bread. I enquired where he bought it, and went straight to the baker's shop which he pointed out to me. I asked for some biscuits, expecting to find such as we had at Boston; but they made, it seems, none of that sort at

Philadelphia. I then asked for a three-penny loaf. They made no loaves of that price. Finding myself ignorant of the prices as well as of the different kinds of bread, I desired him to let me have three-pennyworth of bread of some kind or other. He gave me three large rolls. I was surprised at receiving so much: I took them, however, and having no room in my pockets, I walked on with a roll under each arm, eating the third. In this manner I went through Market-street to Fourth-street, and passed the house of Mr. Read, the father of my future wife. She was standing at the door, observed me, and thought, with reason, that I made a very singular and grotesque appearance."

Notwithstanding this unpromising commencement, Franklin soon met with employment in his business, working under one Keimer, a very indifferent printer, though at that time almost the only one in Philadelphia. In 1724, encouraged by the specious promises of sir William Keith, governor of the province, Franklin sailed for England, with a view of purchasing materials for setting up a press; though his father, to whom he had applied, prudently declined encouraging the plan, on account of his extreme youth, as he was then only eighteen. On his arrival in England, he had the mortification to find that the governor, who had pretended to give him letters of recommendation, and of credit for the sum required for his purchases, had only deceived him; and he was obliged to work at his trade in London for a maintenance. The most exemplary industry, frugality, and temperance, with great quickness and skill in his business, both as a pressman and as a compositor, made this rather a lucrative situation. He reformed the workmen in the houses where he was employed, which were, first Mr. Palmer's, and afterwards Mr. Watts's, in Wild-street, Lincoln's-inn-fields, by whom he was treated with a kindness which he always remembered. Desirous, however, of returning to Philadelphia, he engaged himself as book-keeper to a merchant, at fifty pounds a year; "which," says he, "was less than I earned as a compositor." He left England July 23, 1726, and reached Philadelphia early in October. In 1727, Mr. Denham the merchant died, and Franklin returned to his occupation as a printer, under Keimer, his first master, with a handsome salary. But it was not long before he set up for himself in the same business, in

concert with one Meredith, a young man whose father was opulent, and supplied the money required.

A little before this, he had gradually associated a number of persons, like himself, of an eager and inquisitive turn of mind, and formed them into a club, or society, to hold meetings for their mutual improvement in all kinds of useful knowledge, which was in high repute for many years after. Among many other useful regulations, they agreed to bring such books as they had into one place, to form a common library; but this furnishing only a scanty supply, they resolved to contribute a small sum monthly towards the purchase of books for their use from London. In this way their stock began to increase rapidly; and the inhabitants of Philadelphia, being desirous of profiting by their library, proposed that the books should be lent out on paying a small sum for this indulgence. Thus in a few years the society became rich, and possessed more books than were perhaps to be found in all the other colonies; and the example began to be followed in other places.

About 1728 or 1729, Franklin set up a newspaper, the second in Philadelphia, which proved very profitable, and afforded him an opportunity of making himself known as a political writer, by his inserting several attempts of that kind in it. He also set up a shop for the sale of books and articles of stationary, and in 1730 he married a lady, now a widow, whom he had courted before he went to England, when she was a virgin. He afterwards began to have some leisure, both for reading books, and writing them, of which he gave many specimens from time to time. In 1732, he began to publish "Poor Richard's Almanack," which was continued for many years. It was always remarkable for the numerous and valuable concise maxims which it contained, for the œconomy of human life; all tending to industry and frugality; and which were comprized in a well-known address, entitled "The Way to Wealth." This has been translated into various languages, and inserted in almost every magazine and newspaper in Great Britain or America. It has also been printed on a large sheet, proper to be framed, and hung up in conspicuous places in all houses, as it very well deserves to be. Mr. Franklin became gradually more known for his political talents. In 1736, he was appointed clerk to the general assembly of Pennsylvania; and was re-elected by succeeding assemblies for several years, till he was

chosen a representative for the city of Philadelphia; and in 1737 he was appointed post-master of that city. In 1738, he formed the first fire-company there, to extinguish and prevent fires and the burning of houses; an example which was soon followed by other persons, and other places. And soon after, he suggested the plan of an association for insuring houses and ships from losses by fire, which was adopted; and the association continues to this day. In 1744, during a war between France and Great Britain, some French and Indians made inroads upon the frontier inhabitants of the province, who were unprovided for such an attack; the situation of the province was at this time truly alarming, being destitute of every means of defence. At this crisis Franklin stepped forth, and proposed to a meeting of the citizens of Philadelphia, a plan of a voluntary association for the defence of the province. This was approved of, and signed by 1200 persons immediately. Copies of it were circulated through the province; and in a short time the number of signatures amounted to 10,000. Franklin was chosen colonel of the Philadelphia regiment; but he did not think proper to accept of the honour.

Pursuits of a different nature now occupied the greatest part of his attention for some years. Being always much addicted to the study of natural philosophy, and the discovery of the Leyden experiment in electricity having rendered that science an object of general curiosity, Mr. Franklin applied himself to it, and soon began to distinguish himself eminently in that way. He engaged in a course of electrical experiments with all the ardour and thirst for discovery which characterized the philosophers of that day. By these he was enabled to make a number of important discoveries, and to propose theories to account for various phenomena; which have been generally adopted, and which will probably endure for ages. His observations he communicated in a series of letters to his friend Mr. Peter Collinson; the first of which is dated March 28, 1747. In these he makes known the power of points in drawing and throwing off the electric matter, which had hitherto escaped the notice of electricians. He also made the discovery of a plus and minus, or of a positive and negative state of electricity; from whence, in a satisfactory manner he explained the phenomena of the Leyden phial, first observed by Cuneus or Muschen-

broeck, which had much perplexed philosophers. He shewed that the bottle, when charged, contained no more electricity than before, but that as much was taken from one side as was thrown on the other; and that, to discharge it, it was only necessary to make a communication between the two sides, by which the equilibrium might be restored, and that then no signs of electricity would remain. He afterwards demonstrated by experiments, that the electricity did not reside in the coating, as had been supposed, but in the pores of the glass itself. After a phial was charged, he removed the coating, and found that upon applying a new coating the shock might still be received. In 1749, he first suggested his idea of explaining the phenomena of thunder-gusts, and of the aurora borealis, upon electrical principles. He points out many particulars in which lightning and electricity agree; and he adduces many facts, and reasoning from facts, in support of his positions. In the same year he conceived the bold and grand idea of ascertaining the truth of his doctrine, by actually drawing down the forked lightning, by means of sharp-pointed iron rods raised into the region of the clouds; from whence he derived his method of securing buildings and ships from being damaged by lightning. It was not until the summer of 1752 that he was enabled to complete his grand discovery, the experiment of the electrical kite, which being raised up into the clouds, brought thence the electricity or lightning down to the earth; and M. D'Alibard made the experiment about the same time in France, by following the track which Franklin had before pointed out. The letters which he sent to Mr. Collinson, it is said, were refused a place among the papers of the royal society of London; and Mr. Collinson published them in a separate volume, under the title of "New Experiments and Observations on Electricity, made at Philadelphia, in America," which were read with avidity, and soon translated into different languages. His theories were at first opposed by several philosophers, and by the members of the royal society of London; but in 1755, when he returned to that city, they voted him the gold medal which is annually given to the person who presents the best paper on some interesting subject. He was also admitted a member of the society, and had the degree of LL. D. conferred upon him by different universities; but at this time, by reason of the war which broke out between Britain and

France, he returned to America, and interested himself in the public affairs of that country. Indeed, he had done this long before; for although philosophy was a principal object of Franklin's pursuit for several years, he did not confine himself to it alone. In 1747 he became a member of the general assembly of Pennsylvania, as a burgess for the city of Philadelphia. Being a friend to the rights of man from his infancy, he soon distinguished himself as a steady opponent of the unjust schemes of the proprietaries. He was soon looked up to as the head of the opposition; and to him have been attributed many of the spirited replies of the assembly to the messages of the governors. His influence in the body was very great, not from any superior powers of eloquence; he spoke but seldom, and he never was known to make any thing like an elaborate harangue; but his speeches generally consisting of a single sentence, or of a well-told story, the moral was always obviously to the point. He never attempted the flowery fields of oratory. His manner was plain and mild. His style in speaking was, like that of his writings, simple, unadorned, and remarkably concise. With this plain manner, and his penetrating and solid judgment, he was able to confound the most eloquent and subtle of his adversaries, to confirm the opinions of his friends, and to make converts of the unprejudiced who had opposed him. With a single observation he has rendered of no avail a long and elegant discourse, and determined the fate of a question of importance.

In 1749 he proposed a plan of an academy to be erected in the city of Philadelphia, as a foundation for posterity to erect a seminary of learning, more extensive and suitable to future circumstances; and in the beginning of 1750, three of the schools were opened, namely, the Latin and Greek school, the mathematical, and the English schools. This foundation soon after gave rise to another more extensive college, incorporated by charter May 27, 1755, which still subsists, and in a very flourishing condition. In 1752 he was instrumental in the establishment of the Pennsylvania hospital, for the cure and relief of indigent invalids, which has proved of the greatest use to that class of persons. Having conducted himself so well as post-master of Philadelphia, he was in 1753 appointed deputy post-master general for the whole British colonies.

The colonies being much exposed to depredations in

their frontier by the Indians and the French; at a meeting of commissioners from several of the provinces, Mr. Franklin proposed a plan for the general defence, to establish in the colonies a general government, to be administered by a president-general, appointed by the crown, and by a grand council, consisting of members chosen by the representatives of the different colonies; a plan which was unanimously agreed to by the commissioners present. The plan, however, had a singular fate: it was disapproved of by the ministry of Great Britain, because it gave too much power to the representatives of the people; and it was rejected by every assembly, as giving to the president general, who was to be the representative of the crown, an influence greater than appeared to them proper, in a plan of government intended for freemen. Perhaps this rejection on both sides is the strongest proof that could be adduced of the excellence of it, as suited to the situation of Great Britain and America at that time. It appears to have steered exactly in the middle, between the opposite interests of both. Whether the adoption of this plan would have prevented the separation of America from Great Britain, is a question which might afford much room for speculation.

In 1755, general Braddock, with some regiments of regular troops and provincial levies, was sent to dispossess the French of the posts upon which they had seized in the back settlements. After the men were all ready, a difficulty occurred, which had nearly prevented the expedition: this was the want of waggons. Franklin now stepped forward, and, with the assistance of his son, in a little time procured 150. After the defeat of Braddock, Franklin introduced into the assembly a bill for organizing a militia, and had the dexterity to get it passed. In consequence of this act, a very respectable militia was formed; and Franklin was appointed colonel of a regiment in Philadelphia, which consisted of 1200 men; in which capacity he acquitted himself with much propriety, and was of singular service, though this militia was soon after disbanded by order of the English ministry.

In 1757 he was sent to England, with a petition to the king and council, against the proprietaries, who refused to bear any share in the public expences and assessments; which he got settled to the satisfaction of the state. After the completion of this business, Franklin remained at the

court of Great Britain for some time, as agent for the province of Pennsylvania; and also for those of Massachusetts, Maryland, and Georgia. Soon after this, he published his Canada pamphlet, in which he pointed out, in a very forcible manner, the advantages that would result from the conquest of this province from the French. An expedition was accordingly planned, and the command given to general Wolfe; the success of which is well known. He now divided his time indeed between philosophy and politics, rendering many services to both. Whilst here, he invented the elegant musical instrument called the Armonica, formed of glasses played on by the fingers. In the summer of 1762 he returned to America; on the passage to which he observed the singular effect produced by the agitation of a vessel containing oil, floating on water; the upper surface of the oil remained smooth and undisturbed, whilst the water was agitated with the utmost commotion. On his return he received the thanks of the assembly of Pennsylvania; which having annually elected him a member in his absence, he again took his seat in this body, and continued a steady defender of the liberties of the people.

In 1764, by the intrigues of the proprietaries, Franklin lost his seat in the assembly, which he had possessed for fourteen years; but was immediately appointed provincial agent to England, for which country he presently set out. In 1766 he was examined before the parliament, relative to the stamp-act; which was soon after repealed. The same year he made a journey into Holland and Germany; and another into France; being everywhere received with the greatest respect by the literati of all nations. In 1773 he attracted the public attention by a letter on the duel between Mr. Whateley and Mr. Temple, concerning the publication of governor Hutchinson's letters, declaring that he was the person who had discovered those letters. On the 29th of January next year, he was examined before the privy-council, on a petition he had presented long before as agent for Massachusetts Bay against Mr. Hutchinson: but this petition being disagreeable to ministry, it was precipitately rejected, and Dr. Franklin was soon after removed from his office of postmaster-general for America. Finding now all efforts to restore harmony between Great Britain and her Colonies useless, he returned to America in 1775, just after the commencement of hos-

tilities. Being named one of the delegates to the Continental congress, he had a principal share in bringing about the revolution and declaration of independency on the part of the Colonies. In 1776 he was deputed by congress to Canada, to negociate with the people of that country, and to persuade them to throw off the British yoke; but the Canadians had been so much disgusted with the hot-headed zeal of the New Englanders, who had burnt some of their chapels, that they refused to listen to the proposals, though enforced by all the arguments Dr. Franklin could make use of. On the arrival of lord Howe in America, in 1776, he entered upon a correspondence with him on the subject of reconciliation. He was afterwards appointed, with two others, to wait upon the English commissioners, and learn the extent of their powers; but as these only went to the granting pardon upon submission, he joined his colleagues in considering them as insufficient. Dr. Franklin was decidedly in favour of a declaration of independence, and was appointed president of the convention assembled for the purpose of establishing a new government for the state of Pennsylvania. When it was determined by congress to open a public negociation with France, Dr. Franklin was fixed upon to go to that country; and he brought about the treaty of alliance offensive and defensive, which produced an immediate war between England and France. Dr. Franklin was one of the commissioners, who, on the part of the United States, signed the provisional articles of peace in 1782, and the definitive treaty in the following year. Before he left Europe, he concluded a treaty with Sweden and Prussia. Having seen the accomplishment of his wishes in the independence of his country, he requested to be recalled, and after repeated solicitations Mr. Jefferson was appointed in his stead. On the arrival of his successor, he repaired to Havre de Grace, and crossing the English channel, landed at Newport, in the Isle of Wight, from whence, after a favourable passage, he arrived safe at Philadelphia in Sept. 1785. Here he was received amidst the acclamations of a vast and almost innumerable multitude, who had flocked from all parts to see him, and who conducted him in triumph to his own house, where in a few days he was visited by the members of congress, and the principal inhabitants of Philadelphia. He was afterwards twice chosen president of the assembly of Philadelphia; but in 1788 the increasing infirmities of his

age obliged him to ask and obtain permission to retire and spend the remainder of his life in tranquillity; and on the 17th of April, 1790, he died at the great age of eighty-four years and three months. He left behind him one son, a zealous loyalist, and a daughter married to a merchant in Philadelphia. Dr. Franklin was author of many tracts on electricity, and other branches of natural philosophy, as well as on political and miscellaneous subjects. Many of his papers are inserted in the Philosophical Transactions of London; and his essays have been frequently reprinted in this country as well as in America, and have, in common with his other works, been translated into several modern languages. A complete edition of all these was printed in London in 1806, in 3 vols. 8vo, with "Memoirs of his early life, written by himself," to which the preceding article is in a considerable degree indebted. Some of his political writings are said to be still withheld on political grounds, but it is difficult to suppose that they can now be of much importance, as they relate to a contest which no longer agitates the minds of the public.

As a philosopher the distinguishing characteristics of Franklin's mind, as they have been appreciated by a very judicious writer, seem to have been a clearness of apprehension, and a steady undeviating common sense. We do not find him taking unrestrained excursions into the more difficult labyrinths of philosophical inquiry, or indulging in conjecture and hypothesis. He is in the constant habit of referring to acknowledged facts and observations, and suggests the trials by which his speculative opinions may be put to the test. He does not seek for extraordinary occasions of trying his philosophical acumen, nor sits down with the preconceived intention of constructing a philosophical system. It is in the course of his familiar correspondence that he proposes his new explanations of phenomena, and brings into notice his new discoveries. A question put by a friend, or an accidental occurrence of the day, generally form the ground-work of these speculations. They are taken up by the author as the ordinary topics of friendly intercourse; they appear to cost him no labour; and are discussed without any parade. If an ingenious solution of a phenomenon is suggested, it is introduced with as much simplicity as if it were the most natural and obvious explanation that could be offered; and the author seems to value himself so little upon it, that the reader is in danger of estimating it below its real

importance. If a mere hypothesis be proposed, the author himself is the first to point out its insufficiency, and abandons it with more facility than he had constructed it. Even the letters on electricity, which are by far the most finished of Franklin's performances, are distinctly characterized by all these peculiarities. They are at first suggested by the accidental present of an electrical tube from a correspondent in London; Franklin and his friends are insensibly engaged in a course of electrical experiments; the results are from time to time communicated to the London correspondent; several important discoveries are made; and at length there arises a finished and ingenious theory of electricity. On this account the writings of Franklin possess a peculiar charm. They excite a favourable disposition and a friendly interest in the reader. The author never betrays any exertion, nor displays an unwarrantable partiality for his own speculations; he assumes no superiority over his readers, nor seeks to elevate the importance of his conceptions, by the adventitious aid of declamation, or rhetorical flourishes. He exhibits no false zeal, no enthusiasm, but calmly and modestly seeks after truth; and if he fails to find it, has no desire to impose a counterfeit in its stead. He makes a familiar amusement of philosophical speculation; and while the reader thinks he has before him an ordinary and unstudied letter to a friend, he is insensibly engaged in deep disquisitions of science, and made acquainted with the ingenious solutions of difficult phenomena. Of Franklin's more private and personal character, we have few particulars; but it is to be regretted that in his religious principles he was early, and all his life, one of the class of free-thinkers.[1]

FRANKS. See FRANCK.

FRANTZIUS (WOLFGANG), a Lutheran divine, was born in 1564 at Plawen, in the circle of Voightland, and was educated at Francfort on the Oder. He then removed to Wittemberg, where in 1598, he was appointed professor of history, and took his doctor's degree in divinity. Three years after, he was invited to be superintendant at Kemsperg, and remained there until 1605, when he was chosen divinity professor at Wittemberg. He died suddenly in 1628, of a second attack of apoplexy. Among his numerous works are, 1. "Syntagma controversiarum theolo-

[1] Life prefixed to his Works.—Hutton's Dictionary, &c.

gicarum." 2. "Historia animalium," Francfort, 1671, 12mo; but the first edition was published at Wittemberg, 1616, 8vo, under the title "Historia animalium sacra." It was afterwards reprinted often with improvements, the last of which editions appeared at Francfort, 1712, 4 vols. 4to. There is also an English translation of the original work, Lond. 1674, 8vo. 3. "Schola sacrificiorum patriarchalium sacra, hoc est, assertio satisfactionis a Domino nostro J. C. pro peccatis totius mundi præstitæ, in sacrificiorum veterum typis fundatæ, et recentibus Arianis et Photinianis oppositæ," Wittemberg, 1654, 4to. This has been sometimes sold in two parts; the one entitled "Schola sacrificiorum," and the other "Assertio satisfactionis," but it is the same work. 4. "Tractatus theologicus de interpretatione scripturarum maxime legitima, duabus constans regulis, a Luthero ad papatus Romani destructionem in versione Bibliorum Germanica usitatis, et 152 exemplis elucidatus," Wittemberg, 1634, 4to. Of this there have been several editions. Frantzius is also the author of various dissertations and disputations on subjects of theological controversy.[1]

FRASSEN (CLAUDIUS), a learned Franciscan, was born at Peronne in 1620, and admitted doctor of the Sorbonne in 1662. He afterwards taught theology in his convent, was elected definitor-general of the whole Franciscan order in 1682, and acquired great reputation by his writings, and the various commissions he was entrusted with. He died February 26, 1711, at Paris. His most esteemed works are, "A System of Divinity," Paris, 1672, 4 vols. fol.; Dissertations on the Bible, entitled "Disquisitiones Biblicæ," 2 vols. 4to.; the best edition of the first volume is that of Paris, 1711, but the work has been much enlarged, and reprinted at Lucca, 1764, 2 vols. folio. He also published a "System of Philosophy," which has gone through several editions.[2]

FRAUNCE (ABRAHAM), an English versifier in queen Elizabeth's time, whose works are still an object of some curiosity, was educated at the expence of sir Philip Sydney at St. John's college, Cambridge, where he took his master's degree, and afterwards went to Gray's-Inn, where he remained till he was called to the bar of the court of the Marches in Wales. In August 1590, he was recommended by Henry earl of Pembroke, to lord treasurer Burleigh,

[1] Moreri.—Le Long Bibl. Sacr. [2] Moreri.

as a man in every respect qualified for the place of her majesty's solicitor in that court, but his history cannot be traced any farther. He wrote, 1. "The Lamentations of Amintas for the death of Phillis, in English hexameters," London, 1587, 4to. 2. "The countess of Pembroke's Ivy-church and Emanuel," in English hexameters, London, 1591. In this is included a translation of Tasso's Aminta. At the end of the Ivy-church is also a translation of Virgil's Alexis into English hexameters, verse for verse, which he calls "The Lamentations of Corydon," &c. Fraunce also translated the beginning of "Heliodorus's Ethiopics," Lond. 1591, 8vo. and wrote a book with the title of "The Lawier's Logike, exemplifying the precepts of Logike by the practice of the Common Lawe." Of this last, as well as of his "Sheapheardes Logike," a MS., an account is givenin the "Bibliographer," and a few particulars of the author's other writings may be found in our authorities.[1]

FREART (ROLAND), sieur de CHAMBRAI, under which name he is classed in some biographical works, was a learned architect of the seventeenth century, and a native of Chambrai. He was connected by relationship, as well as love of the art, with Sublet des Noyers, secretary of state and superintendant of the buildings under Louis XIII. About 1640, Freart was sent, with one of his brothers, to Italy, on an important mission to the pope, and he was also ordered to collect antiquities, &c. and engage the ablest artists to reside in France. Among the latter he brought Poussin to Paris. Freart died in 1676. He published a French translation of Da Vinci on painting, Paris, 1651, fol. and another of Palladio's Architecture, Paris, 1650. Of this a fine edition was printed by Nicolas du Bois at the Hague in 1726, with engravings by Picart, but he has strangely divided the translator into two persons, asserting that Freart published one edition of Palladio, and the sieur de Chambrai another. But the work by which Freart is best known is his "Parallele de l'architecture antique avec la moderne," Paris, 1650, fol. reprinted by Erard in 1702. Our celebrated countryman Evelyn translated this work, as already noticed in his article (vol. XIII. p. 435). It was much admired in France, and is still in esteem with artists.[2]

[1] Philips's Theatrum, edit. 1800.—Bibliographer, vol. II.—Tanner.—Warton's Hist. of Poetry.—Todd's Life of Spenser, p. xv.

[2] Moreri, Appendix, vol. X.—Biog. Universelle in art. Chambrai.

FREDEGARIUS, called the scholastic, the earliest French historian except Gregory of Tours, flourished in the seventh century, and was living in 658. By order of Childebrand, brother of Charles Martel, he wrote a chronicle, which extends as far as the year 641. His style is barbarous, his arrangement defective, and his whole narrative too concise and rapid, but he is the only original historian of a part of that period. His chronicle is to be found in the collection of French historians, published by Duchesne and Bouquet.[1]

FREDERIC II. surnamed the Great, the third king of Prussia, son of Frederic William I. was born Jan. 24, 1712, and educated in some measure in adversity; for when he began to grow up, and discovered talents for poetry, music, and the fine arts in general, his father, fearing lest this taste should seduce him from studies more necessary to him as a king, opposed his inclinations, and treated him with considerable harshness. In 1730, when the prince was eighteen, this disagreement broke out; he endeavoured to escape, was discovered, and thrown into prison, and Kat, a young officer who was to have attended his flight, was executed before his eyes. His marriage in 1733, with the princess of Brunswick Wolfenbuttel, restored at least apparent harmony in the family. But in his forced retirement, young Frederic had eagerly cultivated his favourite sciences, which continued to divert his cares in the most stormy and anxious periods of his life. He ascended the throne in May 1740, and almost immediately displayed his ambitious and military dispositions, by demanding Silesia from Maria Theresa, heiress of the emperor Charles VI. in his Austrian and Hungarian dominions, and pursuing his claim by force of arms. The emperor died October 20, 1740, and Lower Silesia had submitted to Frederic in November 1741. France stepped forward to support his pretensions; but in June 1742, he had signed a treaty at Breslaw, with the queen of Hungary, which left him in possession of Silesia and the county of Glatz. In the spring of 1744, either suspecting that the treaty of Breslaw would be broken, or moved again by ambition, he took arms under pretence of supporting the election of the emperor Charles VII. and declared war against Maria Theresa, who refused to acknowledge that

[1] Moreri.—Saxii Onomasticon.

prince. The war was continued with various success, but on the whole very gloriously for Frederic, till the latter end of 1745. It was concluded by a treaty signed at Dresden on Christmas day, by which the court of Vienna left him in possession of Upper and Lower Silesia (excepting some districts, and the whole county of Glatz) on condition that he should acknowledge Francis I. of Lorraine as emperor.

In 1755, the contest between England and France, concerning their American possessions, led those powers to seek allies. England made alliance with Prussia, and France with Austria. The boldness and decision of Frederick's character were now remarkably displayed. Suspecting a design against him among the continental powers, and having even gained intelligence of a secret treaty, in which the king of Poland, elector of Saxony, was concerned, he published a strong manifesto, and marched at once with a powerful army into Saxony. But the states of the empire, not satisfied with the reasons he alleged, declared war against him, as a disturber of the public peace. In 1757, he found himself obliged to contend at once with Russia, the German empire, the house of Austria, Saxony, Sweden, and France. The numerous armies of his enemies overran his whole dominions; yet his activity and courage were ready in every quarter to give them battle. He was defeated by the Russians, had gained a battle against the Austrians, and had lost another in Bohemia, by the 18th of June, 1757. But on the 5th of November the same year, he met the Austrians and the French at Rosbach, on the frontiers of Saxony, and repaired his former losses by a signal victory. His genius had invented a new species of military exercise, and his enemies probably owed their defeat to their imperfect attempts to imitate what his soldiers had completely learned. Within a month he had gained another victory over the Austrians near Breslaw, in consequence of which he took that city, with 15,000 prisoners, and recovered all Silesia. Throughout the war, with an ability almost incredible, he gained so many advantages, and recovered with such promptitude the losses he sustained, that the prodigious force combined against him was rendered ineffectual. Peace was at length concluded, Feb. 15, 1763, when the possession of Silesia was confirmed to him, and he, on his part, promised his suffrage to the election of Joseph, son

of the emperor, as king of the Romans. This was the most splendid military period of his life.

The year 1772 was remarkable for giving a proof of the insecurity of a small country situated between powerful neighbours, in the seizure of considerable territories belonging to Poland, of which the king of Prussia had his share with Austria and Russia. The remainder of his reign, with very little exception, was devoted to the arts of peace; and his attention was diligently employed to give his subjects every advantage, consistent with a despotic government, of just laws, improving commerce, and the cultivation of the arts. Whatever were his errors in opinion or practice, which were both of the worst kind, or his offences against other powers, he sought and obtained the attachment of his subjects, by exemplary beneficence, and many truly royal virtues, mixed, however, with acts of extraordinary caprice and cruelty. He died August 17, 1786, in the seventy-fifth year of his age.

Frederic, like Cæsar, united the talents of a writer with those of a warrior. He wrote in French, and was a tolerable poet; but his abilities are more displayed in history. His poem on the art of war is, however, valuable, both from his deep knowledge of the subject, and the traits of genius it displays. His works compose altogether nineteen volumes, 8vo. His poetical compositions, which, excepting his poem on the Art of War, consist chiefly of odes and epistles, passed through many editions under the title of "Oeuvres meleés du Philosophe de Sans Souci." But all the works published in his life, both in prose and verse, were collected in four vols. 8vo, in 1790, under the title of "Oeuvres primitives de Frederic II. Roi de Prusse, ou collection des ouvrages qu'il publia pendant son regne." Of this publication, the first volume contains his "Anti-Machiavel; military instructions for the general of his army; and his correspondence with M. de la Motte Fouquet." The second, his "Memoirs of the House of Brandenburgh." In the third volume are his poems; and in the fourth, a variety of pieces in prose, philosophical, moral, historical, critical, and literary; particularly "Reflections on the military talents and character of Charles XII. king of Sweden; a discourse on war; letters on education, and on the love of our country; and a discourse on German literature." His posthumous works had been published still earlier. They appeared at Berlin in 1788, in

15 vols. 8vo. The two first of these contain the "History of his own Time, to the year 1745." The third and fourth, his "History of the Seven Years' War." The fifth contains "Memoirs from the Peace of Hubertsbourg in 1763, to the Partition of Poland in 1775." The sixth is filled with miscellaneous matter, particularly "Considerations on the present state of the political powers of Europe," and "an Essay on Forms of Government, and on the duties of Sovereigns." The seventh and eighth volumes contain poetical pieces, and some letters to Jordan and Voltaire. The remaining seven volumes continue his correspondence, including letters to and from Fontenelle, Rollin, Voltaire, D'Argens, D'Alembert, Condorcet, and others. Of these productions many are valuable, more especially his "History of his own Times," where, however, he is more impartial in his accounts of his campaigns, than in assigning the motives for his wars, or estimating the merits of his antagonists.

His "Memoirs of the House of Brandenburg" are distinguished by his correctness in facts, the liveliness of his portraits, the justness of his reflections, and the vigour of his style. The "Frederician Code" displays him in the light of an able legislator, copying the Roman law, but adapting it with skill to the nature and circumstances of his own dominions. In his lighter productions he was an imitator of Voltaire, whose friendship he long cultivated, and whose irreligious opinions unhappily he too completely imbibed. The activity of his mind was easily discerned in the vivacity of his eyes and countenance: and he was one of those extraordinary men who by an adroit and regular partition of their time, accompanied with strong spirits and perseverance, can pursue a variety of occupations which common mortals must contemplate with astonishment. Had he not been a king, he would in any situation have been a very distinguished man: being a king, he displayed those talents which usually require the retirement of private life for their cultivation, in a degree of excellence which his situation and mode of life rendered not less extraordinary than those qualities which he possessed in the highest perfection.

As all particulars respecting a man so eminent are objects of attention, we shall subjoin the account of his habitual mode of life, as it is given by the best authorities. His dress was plain in the extreme, and always military;

a few minutes early in the morning served him to arrange it, and it was never altered in the day; boots always made a part of it. Every moment, from five o'clock in the morning to ten at night, had its regular allotment. His first employment when he arose, was to peruse all the papers that were addressed to him from all parts of his dominions, the lowest of his subjects being allowed to write to him, and certain of an answer. Every proposal was to be made, and every favour to be asked in writing; and a single word written with a pencil in the margin, informed his secretaries what answer to return. This expeditious method, excluding all verbal discussion, saved abundance of time, and enabled the king so well to weigh his favours, that he was seldom deceived by his ministers, and seldom assented or denied improperly. About eleven o'clock the king appeared in his garden, and reviewed his regiment of guards, which was done at the same hour by all the colonels in his provinces. At twelve precisely, he dined; and usually invited eight or nine officers. At table he discarded all etiquette, in hopes of making conversation free and equal; but, though his own bons-mots and liveliness offered all the encouragement in his power, this is an advantage that an absolute monarch cannot easily obtain. Two hours after dinner Frederic retired to his study, where he amused himself in composing verse or prose, or in the cultivation of some branch of literature. At seven commenced a private concert, in which he played upon the flute with the skill of a professor; and frequently had pieces rehearsed which he had composed himself. The concert was followed by a supper, to which few were admitted except literary men and philosophers; and the topics of conversation were suited to such a party. As he sacrificed many of his own gratifications to the duties of royalty, he exacted a severe account from officers, and all who held any places under him. But in many things he was indulgent, and particularly held all calumny in so much contempt, that he suffered some of the most scurrilous writers to vent their malice with impunity. "It is my business," said he, "to do the duties of my station, and to let malevolence say what it will."[1]

FREGOSO, or FULGOSO (BAPTIST), of the ancient family of Fregoso, was the son of Peter Fregoso, who was

[1] Towers's Life of Frederic.—Thiebault's Anecdotes of Frederic the Great.—Dict. Hist.

elected doge of Genoa in 1450, and arrived himself at that honour in Nov. 1478. His arbitrary conduct, however, assisted the ambitious designs of his uncle Paul, archbishop of Genoa, who procured him to be deposed in 1483, and himself to be elected in his stead. Baptist was then banished to Tregui. When he died is not known. He amused himself in his exile by writing various works, among which was a collection of "Memorable Actions and Sayings," addressed to his son Peter, and containing some particulars of his own life. Vossius has improperly classed him among Latin historians, on account of this work, which was written in Italian, but he had probably seen only Ghilini's translation, published under the title "Batistæ Fulgosi de dictis factisque memorabilibus collectanea a Camillo Ghilino Latina facta, libri novem," Milan, 1508, fol. and often reprinted at Paris, Basil, Antwerp, &c. in 8vo. The best editions are those of Paris, 1578, and 1585, 8vo, which have additions by Gaillard. Fregoso also wrote "La vita di Martino V." pope, but it does not appear whether it was published; and "De Fœminis quæ doctrina excelluerunt," which appears to have been taken from his "Dicta," and inserted in a collection respecting learned ladies by Ravisius Textor, Paris, 1521, fol. The only remaining publication of his was a treatise against love, entitled "Anteros." This is one of the earliest printed books, bearing date Milan, 1496, according to Clement, but Niceron says 1469.[1]

FREHER (Marquard), a German, was descended from a learned family, and born at Augsburg, July 26, 1565. He went into France very young, to study the civil law under Cujacius; yet paid so much attention to history and criticism, that he became eminent in both. When he was scarcely three and twenty, he was chosen among the counsellors of Casimir, prince of Palatine, and the year after made professor of law at Heidelberg, where he lived in friendship with Leunclavius, Sylburgius, Opsopæus, the younger Douza, and other learned men of his time. Some little time after, he resigned his professor's chair, and was taken into the most important employments by the elector Frederic IV. This prince made him vice-president of his court, and sent him in quality of ambassador to several places. In the midst of these occupations he never inter-

[1] Niceron, vol. IX and X.—Clement Bibl. Curieuse.

mitted his usual method of studying; and wrote a great many works upon criticism, law, and history, the history of his own country in particular. When we view the catalogue of them given by Melchior Adam, we are ready to imagine that he must have lived a very long life, and hardly have done any thing but write books; yet he died in his forty-ninth year, May 13, 1614. Douza says that he seems to have been born for the advancement of polite literature: and Thuanus acknowledges that it would be difficult to find his equal in all Germany. Casaubon calls him a man of profound and universal knowledge; and Scioppius says that he joined great acuteness to an incredible depth of learning. Add to this, that he was perfectly skilled in coins, medals, statues, antiques of all sorts, and could paint very well. His moral qualities are described as not inferior to his intellectual; so that Melchior Adam seems justly to have lamented, that a man who deserved so much to be immortal, should have died so soon. His principal works are, 1. "Origines Palatinæ," fol. 2. "De Inquisitionis processu," 1679, 4to. 3. "De re monetaria veterum Romanorum, &c." Leyden, 1605, 4to, inserted by Grævius in vol. II. of his Roman Antiquities. 4. "Rerum Bohemicarum scriptores," Hanau, 1602, fol. 5. "Rerum Germanicarum scriptores," fol. 3 vols. 1600—1611, reprinted in 1717. 6. "Corpus historiæ Franciæ," fol. &c.

Paul Freher, author of the very useful "Theatrum Virorum eruditione singulari clarorum," Norib. 1688, 2 vols. fol. was of this family. Of him we have no account, except that he was a physician of Noriberg, where he was born in 1611, and died in 1682. The work was prepared for the press by a nephew.[1]

FREIGIUS, or FREY (John Thomas), a German, who acquired great reputation by his learned labours, was born at Friburg in the 16th century; his father being a husbandman, who lived near Basil. He studied the law in his native country under Zasius, and had likewise Henry Glarean and Peter Ramus for his masters. He was strongly attached to the principles and method of Ramus. He first taught at Friburg, and afterwards at Basil; but, finding himself not favoured by fortune, he was going to disengage

[1] Moreri in Marquard.—Melchior Adam.—Freheri Theatrum.—Niceron, vol. XXI.—Baillet, Jugemens des Savans.

himself from the republic of letters, and to turn peasant. While he was meditating upon this plan, the senate of Nuremberg, at the desire of Jerom Wolfius, offered him the rectorship of the new college at Altorf; of which place he took possession in November 1575. He discharged the duties of it with great zeal, explaining the historians, poets, Justinian's institutes, &c. He returned to Basil, and died there of the plague in 1583, which disorder had a little before deprived him of a very promising son and two daughters. One of the latter was, it seems, a very extraordinary young lady; for, as he tells us in the dedication to his elegies, or "Liber Tristium," though scarce twelve years old, she had yet made such a progress in the Latin and Greek grammars, and the rudiments of other sciences, that she could translate out of her mother tongue into Latin, decline and conjugate Greek, repeat the Lord's Prayer in Hebrew, and scan verses: she understood addition and subtraction in arithmetic, could sing by note, and play on the lute. And lest his reader should conclude from hence, that she had none of those qualities which make her sex useful as well as accomplished, he calls her in the same place, "Oeconomiæ meæ fidelem administram et dispensatricem," that is, a very notable housewife.

Freigius published a great number of books; among the rest, "Quæstiones Geometricæ et Stereometricæ;" a supplement to the history of Paulus Æmilius and Ferron, as far as the year 1596. "Logica Consultorum:" a Latin translation of Frobisher's voyages, and of the African wars, in which Don Sebastian, king of Portugal, lost his life. "Ciceronis Orationes perpetuis notis logicis, arithmeticis, ethicis, politicis, historicis, illustratæ," 3 vols. 8vo, at Basil, 1583.[1]

FREIND (JOHN), a learned English physician, was born in 1675, at Croton in Northamptonshire, of which parish his father, William Freind, a man of great learning, piety, and integrity, was rector, and where he died in 1663. He was sent to Westminster school, with his elder brother Robert, and put under the care of the celebrated Dr. Busby. He was thence elected to Christ Church, Oxford, in 1690, over which Dr. Aldrich at that time presided; and under his auspices undertook, in conjunction with another young man, Mr. Foulkes, to publish an edition of

[1] Gen. Dict.—Moreri.—Saxii Onomast.

Æschines, and Demosthenes, "de Corona," which was well received, and has since been reprinted. About the same time he was prevailed upon to revise the Delphin edition of Ovid's Metamorphoses, reprinted in 8vo, at Oxford, in 1696, which Dr. Bentley has severely criticised. Mr. Freind was director of Mr. Boyle's studies, and wrote the Examination of Dr. Bentley's Dissertation on Æsop, which may account for that great critic's speaking more disrespectfully of his talents than justice required.

Hitherto he had been employed in reading the poets, orators, and historians of antiquity, by which he had made himself a perfect master in the Greek language, and had acquired a great facility of writing elegant Latin, in verse as well as prose. He now began to apply himself to physic; and his first care, as we are told, was to digest thoroughly the true and rational principles of natural philosophy, chemistry, and anatomy, to which he added a sufficient acquaintance with the mathematics. The first public specimen that he gave of his abilities in the way of his profession was in 1699, when he wrote a letter to Dr. (afterwards sir) Hans Sloane, concerning an hydrocephalus, or watery head; and, in 1701, another letter in Latin to the same gentleman, "De Spasmi rarioris Historia," or concerning some extraordinary cases of persons afflicted with convulsions in Oxfordshire, which at that time made a very great noise, and might probably have been magnified into something supernatural, if our author had not taken great pains to set them in a true light. It seems a little strange that these letters should not have been thought worthy of a place in the collection of his medical works; they may be found, however, in the "Philosophical Transactions," the former being No. 256, for September, 1699, the latter No. 270, for March and April, 1701. Mr. Freind proceeded M. A. in April 1701, and B. M. in June of the same year.

Being now well known and distinguished, Freind began to meditate larger works. He observed that Sanctorius, Borelli, and Baglivi, in Italy, and Pitcairne and Keil here at home, had introduced a new and more certain method of investigating medical truths than had been formerly known; and he resolved to apply this way of reasoning, in order to set a certain subject of great importance, of daily use, and general concern, about which the learned have always been divided, in such a light as might put an

end to disputes. This he did by publishing, in 1703, "Emmenologia: in qua fluxus muliebris menstrui phænomena, periodi, vitia, cum medendi methodo, ad rationes mechanicas exiguntur," 8vo. This work, which is founded on the principles of the mechanic sect of physicians, who then flourished under the auspices of Baglivi and others, though at first it met some opposition, and was then and afterwards animadverted upon by several writers, has always been reckoned an excellent performance; and is, as all our author's writings are, admirable for the beauty of its style, the elegant disposition of its parts, its wonderful succinctness, and at the same time perspicuity, and for the happy concurrence of learning and penetration visible through the whole.

In 1704 he was chosen professor of chemistry at Oxford; and, the year after, attended the earl of Peterborough in his Spanish expedition, as physician to the army there, in which post he continued near two years. From thence he made the tour of Italy, and went to Rome, as well for the sake of seeing the antiquities of that city, as for the pleasure of visiting and conversing with Baglivi and Lancisi, physicians then in the zenith of their reputation. On his return to England in 1707, he found the character of his patron very rudely treated; and, from a spirit of gratitude, published a defence of him, entitled "An Account of the earl of Peterborough's Conduct in Spain, chiefly since the raising the siege of Barcelona, 1706;" to which is added, "The Campaign of Valencia. With original papers, 1707," 8vo. This piece, relating to party-matters, made a great noise, some loudly commending, others as loudly condemning it; so that a third edition of it was published in 1708.

In 1707 he was created doctor of physic by diploma. In 1709 he published his "Prælectiones Chymicæ: in quibus omnes fere operationes chymicæ ad vera principia et ipsius naturæ leges rediguntur; anno 1704, Oxonii, in Musæo Ashmoleano habitæ." These lectures are dedicated to sir Isaac Newton, and are nine in number, besides three tables. They were attacked by the German philosophers, who were greatly alarmed at the new principles; and therefore the authors of "Acta Eruditorum," in 1710, prefixed to their account of them a censure, in which they treated the principles of the Newtonian philosophy as figments, and the method of arguing made use of in these

lectures as absurd; because, in their opinion, it tended to recall occult qualities in philosophy. To this groundless charge an answer was given by Freind, which was published in Latin, in the "Philosophical Transactions," and added, by way of appendix, to the second edition of the "Prælectiones Chymicæ." Both the answer and the book have been translated, and printed together in English.

In 1711 Dr. Freind was elected a member of the royal society, and the same year attended the duke of Ormond into Flanders, as his physician. He resided mostly after his return, at London, and gave himself up wholly to the cares of his profession *. In 1716 he was chosen a fellow of the college of physicians, and the same year published the first and third books of "Hippocrates de morbis popularibus," to which he added, a "Commentary upon Fevers," divided into nine short dissertations. This very learned work was indecently attacked by Dr. Woodward, professor of physic in Gresham college, in his "State of Physic and of Diseases, with an enquiry into the causes of the late increase of them, but more particularly of the Small-pox, &c. 1718," 8vo: and here was laid the foundation of a dispute, which was carried on with great acrimony and violence on both sides. Parties were formed under these leaders, and several pamphlets were written. Freind supported his opinion "concerning the advantage of purging in the second fever of the confluent kind of small-pox" (for it was on this single point that the dispute chiefly turned) in a Latin letter addressed to Dr. Mead in 1719, and since printed among his works. He was likewise supposed to be the author of a pamphlet, entitled "A Letter to the learned Dr. Woodward, by Dr. Byfield," in 1719, in which Woodward is rallied with great spirit and address; for Freind made no serious answer to Woodward's book, but contented himself with ridiculing his antagonist under the name of a celebrated empyric. In 1717

* In 1713 Dr. Freind was probably in Ireland, where the duke of Shrewsbury, was then lord lieutenant, and had, it would appear, applied to lord Bolingbroke in his behalf. His lordship says in his answer, dated Dec. 3 of that year, "As to Dr. Freind, I have known him long, and cannot be without some partiality for him, since he was of Christ Church. He has excellent parts, is a thorough scholar, and I am told is very able in his profession. I am quite ignorant where he designs to reside, or what he intends to do, not having these several months had any conversation with him, but I hear he is gone to attend your grace. When I hear again that it is your grace's pleasure I should do so, I will not fail to speak to the queen in the manner you direct. I am, &c. BOLINGBROKE."—Bolingbroke's Letters, by Parke.

he read the Gulstonian lecture in the college of physicians; and, in 1720, spoke the Harveian oration, which was afterwards published. In 1722 he was elected into parliament for Launceston in Cornwall; and acting in his station as a senator with that warmth and freedom which was natural to him, he distinguished himself by some able speeches against measures which he disapproved. He was supposed to have a hand in Atterbury's plot, as it was then called, for the restoration of the Stuart family; and having been also one of the speakers in favour of Atterbury, this drew upon him so much resentment, that the Habeas Corpus act being at that time suspended, he was, March 15, 1722-3, committed to the Tower. He continued a prisoner there till June 21, when he was admitted to bail, his sureties being Dr. Mead, Dr. Hulse, Dr. Levet, and Dr. Hale; and afterwards, in November, was discharged from his recognizance. Dr. Mead's princely conduct on this occasion must not be forgotten. When called to attend sir Robert Walpole in sickness, he refused to prescribe until Dr. Freind was set at liberty, and afterwards presented Dr. Freind with 5000 guineas, which he had received in fees from his (Dr. Freind's) patients.

The leisure afforded him by this confinement was not so much disturbed by uneasy thoughts and apprehensions, but that he could employ himself in a manner suitable to his abilities and profession; and accordingly he wrote another letter in Latin to Dr. Mead, "concerning some particular kind of Small-pox." Here also he laid the plan of his last and most elaborate work, "The History of Physic, from the time of Galen to the beginning of the sixteenth century, chiefly with regard to practice: in a discourse written to Dr. Mead." The first part was published in 1725; the second, the year following. This work, though justly deemed a masterly performance, both for use and elegance, did not escape censure; but was animadverted upon both at home and abroad; at home by sir Clifton Wintringham, in an anonymous tract, "Observations on Dr. Freind's History of Physic, &c." 1726, and by John Le Clerc in the "Bibliotheque Ancienne et Moderne," but its reputation suffered very little by either.

Soon after he obtained his liberty he was made physician to the prince of Wales; and, on that prince's accession to the throne as George II. became physician to the queen, who honoured him with a share of her confidence and

esteem. Very early in 1727-8, bishop Atterbury addressed to Dr. Freind his celebrated "Letter on the Character of Japis," of whom he justly considered this learned physician to be the modern prototype. But whatever opinion he entertained of his professional abilities, it appears from "Atterbury's Correspondence" that he had some reason to regret, if not resent, Dr. Freind's becoming a favourite at court, and as Mr. Morice informs us, "an absolute courtier." Dr. Freind did not, however, long enjoy this favour, but died of a fever, July 26, 1728, in his fifty-second year. Their majesties expressed the utmost concern at his death, and settled a pension upon his widow, Anne, eldest daughter of Thomas Morice, esq. paymaster of the forces in Portugal. Dr. Freind married this lady in 1709, and by her had an only son, John, who was educated at Westminster school, and became afterwards a student at Christ Church in Oxford. He died in 1752, unmarried. Dr. Freind was buried at Hitcham in Buckinghamshire, near which he had a seat; but there is a monument erected to him in Westminster-abbey, with a suitable inscription. He had himself rendered the like kind office to more than one of his friends, being peculiarly happy in this sort of composition; for the inscription on the monument of Sprat, bishop of Rochester, was from his pen; but that on Philips, which had been ascribed to him, is since ascertained to be by Atterbury. Dr. Wigan published his Latin works together at London, in 1733, in folio, adding to them a translation of his "History of Physic" into the same language, with an excellent historical preface; and to the whole is prefixed an elegant dedication to his royal patroness the late queen, by his brother Dr. Robert Freind. His works were reprinted at Paris in 1735, 4to.

Dr. Freind, in his last will, dated March 12, 1727, directs all his pictures to be sold (except those of his wife, his son, the bishop of Rochester and his son, and his own brother). He gives 100*l.* a year to his brother William, and 1000*l.* to Christ Church, Oxford, to found an anatomical lecture. The greater part of his fortune he bequeathed to his nephew William, son to his brother Robert. His widow died in Sept. 1737. The manor of Hitcham was purchased by the Freinds in 1700, and continued in that family until the death of Robert Freind, esq. Jan. 26, 1780, soon after which it was purchased by the

present lord Grenville, who has a house in that neighbourhood.

There is little occasion to quote authorities in praise of Dr. Freind, whose works are a lasting testimony of his uncommon abilities in his profession. He was not only venerated in this country, but on the continent, by Hoffman, Helvetius, Hecquet, and Boerhaave. His character is perhaps drawn with most fidelity and elegance by Dr. Edward Wilmot in the Harveian oration of 1735.[1]

FREIND (ROBERT), eldest brother of the preceding, was born in 1667, and admitted in 1680 at Westminster school, whence he was elected to Christ Church, Oxford, in 1686. While a student there he wrote some good verses on the inauguration of king William and queen Mary, which were printed in the Oxford collection. In the celebrated dispute between Bentley and Boyle, Mr. Freind was a warm partizan for the honour of his college, but was eventually more lucky with Bentley than his brother, Dr. John. A neice of our author's was married to a son of Dr. Bentley, who, after that event, conceived a better opinion of the Christ Church men, and declared that "Freind had more good learning in him than ever he had imagined." Mr. Freind proceeded M. A. June 1, 1693, became second master of Westminster school in 1699, and accumulated the degrees of B. and D. D. July 7, 1709. In 1711 he published a sermon preached before the house of commons, Jan. 30, 1710-11, and in the same year he succeeded Duke, the poet, in the valuable living of Witney, in Oxfordshire; became head master of Westminster school, and is said either to have drawn up, or to have revised the preamble to the earl of Oxford's patent of peerage. In March 1723, the day after his brother, Dr. John, was committed to the Tower, he caused much speculation in Westminster school and its vicinity, by giving for a theme, "Frater, ne desere Fratrem." In 1724 he published Cicero's "Orator," and in 1728 Mr. Bowyer, the celebrated printer, was indebted to him for the Westminster verses on the coronation of George II. In April 1729, Dr. Freind obtained a canonry of Windsor, which in 1731 he exchanged for a prebend of Westminster, and in 1733 he quitted Westminster school. In 1734 he was desirous of resigning Witney to his son (afterwards dean of Canter-

[1] Biog. Brit.—Ward's Gresham Professors.—Nichols's Atterbury, and Bowyer.

bury); but could not do it without the permission of bishop Hoadly, which he had little reason to expect. On application, however, to that prelate, through queen Caroline and lady Sundon, he received this laconic answer, "If Dr. Freind can ask it, I can grant it." Dr. Freind's letters to lady Sundon are still existing, and prove that he had as little scruple in asking, as bishop Hoadly had in flattering a lady, who, by her influence with queen Caroline, became for a considerable time the sole arbitress of church-preferments. In 1744 Dr. Freind resigned his stall at Westminster in favour of his son, and died August 9, 1751. By Jane his wife, one of the two daughters of Dr. Samuel Delangle, a prebendary of Westminster, he had two sons, Charles, who died in 1736, and William, his successor at Witney, and afterwards dean of Canterbury.

Dr. Freind wrote a good deal of poetry, Latin and English, the former thought preferable. His various pieces are inserted in Mr. Nichols's collection. He was a man of unquestionable learning, but held in less estimation than his brother the physician, on the score of personal character. His son, Dr. William Freind, dean of Canterbury, some particulars of whom may be found in our authority, died in 1766.[1]

FREINSHEMIUS (JOHN), a learned classical editor, was born in 1608, in the city of Ulm in Swabia, and after studying law in the universities of Marpurg and Giessen, came to Strasburgh, where some poetical attempts in the German language recommended him to Matthias Bernegger, who made him his librarian. With this advantage, he applied to those classical pursuits on which his fame rests. He came afterwards to France, where he was admitted among the king's interpreters, but did not remain here above three years, returning in 1637 to Strasburgh, where he married the daughter of his patron Bernegger. The university of Upsal making him very liberal offers, he accepted the professorship of eloquence, and filled that office for five years. Queen Christina then invited him to her court, appointed him her librarian and historiographer, with 2000 crowns salary, and a table; but the air of the country not agreeing with him, he was obliged to quit this profitable situation in 1655, and return home. Freinshemius was a man of extensive learning; for, besides Latin,

[1] Nichols's Bowyer.—Todd's Deans of Canterbury.—Nichols's Poems.

Greek, and Hebrew, he was familiar with almost all the living languages of Europe, and his fame induced the elector Palatine, when he projected the restoration of the university of Heidelberg, to appoint him honorary professor, and electoral counsellor. He accordingly removed with his family to Heidelberg in 1656, and died there in 1660.

Freinshemius rendered many services to the republic of letters, first by his edition of Florus, whom he corrected and explained very happily. His father-in-law, Bernegger, engaged him in this work; and was afterwards surprised at the great penetration and judgment which Freinshemius had shewn in discovering what had escaped all the learned before him. This was first published when he was a very young man, in 1632, 8vo, and his notes have been printed entire in the best editions of this author. So have his notes upon Tacitus; which, though short, are very judicious, relating to such particulars as Lipsius and the other critics either knew not or omitted. This was published in 1638 and 1664, with an admirable index.

But the works by which he has been most distinguished, are his famous supplements to Quintus Curtius and Livy. There was a supplement, indeed, to Quintus Curtius before; but as that was nothing more than a miserable compilation from Justin and Arrian, without either judgment or order, Freinshemius thought it expedient to draw up a new one. For this purpose he consulted every author, Greek and Latin, ancient and modern, which could be of the least use, and executed his task so much to the approbation and satisfaction of the public, that they almost ceased to deplore the loss of the two first books of this entertaining historian. His edition appeared at Strasburgh, 1640, 2 vols. Some, however, have still more admired his supplement to Livy, which is composed with equal judgment and learning, and must have been a Herculean labour. Le Clerc has printed this supplement with his inaccurate edition of Livy at Amsterdam, 1710. He declares the whole to be very ingenious and learned, but thinks that there is most purity and elegance in the first ten books of it; some speeches in which are incomparable. The fact is, that these ten books were published in the author's life time; the others after his death. Besides what has been mentioned above, Freinshemius wrote notes

upon Phædrus, inserted in Holstius's edit. Amst. 1664, and other philological performances.[1]

FREIRE DE ANDRADA (HYACINTHE), an elegant Portuguese writer in prose and verse, was born in 1597, at Beja in Portugal, and became abbé of St. Mary de Chans. He appeared at first with some distinction at the court of Spain, but his attachment to the house of Braganza impeded his advancement In 1640, when John IV. was proclaimed king of Portugal, he went to his court, and was well received. Yet it was found difficult to advance him, for he was of too light and careless a character to be employed in diplomatic business; and though the king would have gone so far as to make him bishop of Visieu, this dignity he had the wisdom to refuse, well-knowing that the pope who did not acknowledge his master as king, would never confirm his appointment as bishop. He did not choose, he said, merely to personate a bishop, like an actor on a stage. He died at Lisbon in 1657. Notwithstanding the levity of his character, he had a generous heart, and was a firm and active friend. He wrote with much success; his "Life of Don Juan de Castro," is esteemed one of the best written books in the Portuguese language. It was published in folio, and was translated into Latin by Rotto, an Italian Jesuit. He wrote also a small number of poems in the same language, which have considerable elegance, and are to be found in a collection published at Lisbon in 1718, under the title of "Fenix Renacida."[2]

FREITAG (JOHN), a learned physician, was born at Nieder Wesel, in the duchy of Cleves, Oct. 30, 1581; but his relations being compelled, by the troubles of the times, to retire to Osnaburg, he began his classical studies there. He was afterwards sent to Cologne, Wesel, and Helmstadt; but his disposition being early turned to medicine, as a profession, he studied at Rostock, afterwards returned to Helmstadt to attend the lectures of Duncan Liddell and of Francis Parcovius; he likewise derived much advantage from the lectures of the celebrated Meibomius, in whose house he resided in the capacity of tutor to his son, and was soon thought fit to give private lectures to the younger students on the practice of physic. He afterwards lectured

[1] Moreri.—Baillet Jugemens des Savans.—Saxii Onomast.

[2] Moreri.—Dict. Hist.—See more of this family under Andrada, vol. II.

in public as professor extraordinary; and in 1604, at the age of twenty-three, he obtained the ordinary professorship in the university, which office he filled during four years. He then took his degree of doctor, and went to the court of Philip Sigismund, duke of Brunswick-Lunenburg, and bishop of Osnaburg, who had appointed him his principal physician. About 1622, Ernest, duke of Holstein and earl of Schawenburg, offered him the same office, with the addition of the chief medical professorship in the university which he had lately founded at Rinteln; but his patron would not permit him to accept it. This prince-bishop dying in 1623, his nephew, duke Frederic Ulric, gave Freitag the option of being his chief physician, or of resuming his professorship at Helmstadt. He continued at Osnaburg, where the new bishop retained him as his physician, and also appointed him one of his chamberlains. He also served his successor in the same capacity, but was dismissed in 1631, on account of his refusal to become a catholic. He found protection and patronage, however, under Ernest Cassimir, count of Nassau, and the counts of Bertheim, who procured for him the vacant professorship in the university of Groningen. He fulfilled this new appointment with great reputation, and continued to distinguish himself by the success of his practice till the decline of his life, which was accelerated by a complication of maladies. Dropsy, gout, gravel, and fever, terminated his life Feb. 8, 1641.

Freitag was a follower of the chemical sect, and also a partisan of the philosophy of the ancients, to which indeed he retained his attachment with so much bigotry, that no efforts of his friends could ever prevail upon him to change his opinion. He published several works. 1. "Noctes Medicæ, sive de Abusu Medicinæ Tractatus," Francfort, 1616. 2. "Aurora Medicorum Galeno-chemicorum, seu de rectâ purgandi methodo è priscis sapientiæ decretis postliminio in lucem redacta," ibid. 1630. 3. "Disputatio Medica de morbis substantiæ et cognatis quæstionibus, contra hujus temporis Novatores et Paradoxologos," Groningen, 1632. 4. "Disputatio Medica calidi innati essentiam juxta veteris Medicinæ & Philosophiæ decreta explicans, opposita Neotericorum et Novatorum Paradoxis," ibid. 1632. 5. "De Ossis natura et medicamentis opiatis Liber singularis, &c." Groningen, 1632. 6. "Disputatio Medico-philosophica de Formarum origine," Groningen, 1663. 7. "Oratio panegyrica de persona et officio Phar-

macopæi," &c. ibid. 1633. 8. "Detectio et solida Refutatio novæ Sectæ Sennerto-Paracelsicæ," Amsterdam, 1636.[1]

FREMINET (MARTIN), a celebrated French painter, was born at Paris in 1567. When he was studying at Rome, the suffrages of that place were divided between Michael Angelo Caravaggio, and Joseph of Arpino, called Giuseppino; and he succeeded in imitating the excellencies of both. He was a great master of design, and of the sciences connected with his art, perspective and architecture; but there is a boldness in his manner, approaching to hardness, which is not always approved. Henry IV. however, appointed him his chief painter, and Louis XIII. honoured him with the order of St. Michael. He painted the cieling in the chapel at Fontainbleau, and died at Paris, June 18, 1619.[2]

FREMONT. See PERROT.

FRENCH (JOHN), an English physician, the son of John French, of Broughton, near Banbury in Oxfordshire, was born there in 1616, and entered New-Inn-hall, Oxford, in 1633, when he took his degrees in arts. He afterwards studied medicine, and acted as physician to the parliamentary army, by the patronage of the Fiennes, men of great influence at that time; he was also one of the two physicians to the whole army under general Fairfax. In 1648, when the earl of Pembroke visited the university of Oxford, he was created M. D. and was about the same time physician to the Savoy, and one of the college. He went abroad afterwards as physician to the English army at Bulloigne, and died there in Oct. or Nov. 1657. Besides translations of some medical works from Paracelsus and Glauber, he published "The Art of Distillation," Lond. 1651, 4to.; and "The Yorkshire Spaw, or a Treatise of Four famous medicinal wells: viz. the spaw, or vitrioline well; the stinking or sulphur well; the dropping or petrifying well; and St. Magnus-well, near Knaresborow in Yorkshire. Together with the causes, vertues, and use thereof," Lond. 1652 and 1654, 12mo, republished at Halifax, 1760, 12mo.[3]

FRENICLE DE BESSY (BERNARD), a celebrated French mathematician of the seventeenth century, was the contemporary and companion of Des Cartes, Fermat, and the

[1] Rees's Cyclopædia.—Manget.—Haller Bibl. Med. Pract.
[2] Dict. Hist.—Pilkington.—D'Argenville, vol. IV.
[3] Ath. Ox. vol. II.—Gough's Topography.

other learned mathematicians of their time. He was admitted geometrician of the French academy in 1666; and died in 1675. He had many papers inserted in the ancient memoirs of the academy, of 1666, particularly in vol. V. of that collection, viz. 1. "A method of resolving problems by Exclusions." 2. "Treatise of right-angled Triangles in Numbers." 3. "Short tract on Combinations." 4. "Tables of Magic Squares." 5. "General method of making Tables of Magic Squares."—His brother NICOLAS FRENICLE, a poet of the seventeenth century, born 1600, at Paris, was counsellor to the court of the mint, and died dean of the same court, after the year 1661, leaving several children. Frenicle wrote many theatrical pieces; as "Palemon," a pastoral, 8vo; "Niobe," 8vo; "L'Entretien des Bergers," a pastoral, which is contained in "Les Illustres Bergers," 8vo. Also a poem, entitled, "Jesus crucifié;" a "Paraphrase on the Psalms," in verse, &c.[1]

FRERET (NICOLAS), an author of profound learning and considerable abilities, grossly misapplied, was born at Paris in 1688. He was bred nominally to the law, but his inclinations and talents not being suited to that profession, he devoted himself, from an early period, to his favourite studies of chronology and history. At twenty-five he was admitted into the academy of inscriptions, where he produced at the same time "A Discourse on the Origin of the French." This treatise, at once bold and learned, added to some indiscreet conversations, occasioned his being confined in the Bastille. In his confinement, he could obtain no book but the dictionary of Bayle, which he consequently read so earnestly as almost to learn it by heart. He imbibed, at the same time, the scepticism of Bayle, and even went beyond him in the grossness and impudence of his infidel sentiments, as clearly appears by some of his writings. These were, 1. "Letters of Thrasybulus to Leucippe," in which atheism is reduced to a system. 2. "Examination of the Apologists for Christianity," a posthumous work (not published till 1767), no less obnoxious than the other. Besides these, he was the author of, 3. Several very learned memoirs in the volumes of the academy, to which his name is prefixed; and a few light publications of no consequence. He died in 1749, in his

[1] Moreri.—Dict. Hist.—Hutton's Dictionary.

61st year. His works were revived afterwards, and eagerly disseminated by Voltaire and his associates in their hostilities against religion and morals.[1]

FRERON (ELIE CATHERINE), a French journalist, generally known for having been the constant object of the satire of Voltaire, was born at Quimper, in 1719. His talents were considerable, and he cultivated them in the society of the Jesuits, under fathers Brumoy and Bougeant. In 1739, on some disgust, he quitted the Jesuits, and for a time assisted the abbé des Fontaines in his periodical publications. He then published several critical works on his own account, which were generally admired, but sometimes suppressed by authority. His "Letters on certain writings of the time" began to be published in 1749, and were extended, with some interruptions, to 13 volumes. In 1754 he began his "Année Littéraire," and published in that year 7 volumes of it; and afterwards 8 volumes every year as long as he lived, which was till 1776. In this work, Fréron, who was a zealous enemy of the modern philosophy, attacked Voltaire with spirit. He represented him as a skilful plagiary; as a poet, brilliant indeed, but inferior to Corneille, Racine, and Boileau; as an elegant, but inaccurate historian; and rather the tyrant than the king of literature. A great part of this Voltaire could bear with fortitude; but a very skilful and victorious attack upon a bad comedy, "La Femme qui a raison," drove him beyond all bounds of patience; and henceforward his pen was constantly in motion against Fréron, whose very name at any time would put him in a rage, nor was Fréron more a favourite with the encyclopedists, whose principles he exposed.

Fréron, though very skilful in his criticisms, and of uncommon abilities (as Voltaire himself confessed before he was irreconcileably provoked) suffered by the perpetual hostilities of an antagonist so high in reputation. His "Année Littéraire," being constantly accused by Voltaire of partiality, began to be suspected, and the sale in some measure decreased. In foreign countries his talents were not well understood. He is the hero of Voltaire's Dunciad, and nothing more is known about him. He was, in truth, a man of great natural genius and liveliness, with a correct taste, acute powers of discrimination, and a pe-

[1] Dict. Hist.

culiar talent of entertaining his reader, while he pointed out the faults of a work. He had an active zeal against false philosophy, innovation, and affectation, and was steadily attached to what he considered as sound principles. In private life he was easy and entertaining. Such were the real talents of this formidable journalist. It must be owned, also, that he had his partialities; that he was sometimes too precipitate in his judgments, and too severe in his censures. Too strong a resentment of injustice sometimes rendered him unjust. His language also was sometimes over-refined, though always perfectly pure. The académies of Angers, Montauban, Nancy, Marseilles, Caen, Arrai, and the Arcadi at Rome, were eager to have him enrolled among their members. He died in March 1776, at the age of fifty-seven.

Besides his periodical publications, Fréron left several works. 1. "Miscellanies," in 3 vols. comprising several poems, to which it has only been objected that they are rather over-polished. 2. "Les Vrais Plaisirs," or the loves of Venus and Adonis; elegantly translated from Marino. 3. Part of a translation of Lucretius. He also superintended and retouched Beaumelle's critical commentary on the Henriade, and assisted in several literary works.—His son, STANISLAUS FRERON, was one of the most active accomplices in the atrocities which disgraced the French revolution, and appears to have had no higher ambition than to rival Marat and Robespierre in cruelty. He died at St. Domingo in 1802.[1]

FRESNAYE (JOHN VAUQUELIN DE LA), an early poet of France, father of the celebrated Ivetcaux, and the first who wrote satires in French, and an Art of Poetry, was born of a noble family at Fresnaye, near Falaise, in 1534. He was bred a lawyer, and became the king's advocate for the bailliage of Caen, and afterwards lieutenant-general and president of that city, where he died at the age of seventy-two, in 1606. He wrote, 1. "Satires," which though esteemed less strong than those of Regnier, and less witty than those of Boileau, have truth and nature, and contain simple narratives, the style of which has something pleasing. 2. "The Art of Poetry." Copious specimens of this performance may be seen in the notes of St. Maro, on Boileau's Art of Poetry. It has consider-

[1] Dict. Hist.

able merit, but a merit which has been superseded by later efforts. 3. Two books of Idyllia, and three of epigrams, epitaphs, and sonnets. 4. A poem on the monarchy. All these were collected by himself in an edition of poems, published at Caen in 1605.[1]

FRESNE (CHARLES DU CANGE DU), commonly called DU CANGE, a learned Frenchman, was descended from a good family, and born at Amiens in 1610. After being taught polite literature in the Jesuits college there, he went to study the law at Orleans, and was sworn advocate to the parliament of Paris in 1631. He practised some time at the bar, but without intending to make it the business of his life. He then returned to Amiens, where he devoted himself to study, and ran through all sorts of learning, languages and philosophy, law, physic, divinity, and history. In 1668, he went and settled at Paris; and soon after a proposal was laid before Colbert, to collect all the authors who at different times had written the history of France, and to form a body out of them. This minister liking the proposal, and believing Du Fresne the best qualified for the undertaking, furnished him with memoirs and manuscripts for this purpose. Du Fresne wrought upon these materials, and drew up a large preface, containing the names of the authors, their character and manner, the time in which they lived, and the order in which they ought to be arranged. Being informed from the minister that his plan was not approved, and that he must adopt another, and convinced that if he followed the order prescribed, the whole work would be spoiled, he frankly told his employers that since he had not been happy enough to please those in authority, his advice was, that they should look out some of the best hands in the kingdom; and at the same time he returned them all their memoirs. (See BOUQUET). Being thus disengaged from a tedious and laborious undertaking, he finished his Glossary of low Latin, or "Glossarium Mediæ et infimæ Latinitatis,"*

[1] Dict. Hist.—Moreri in Vauquelin.

* The following anecdote is related of Mr. Du Cange: He sent for certain booksellers of Paris, and after pointing to an old trunk which stood in a corner of his cabinet, he told them that it contained materials sufficient to make a book, and if they would undertake to print it, he was ready to treat with them. With pleasure they embraced his offer; but after they had searched for the manuscript, they found only a heap of small bits of paper not larger than the breadth of a finger, and which seemed to have been torn to pieces as of no manner of use. Du Cange laughed at their mis-

which was received with general commendation; and though Hadrian Valesius, in his preface to the Valesiana, notes several mistakes in it, it is nevertheless a very excellent and useful work. It was afterwards enlarged by the addition of more volumes; and the edition of Paris, by Carpentier, in 1733, makes no less than six in folio; to which Carpentier afterwards added four of supplement. Both have been since excellently abridged, consolidated, and improved, in 6 vols. 8vo, published at Halle, 1772—1784. His next performance was a "Greek Glossary of the middle age," consisting of curious passages and remarks, most of which are drawn from manuscripts very little known. This work is in 2 vols. folio. He was the author and editor also of several other performances. He drew a genealogical map of the kings of France. He wrote the history of Constantinople under the French emperors, which was printed at the Louvre, and dedicated to the king. He published an historical tract concerning John Baptist's head, some relics of which are supposed to be at Amiens. He published, lastly, editions of Cinnamus, Nicephorus, Anna Commena, Zonaras, and the Alexandrian Chronicon, with learned dissertations and notes.

Du Cange, as he is more commonly called, died in 1688, aged seventy-eight; and left four children, on whom Louis XIV. settled good pensions, in consideration of their father's merit.

Though the general merits and abilities of this profound and accurate etymologist have been often recorded, Dr. Burney pays tribute to his memory for the assistance which he has frequently afforded musical historians, when all other resources failed. In the slow progress of the art of music from the time of Guido, whose labours were wholly devoted to the facilitating the study of canto fermo by the monks and choristers; in the glossary "De la Basse Latinité," 6 volumes folio, we find the derivation and early use of musical terms and phrases, particularly in

take, and positively assured them that the manuscript was in the trunk. At length, one of them having viewed with great attention some of these scraps of paper, he discovered some observations which he knew to be the work of Du Cange. He found, too, that it was not impossible to place them in order, because at the beginning of every word which the learned author undertook to explain, he had ranged them alphabetically. With this key, and the knowledge he had of the extensive erudition of Mr. Du Cange, he did not hesitate a moment to bid money for the trunk and the riches it contained. The treaty was concluded without further explanation; and such was the origin of the famous "Glossarium Mediæ & infimæ Latinitatis."

France and neighbouring states; and there is scarcely a term connected with the music of the church, of which an early use may not be found, either in this Glossary, or in its continuation by Carpentier, 4 vols. folio.[1]

FRESNOY (CHARLES ALPHONSUS DU), a celebrated French poet and painter, was born at Paris in 1611. His father, who was an eminent apothecary in that city, intended him for the medical profession, and during the first year which he spent at college, he made very considerable progress in his studies; but as soon as he was raised to the highest classes, and began to contract a taste for poetry, his genius for it appeared, and he carried all the prizes of it, which were proposed to excite the emulation of his fellow-students. His inclination for poetry was heightened by exercise; and his earliest performances shewed that he was capable of attaining very considerable fame in this pursuit, if his love of painting, which equally possessed him, had not divided his time and application. At last he laid aside all thoughts of the study of physic, and declared absolutely for that of painting, notwithstanding the opposition of his parents, who by all kinds of severity endeavoured to divert him from pursuing that art, the profession of which they unjustly considered in a very contemptible light. But the strength of his inclination defeating all the measures taken to suppress it, he took the first opportunity of cultivating his favourite study.

He was nineteen or twenty years of age when he began to learn to design under Francis Perier, and having spent two years in the school of that painter, and of Simon Vouet, he thought proper to take a journey into Italy, where he arrived at the end of 1633, or the beginning of 1634. As he had during his studies, applied himself very much to that of geometry, he began upon his coming to Rome to paint landscapes, buildings, and ancient ruins. But, for the first two years residence in that city, he had the utmost difficulty to support himself, being abandoned by his parents, who resented his having rejected their advice in the choice of his profession; and the little stock of money which he had provided before he left France, proving scarce sufficient for the expences of his journey to Italy. Being destitute therefore of friends and acquaintance at Rome, he was reduced to such distress, that

[1] Moreri.—Dict. Hist. in Cange.—Chaufepie.—Saxii Onomast.

his chief subsistence for the greatest part of that time was bread, and a small quantity of cheese. But he diverted the sense of uneasy circumstances by an intense and indefatigable application to painting, until the arrival of the celebrated Peter Mignard, who had been the companion of his studies under Vouet, set him more at ease. They immediately engaged in the strictest friendship, living together in the same house, and being commonly known at Rome by the name of the INSEPARABLES. They were employed by the cardinal of Lyons in copying all the best pieces in the Farnese palace. But their principal study was the works of Raffaelle and other great masters, and the antiques; and they were constant in their attendance every evening at the academy, in designing after models. Mignard had superior talents in practice; but Du Fresnoy was a great master of the rules, history, and theory of his profession. They communicated to each other their remarks and sentiments; Du Fresnoy furnishing his friend with noble and excellent ideas, and the latter instructing the former to paint with greater expedition and ease.

Poetry shared with painting the time and thoughts of Du Fresnoy, who, as he penetrated into the secrets of the latter art, wrote down his observations; and having at last acquired a full knowledge of the subject, formed a design of writing a poem upon it, which he did not finish till many years afterwards, when he had consulted the best writers, and examined with the utmost care the most admired pictures in Italy. While he resided there he painted several pictures, particularly the "Ruins of the Campo Vaccino," with the city of Rome in the figure of a woman: a young woman of Athens going to see the monument of her lover, &c. One of his best pieces is "Mars finding Lavinia sleeping." He had a peculiar esteem for the works of Titian, several of which he copied, imitating that excellent painter in his colouring, as he did Caracci in his designs. About 1653 he went to Venice, and travelled through Lombardy, after which he returned to France. He had read his poem to the best painters in all places through which he passed, and particularly to Albano and Guercino, then at Bologna, and he consulted several men famous for their skill in polite literature. He arrived at Paris in 1656, where he painted several pictures, and continued to revise his poem, on which he bestowed so much attention as frequently to interrupt his professional la-

bours. But, though he was desirous to see his work published, he thought it improper to print the Latin without a French translation, which was at length made by De Piles. Du Fresnoy had just begun a commentary upon it, when he was seized with a palsy; and after languishing four or five months under it, died at the house of one of his brothers, at Villiers-le-bel, four leagues from Paris, in 1665. From the time of Mignard's return to Paris in 1658, the two friends continued to live together until death separated them.

His poem was not published till three years after his death, at Paris, 12mo, with the French version, and remarks of Mons. Du Piles, and it has been justly admired for its elegance, perspicuity, and the utility of the instruction it contains. In 1694, Dryden made a prose translation of it into English, which he accompanied with his ingenious parallel between poetry and painting. It was again translated into English by Mr. Wills, a painter, who gave it in metre without rhyme. He attempted to produce the sense of his author in an equal number of lines, and thus cramped his own skill; and produced a work unequal in itself, in which, however well he appears to have understood the original text, he fails to impress it on his reader. It is now almost totally forgotten. More ample justice has been done in our language to the talents of Du Fresnoy, by our late skilful poet, William Mason, M. A.; by whom, in 1782, he was first clothed in an English dress suited to his elevated pretensions. And still greater honour was done to him by the hand of that extraordinary genius of our isle in the art of painting, sir Joshua Reynolds, for whose more valuable remarks upon the most important points in the poem, Mr. Mason was induced to discard those of Mons. Du Piles. By the union of the talents of two men so renowned in the arts of poetry and painting, Du Fresnoy is rendered for ever dear to the English reader; and the thorough knowledge he has exhibited of the best principles of the art of painting, is become more agreeably and more extensively diffused.[1]

FRESNY (CHARLES RIVIERE DU), a French poet, chiefly celebrated for his dramatic writings, was born at Paris in 1648. He had a good natural taste for music, painting, sculpture, architecture, and all the fine arts. He had

[1] Life prefixed to Mason's translation.—Moreri.—D'Argenville.

also a taste for laying-out gardens, and this procured him the place of overseer of gardens to the king, which he sold for a moderate sum, as a supply to his extravagance, which was unbounded. He was valet-de-chambre to Louis XIV. and highly in favour with him; but his love of expence outwent even the bounty of his master. "There are two men," said Louis, "whom I shall never enrich, Fresny and Bontems." These were his two valets-de-chambre, who were well matched in extravagance. At length, Fresny sold all his appointments at court, and flew from the constraint of Versailles to the liberty of Paris, where he became a writer for the stage. He is the person who is humourously represented by Le Sage in his "Diable Boiteux," as marrying his laundress by way of paying her bill. He was twice married, and both times, it is said, in a similar way. He wrote many dramatic pieces, some of which were long established on the stage. These were, "La Reconciliation Normande, Le Double Voyage, La Coquette de Village, Le Marriage rompu, L'Esprit de Contradiction, Le Dedit." He was also the author of cantatas, which he set to music himself; several songs, some of which were famous; a little work often reprinted, called "Les Amusements serieux et comiques," and "Nouvelles Historiques;" all enlivened by a singular and gay fancy. He died, aged seventy-six, in 1724. D'Alembert has drawn a parallel between Destouches and him as comic writers. His works were collected in 6 volumes, duodecimo.[1]

FREYTAG (Frederic Gotthilf), an eminent literary historian, was the son of a learned schoolmaster, who is very highly celebrated by Ernesti, and was born at Schulpforten, in 1723. All we know of his personal history is, that he studied law, and became a burgomaster of Nuremberg, where he died in 1776. His principal writings are, 1. "Rhinoceros veterum scriptorum monumentis descriptus," Leipsic, 1747, 8vo. 2. "Analecta literaria de Libris rarioribus," ibid. 1750, 8vo. 3. "Oratorum ac Rhetorum Græcorum, quibus statuæ honoris causa positæ fuerunt, decas," ibid. 1752. 4. "Adparatus litterarius, ubi libri partim antiqui partim rari recensentur," ibid. 1752—1755, 3 vols. 8vo. This is a continuation of the "Analecta literaria," and both are of the highest value to bibliographers. They

[1] Dict. Hist.—Niceron, vol. XVII.—Moreri.

afford a striking proof of assiduity, close application, and a discriminating judgment in appreciating the value of what are termed rare and curious books. 5. "Specimen historiæ literatæ, quo virorum, feminarumque [illegible] memoria recolitur," ibid. 1765, 8vo.[1]

FREZIER, or probably FRAZER, (AMADEUS FRANCIS), was born at Chamberri, 1682, descended from a distinguished family of the robe, originally of Scotland. He was intended for the office of magistrate, but his family, in compliance with his inclination, permitted him to go into the military service, from which he entered the corps of engineers in 1707. He was sent by the court, in 1711, to examine the Spanish colonies at Peru and Chili; and employed his talents for fortifications at St. Malo, at St. Domingo 1719, and at Landau 1728, in which year he also received the cross of St. Louis, and married. Frezier was afterwards employed in Bretany, but rose no higher than the rank of lieutenant-colonel, the various commissions in which he had been engaged having prevented his being present at more than two sieges; and the number of sieges at which the officers of engineers have been present, are the steps by which they rise to superior stations. He died October 16, 1772, leaving two daughters married, and a grandson, his son's child. This son died before Frezier, on board a king's ship, in the storm of 1768, which sunk him with all his property. His works are, "Tr. des Feux d'Artifice," 1747, 8vo. "Voyage de la Mer du Sud," 1716, 4to. "Theorie et Pratique de la Coupe des Pierres et des Bois," Strasburg, 1769, 3 vols. 4to; an abridgment of this work, by the title of "Elémens de Stereotomie," Paris, 1759, 2 vols. 8vo.[2]

FREZZI. See FOLIGNO.

FRIART. See FREART.

FRISCHLIN (NICODEMUS), a learned critical and poetical writer of Germany, was born at Baling, in Suabia, in 1547. His father being a minister and a man of letters, taught him the rudiments of learning, and then sent him to Tubingen, where he made so amazing a progress in the Greek and Latin tongues, that he is said to have written poetry in both when he was no more than thirteen years of age. He continued to improve himself in compositions of several kinds, as well prose as verse; and at twenty

[1] Dict. Hist.—Saxii Onomast. [2] Dict. Hist.

years old, was made a professor in the university of Tubingen. Though his turn lay principally towards poetry, insomuch, that as Melchior Adam tells us, he really could make verses as fast as he wanted them, yet he was acquainted with every part of science and learning. He used to moderate in philosophical disputes; and to read public lectures in mathematics and astronomy, before he had reached his twenty-fifth year. In 1579, his reputation being much extended, he had a mind to try his fortune abroad, and therefore prepared to go to the ancient university of Friburg, where he had promised to read lectures. But he was obliged to desist from this purpose, partly because his wife refused to accompany him, and partly because the duke of Wirtemberg would not consent to his going thither, or any where else.

Hitherto Frischlin had been prosperous; but now an affair happened which laid the foundation of troubles that did not end but with his life. In 1580 he published an oration in praise of a country life, with a paraphrase upon Virgil's Eclogues and Georgics. Here he compared the lives of modern courtiers with those of ancient husbandmen; and noticing some with great severity, who had degenerated from the virtue and simplicity of their ancestors, made himself so obnoxious, that even his life was in danger. He made many public apologies for himself; his prince even interceded for him, but he could not continue safe any longer at home. With his prince's leave, therefore, he went to Laubach, a town of Carniola, in the remote part of Germany, and kept a school there; but the air not agreeing with his wife and children, he returned in about two years, to his own country. He met with a very ungracious reception; and therefore, after staying a little while, he went to Francfort, from Francfort into Saxony, and from thence to Brunswick, where he became a schoolmaster again. There he did not continue long, but passed from place to place, till at length, being reduced to necessity, he applied to the prince of Wirtemberg for relief. His application was disregarded, which he supposing to proceed from the malice of his enemies, wrote severely against them. He was imprisoned at last in Wirtemberg castle; whence attempting to escape by ropes not strong enough to support him, he fell down a prodigious precipice, and was dashed to pieces among the rocks.

His death happened in 1590, and was universally and justly lamented; for he was certainly ingenious and learned in a great degree. He left a great many works of various kinds, as tragedies, comedies, elegies, translations of Latin and Greek authors, with notes upon them, orations, &c. These were published 1598—1607, in 4 vols. 8vo. He had also written a translation of Oppian, but this was never published. His scholia and version of "Callimachus," with his Greek life of that poet, are in Stephens's edition of 1577, 4to. While he was master of the school at Labacum, or Laubach, he composed a new grammar; for there was no grammar extant that pleased him. This was more methodical, and shorter than any of them; and, indeed, was generally approved; but, not content with giving a grammar of his own, he drew up another piece, called "Strigil Grammatica," in which he disputes with some little acrimony against all other grammarians; and this, as was natural, increased the number of his enemies. With all his parts and learning, he seems not a little to have wanted prudence.[1]

FRISCHMUTH (JOHN), an eminent scholar, and ingenious philologist, was born 1619, at Wertheim, in Franconia. He was teacher and afterwards professor of languages at Jena, in which city he died August 19, 1687, leaving some very excellent explications of several difficult passages in Holy Scripture, and above sixty philological and theological dissertations, all much esteemed; printed at different times at Jena, in 4to.[2]

FRISI (PAUL), a very eminent philosopher and mathematician, was born in Milan, April 13, 1727. He was first educated in the schools of the Barnabite fathers in that metropolis; and so uncommon was his progress in the classes, that it was soon predicted by his teachers and schoolfellows, that he would one day excel in polite literature, in poetry, and in pulpit eloquence; nature, however, had more unequivocally designed him to be what he really proved, a philosopher and a mathematician. In 1743, (the sixteenth of his age) he embraced the monastic life among the Barnabites of Lombardy, where he passed so rapidly through all the remainder of his studies, that he had the honour of being appointed, while still in the in-

[1] Melchior Adam, in vitis Germ. Philos.—Baillet Jugemens.—Niceron, vol. XIX.

[2] Dict. Hist.

ferior orders, to the professorship of philosophy in the college of Lodi, and afterwards promoted, in the same capacity, to the royal school of Casale, in Monferrat, as a successor to the late celebrated cardinal Gerdil.

Frisi unfortunately possessed a violent and atrabilarious temper, and a lofty, disdainful, and independent character; and hence he was never raised to eminent stations in church or state, but was perpetually involved in the most disagreeable contests with every person with whom he happened to be connected. Even as soon as he had taken possession of his chair in Casale, he quarrelled with his colleagues, and was compelled by his Sardinian majesty to withdraw. His superiors, not choosing to employ father Frisi any more in the scholastic department, sent him to Novara, in the capacity of annual preacher. His merit, however, as a scientific man, had already become so conspicuous, that in 1755, (the twenty-eighth of his age) he was requested by the superintendant of the university of Pisa to fill the vacant chair of metaphysics and ethics in that literary corporation, then in the zenith of its glory. He had indeed given some specimens of his knowledge in the philosophy of the human mind by his essays on moral philosophy, published at Lugano in 1753; but he had exhibited before that time still greater proofs of his superior abilities in mathematics and natural philosophy, by his two excellent works "Disquisitio Mathematica in causam physicam figuræ et magnitudinis telluris nostræ," and the "Nova Electricitatis theoria," &c. which were published at Milan, the former in 1751, and the latter in 1755; and it is curious that he was thus indebted for his first step in the higher paths of literary honours to other pursuits than those which were his favourite, and which have so deservedly immortalized his name.

It is, perhaps, equally curious, that even when metaphysics and ethics had become his professed avocations, he never so much indulged in the study of them as to produce any other work in their several departments. He rather availed himself of his situation at Pisa, in cultivating natural science with greater ardour than before; and he seemed to have the best opportunity for the purpose. The veteran professor Perelli was still alive, and still retained his amiable disposition of communicating to his friends those valuable discoveries which were the fruits of his long meditations, and which, from his great modesty,

had never been published under his own name. By this powerful assistance, and by his own extensive learning, Frisi, whilst at Pisa, was enabled to publish the two volumes of dissertations which appeared at Lucca under the title of "Dissertationum Variarum," &c. 1759 and 1761, and the two hydraulic performances relative to the preservation of the provinces of Ferrara and Ravenna, from the inundation of rivers, which were likewise published at Lucca, in 1762. Among his dissertations, the most remarkable were that "De Atmosphæra Cœlestium corporum," which in 1758 obtained the prize from the royal academy of sciences in Paris, and that "De inæqualitate Motûs Planetarum," which in 1768 received the honour of the *accessit* from the same corporation. The last work published by Mr. Frisi at Pisa, was a tribute to the memory of his worthy and beneficent friend Perelli, which appeared in the 53d volume of the Journal of that university.

The Milanese government, duly sensible of the superior merit of Mr. Frisi, and most likely jealous of so many honours received by him in Tuscany, induced him to return to his native place, by tendering him the chair of mathematics in the Palatine schools of that metropolis. This offer was made in 1764, and was soon accepted by Mr. Frisi, who flattered himself that he should there be of greater assistance to his family than he had been in a foreign place; it was here he wrote his two capital works, "De gravitate universali," in three books, and the "Cosmographia Physica et Mathematica," in 2 vols. both of which were afterwards published at Milan, in 1768 and 1774. Many years had now elapsed without his being involved in any of those quarrels which were the result of his temper; but as he was threatened with an event of this kind soon after his return to Milan, he was advised by his friends to escape the storm by a temporary peregrination. He consequently made the tour of several European countries; and it was during this excursion, that he attained the friendship of some of the greatest characters in those times, especially in England and France, and acquired many literary honours; but the danger of incurring new evils was inherent to his nature. The famous periodical work entitled "The Coffee-house," was at that time publishing by some of the most eminent Milanese literati, among whom was Mr. Frisi himself, who had already been

appointed royal censor of new literary publications. In this capacity he did not scruple to give his approbation to a pernicious work which was supposed to have issued from the above-mentioned society, and when the book was afterwards suppressed by ecclesiastical and civil authority, he had the imprudence, or rather the effrontery, to become its apologist. Sensible, perhaps at last, of the dangers to which he had exposed himself, he resolved to spend some years in retirement. A new field of exertions, however, was opened to him in his retreat, which proved more beneficial to society, and more honourable to himself, than any he had before cultivated. His uncommon talents in hydronymics were already celebrated in Italy, and as many hydrostatical operations had been projected at the time by the several Italian governments, he became the chief director, and almost the oracle of such undertakings. The Venetian senate, and the late Pius VI. also, wished in latter times to have his opinion on the projects which they had respectively adopted for the course of the river Brenta, and for the draining of the Pontine marshes. But even in these honourable commissions, he disgusted every person in power with whom he had to deal, and the necessity of applying to a man of his temper was frequently the subject of regret. In 1777, the Milanese government recalled him from obscurity, and appointed him director of the newly-founded school of architecture; and from this period he became as active in the republic of letters as ever. He published in the same year, 1777, his "Course of Mechanics," for the use of the royal school; in 1781 his "Philosophical Tracts," and from 1782 to 1784, his "Opera Varia," 3 vols. 4to; and in the interval from 1778 to 1783, he wrote the eulogies of Galileo, Cavalieri, Newton, the empress Maria Theresa, and of count Firmian. His eulogies on Galileo and Cavalieri have been pronounced by Montucla, "two finished specimens of scientific biography." Frisi died Nov. 22, 1784, a man of unquestionable learning, but, unhappily for himself, of an impetuous and turbulent disposition.[1]

FRITH, or FRYTH (John), a learned preacher and martyr, was the son of an inn-keeper at Sevenoaks, in Kent, where he was born (or as Fuller says, at Westerham, in the same county). He was educated at King's-

[1] Baldwin's Literary Journal, vol. II. from Frisi's Memoirs, by Count Verri

college, Cambridge, where he proceeded B. A. but afterwards went to Oxford, was admitted *ad eundem*, and upon account of his extraordinary learning, was chosen one of the junior canons of cardinal Wolsey's new college, now Christ church. About 1525 he was instructed in the principles of the reformation, according to the Lutheran system, by the celebrated Tyndale. These he openly professed, and with some other young men of the same persuasion and boldness, was imprisoned by the commissary of the university. The hardships of this imprisonment proved fatal to some of his companions, but he obtained his release, and about 1528 went abroad, where he remained about two years, and became more seriously confirmed in his new opinions. On his return, he was narrowly watched by the lord chancellor, sir Thomas More, whose resentment was said to have been occasioned by a treatise which Fryth wrote against him. Simon Fish, of Gray's-inn, had written his "Supplication of the Beggars," against the begging friars, and against indulgences, &c. (See art. FISH.) This work was highly acceptable to Henry VIII. as favouring his quarrel with the pope. The lord chancellor, however, who was a more consistent catholic than his majesty, answered it, and Fryth answered More, denying the doctrine of purgatory. His opinions on the sacrament were also highly obnoxious, and after a strict search, he was betrayed into the hands of the civil power by a treacherous friend, and sent prisoner to the Tower. He was several times examined by the lord chancellor, who uniformly treated him with contempt and cruelty, but refusing to recant, he was ordered to be burnt, which sentence was executed in Smithfield, July 4, 1533, in the prime of his life. He had a very remarkable opportunity, some time before, of making his escape, the servants who were to convey him to the archbishop's palace at Croydon, offering to let him go. But this he refused, with more zeal than prudence. He was, according to all accounts, a scholar of great eminence, and well acquainted with the learned languages.

His works are these: "Treatise of Purgatory; Antithesis between Christ and the Pope; Letters unto the faithful followers of Christ's Gospel, written in the Tower, 1532; Mirror, or Glass to know thyself, written in the Tower, 1532; Mirror or Looking-glass, wherein you may behold the Sacrament of Baptism; Articles, for which he died,

written in Newgate-prison, June 23, 1533; Answer to Sir Thomas More's Dialogues concerning Heresies; Answer to John Fisher, bishop of Rochester, &c." all which treatises were reprinted at London, 1573, in folio, with the works of Tyndale and Barnes. He also wrote some translations.[1]

FRIZON (PETER), a doctor of the Sorbonne, born in the diocese of Rheims, was penitentiary of that church, and afterwards grand-master of the college of Navarre at Paris. He died in 1651. He published in 1629 a history of the French cardinals, entitled "Gallia Purpurata," 1638, fol. M. Baluze has pointed out a great number of faults in this work, in his "Antifrizonius," and his "History of the Popes of Avignon." Frizon also published an edition of the Bible of Louvain, with a method of distinguishing the Catholic French translations of the Bible from the Protestant, 1621, fol.[2]

FROBENIUS (JOHN), an eminent and learned German printer, was a native of Hammelburg, in Franconia, where he was from his childhood trained to literature. Afterwards he went to the university of Basil, where he acquired the reputation of being uncommonly learned. With a view of promoting useful learning, for which he was very zealous, he applied himself to the art of printing; and, becoming a master of it, opened a shop at Basil. He was the first of the German printers who brought the art to any perfection; and, being a man of great probity and piety, as well as skill, he was, what very few have been, particularly choice in the authors he printed. He would never suffer libels, or any thing that might hurt the reputation of another, to go through his press for the sake of profit; but very justly thought all such practices disgraceful to his art, disgraceful to letters, and infinitely pernicious to religion and society. The great reputation and character of this printer was the principal motive which led Erasmus to fix his residence at Basil, in order to have his own works printed by him. The connection between Erasmus and Frobenius grew very close and intimate; and was a connection of friendship and the sincerest cordiality. Erasmus loved the good qualities of Frobenius, as much as Frobenius could admire the great ones of Erasmus.

[1] Fox's Acts and Monuments.—Burnet's Reformation.—Clark's Eccl. History.—Fuller's Abel Redivivus.—Tanner's Bibliotheca. [2] Moreri.—Dict. Hist.

There is an epistle of Erasmus extant, which contains so full an account of this printer, that it forms a very curious memorial for his life. It was written in 1527, on the occasion of Frobenius's death, which happened that year; and which, Erasmus tells us, he bore so extremely ill, that he really began to be ashamed of his grief, since what he felt upon the death of his own brother was not to be compared to it. He says, that he lamented the loss of Froben, not so much because he had a strong affection for him, but because he seemed raised up by Providence for the promoting of liberal studies. Then he proceeds to describe his good qualities, which were indeed very great and numerous; and concludes with a particular account of his death, which was somewhat remarkable. He relates, that about five years before, Frobenius had the misfortune to fall from the top of a pair of stairs, on a brick pavement; which fall, though he then imagined himself not much hurt by it, is thought to have laid the foundation of his subsequent malady. The year before he died, he was seized with most exquisite pains in his right ancle; but was in time so relieved from these, that he was able to go to Francfort on horseback. The malady, however, whatever it was, was not gone, but had settled in the toes of his right foot, of which he had no use. Next, a numbness seized the fingers of his right hand; and then a dead palsy, which taking him when he was reaching something from a high place, he fell with his head upon the ground, and discovered few signs of life afterwards. He died at Basil, in 1527, lamented by all, but by none more than Erasmus, who wrote his epitaph in Greek and Latin. Both these epitaphs are at the end of his epistle.

A great number of valuable authors were printed by Frobenius with great care and accuracy, among which were the works of Jerome, Augustin, and Erasmus. He had formed a design to print the Greek fathers, which had not yet been done; but death prevented him. That work, however, was carried on by his son Jerome Frobenius and his son-in-law Nicolas Episcopius, who, joining in partnership, carried on the business with the same reputation, and gave very correct editions of those fathers.[1]

FROBISHER (Sir Martin), an enterprizing English navigator, was born near Doncaster, in Yorkshire, of low

[1] Moreri.—Jortin's Erasmus.—Pantaleonis Prosopographia, part III. p. 94, 95.—Saxii Onomast.

parents, but it is not known in what year. Being brought up to navigation, he very early displayed the talents of an eminent sailor, and was the first Englishman that attempted to find out a north-west passage to China. He made offers of this to several English merchants for fifteen years together; but meeting with no encouragement from them, he at length obtained recommendations to Dudley earl of Warwick, and other persons of rank and fortune. Under their influence and protection he engaged a sufficient number of adventurers, and collected proper sums of money. The ships he provided were only three; namely, two barks of about twenty-five tons each, and a pinnace of ten tons. With these he sailed from Deptford June 8, 1576; and the court being then at Greenwich, the queen beheld them as they passed by, "commended them, and bade them farewell, with shaking her hand at them out of the window."

Bending their course northward, they came on the 24th within sight of Fara, one of the islands of Shetland; and on the 11th of July discovered Friezeland, which stood high, and was all covered with snow. They could not land by reason of the ice and great depth of water near the shore; the east point of this island, however, they named "Queen Elizabeth's Foreland." On the 28th they had sight of Meta Incognita, being part of New Greenland; on which also they could not land, for the reasons just mentioned. August the 10th, he went on a desert island three miles from the continent, but staid there only a few hours. The next day he entered into a strait which he called "Frobisher's Strait;" and the name is still retained. On the 12th, sailing to Gabriel's Island, they came to a sound, which they named Prior's Sound, and anchored in a sandy bay there. The 15th they sailed to Prior's Bay, the 17th to Thomas Williams's Island, and the 18th came to an anchor under Burcher's Island. Here they went on shore, and had some communication with the natives; but he was so unfortunate as to have five of his men and a boat taken by those barbarians. They were like the Tartars, or Samoeids, with long black hair, broad faces, flat noses, and tawny; the garments both of men and women were made of seal-skins, and did not differ in fashion; but the women were marked in the face with blue streaks down the cheeks, and round the eyes. Having endeavoured in vain to recover his men, he set sail again

for England the 26th of August; and, notwithstanding a terrible storm on the 7th, arrived safe at Harwich on the 2d of October.

He took possession of that country in the queen of England's name; and, in token of such possession, ordered his men to bring whatever they could first find. One among the rest brought a piece of black stone, much like sea-coal, but very heavy. Having at his return distributed fragments of it among his friends, one of the adventurer's wives threw a fragment into the fire; which being taken out again, and quenched in vinegar, glittered like gold; and, being tried by some refiners in London, was found to contain a portion of that rich metal. This circumstance raising prodigious expectations of gold, great numbers earnestly pressed Frobisher to undertake a second voyage the next spring. The queen lent him a ship of the royal navy of 200 tons; with which, and two barks of about 30 tons each, they fell down to Gravesend May 26, 1577, and there received the sacrament together; an act of religion not so frequently performed as it ought to be, among men exposed to so many perils, and more particularly under the protection of heaven. They sailed from Harwich on the 31st of May, and arrived in St. Magnus Sound at the Orkney Islands, upon the 7th of June; from whence they kept their course for the space of twenty-six days, without seeing any land. They met, however, with great drifts of wood, and whole bodies of trees; which were either blown off the cliffs of the nearest lands by violent storms, or rooted up and carried by floods into the sea. At length, on the 4th of July, they discovered Friezeland; along the coasts of which they found islands of ice of incredible bigness, some being 70 or 80 fathoms under water, besides the part that stood above water, and more than half a mile in circuit. Not having been able safely to land in this place, they proceeded for Frobisher's Straits; and on the 17th of the same month made the North Foreland in them, otherwise called Hall's Island; as also a smaller island of the same name, where they had in their last voyage found the ore, but could not now get a piece so large as a walnut. They met with some of it, however, in other adjacent islands, but not enough to merit their attention. They sailed about to make what discoveries they could, and gave names to several bays and isles; as Jackman's Sound, Smith's Island, Beare's Sound, Lei-

cester's Isle, Anne countess of Warwick's Sound and Island, York Sound, &c.

The captain's commission directed him in this voyage only to search for ore, and to leave the further discovery of the north-west passage till another time. Having, therefore, in the countess of Warwick's Island, found a good quantity, he took a lading of it; intending the first opportunity to return home. He set sail the 23d of August, and arrived in England about the end of September. He was most graciously received by the queen; and, as the gold ore he brought had an appearance of riches and profit, and the hope of a north-west passage to China was greatly increased by this second voyage, her majesty appointed commissioners to make trial of the ore, and examine thoroughly into the whole affair. The commissioners did so, and reported the great value of the undertaking, and the expediency of further carrying on the discovery of the north-west passage. Upon this, suitable preparations were made with all possible dispatch; and, because the mines newly found out were sufficient to defray the adventurers charges, it was thought necessary to send a select number of soldiers, to secure the places already discovered, to make further discoveries into the inland parts, and to search again for the passage to China. Besides three ships as before, twelve others were fitted out for this voyage, which were to return at the end of the summer with a lading of gold ore. They assembled at Harwich the 27th of May, and sailing thence the 31st, they came within sight of Friezeland on the 20th of June; when the general, going on shore, took possession of the country in the queen of England's name, and called it West-England. They met with many storms and difficulties in this voyage, which retarded them so much, that the season was too far advanced to undertake discoveries; so that, after getting as much ore as they could, they sailed for England, where, after a stormy and dangerous voyage, they arrived about the beginning of October.

It does not appear how captain Frobisher employed himself from this time to 1585, when he commanded the Aid, in sir Francis Drake's expedition to the West Indies. In 1588, he bravely exerted himself against the Spanish Armada, commanding the Triumph, one of the three largest ships in that service, and which had on board the greatest number of men of any in the whole English fleet. July

26th, he received the honour of knighthood, from the hand of the lord high admiral, at sea, on board his own ship; and when afterwards the queen thought it necessary to keep a fleet on the Spanish coast, he was employed in that service, particularly in 1590, when he commanded one squadron, as sir John Hawkins did another. In 1594, he was sent with four men of war, to assist Henry the Fourth of France, against a body of leaguers and Spaniards then in possession of part of Bretagne, who had fortified themselves very strongly at Croyzon near Brest. But in an assault upon that fort, Nov. 7, he was wounded with a ball in the hip, of which he died soon after he had brought the fleet safely back to Plymouth; and was buried in that town. Stow tells us, the wound was not mortal in itself, but became so through the negligence of his surgeon, who only extracted the bullet, without duly searching the wound and taking out the wadding, which caused it to fester.

He was a man of great courage, experience, and conduct, but accused by some of having been harsh and violent. There is a good painting of him in the picture gallery at Oxford.[1]

FROELICH (ERASMUS), a learned medallist, was born at Gratz in Stiria in 1700, and entered the society of the Jesuits in 1716. His reputation afterwards procured him the professorship of belles lettres and mathematics at Vienna, where he employed his leisure hours in the pursuit of medallic history. He died in 1758. His works are, 1. "Utilitas rei nummariæ, et Appendiculæ ad numos coloniarum per Cl. Vaillantium editæ," Vienna, 1733, 8vo. 2. "Quatuor Tentamina in re numaria vetere," ibid. 1737, 4to. 3. "Animadversiones in quosdam numos veteres urbium," ibid. 1738, 8vo, reprinted at Florence in 1751. 4. "Appendiculæ duæ novæ ad numismata antiqua a Cl. Vaillantio edita," ibid. 1744, 8vo, reprinted at the end of "Opusculum posthumum de familia Vaballathi," where there is also an eulogium on Froelich. 5. "Annales compend. regum et rerum Syriæ," ibid. 1744, folio. 6. "Regum veterum numismata," ibid. 1753. 7. "Dubia de Minnisari, aliorumque Armeniæ regum numis et Arsacidarum epocha nuper vulgatis proposita," ibid. 1754. 8.

[1] Biog. Brit.—In Pennant's Introduction to his Arctic Zoology, are some remarks on the errors in the original map of Frobisher's voyages.

"Diplomatorium Garstensium emendatum, auctum, et illustratum," ibid. 1754, 4to. 9. "Casulæ S. Stephani, regis Hungariæ, vera imago et expositio," ibid. 1754, 4to. 10. "Ad numismata regum veterum anecdota aut rariora accessio nova," ibid. 1755, 4to. 11. "Notitia elementaria antiquorum illorum, quæ urbium liberarum, regum et principum, ac personarum illustrium, appellantur," ibid. 1758, 4to, a work which Mr. Pinkerton pronounces "most excellent and useful," although not altogether without faults. He particularly mentions that the list of Greek cities of which we have coins is defective in about a third of the number; and he censures, in strong terms, the plan of splitting the series of kings of every realm into different epochs. After Froelich's death was published, as already mentioned, the "Opusculum posthumum de familia Vaballathi numis illustrata," with an appendix to the "Numismata antiqua," edited by Joseph Khell, 1762, 4to. Saxius gives us the title of another work by Froelich printed the year of his death in 4to, "Specimen Archontologiæ Carinthiæ."[1]

FROISSART (JOHN), an eminent and ancient French historian and poet, was born in Valenciennes, about 1337. Of his parents we know only that his father, Thomas Froissart, was a painter of arms, and although our historian is titled *knight*, at the beginning of a manuscript in the abbey of St. Germain des Prez, it is thought that the copyist had given it to him of his own authority. His infancy announced what he would one day be: he early manifested that eager and inquisitive mind, which during the course of his life never allowed him to remain long attached to the same occupations, and in the same place; and the different games suitable to that age, of which he gives us a picture equally curious and amusing, kept up in his mind a fund of natural dissipation, which during his early studies tried the patience and exercised the severity of his masters. He loved hunting, music, assemblies, feasts, dancing, dress, good living, wine and women; these tastes, which almost all shewed themselves from twelve years of age, being confirmed by habit, were continued even to his old age, and perhaps never left him. The mind and heart of Froissart being not yet sufficiently occupied, his love for history filled up that void, which

[1] Dict. Hist.—Saxii Onomast.—Pinkerton's Essay on Medals, Preface, p. xv.

his passion for pleasure left; and became to him an inexhaustible source of amusement.

He had but just left school, and was scarcely twenty years old, when at the intreaty of "his dear lord and master sir Robert de Namur, lord of Beaufort," he undertook to write the history of the wars of his own time, more particularly of those which ensued after the battle of Poitiers. Four years afterwards, having gone to England, he presented a part of this history to queen Philippa of Hainault, the wife of Edward III. However young he might then be, he had already travelled into the most distant provinces of France. The object of his visit to England was to tear himself from the pains of an attachment which had tormented him for a long time. This passion took possession of his heart from his infancy; it lasted ten years, and sparks of it were again rekindled in a more advanced age. The history of this attachment may be seen in our authority. It appears to have been first childish, and then romantic, and for his feelings in either state, we have only poetical evidence, and from that we learn that he had more mistresses than one. He had made two journies to England, but on which occasion he presented his history to queen Philippa is not certain. It was well received, however, and probably gained him the title of Clerk (secretary or writer) of the chamber to that princess, which he was in possession of from 1361. She is said frequently to have amused herself, in that age of romantic gallantry, by making Froissart compose amorous ditties; but this occupation must be considered solely as a relaxation that no way impeded more serious works, since during the five years he was attached to the service of queen Philippa, he travelled at her expence to various parts of Europe, the object of which seems to be a research after whatever might enrich his history.

Of all the particulars of Froissart's life during his residence in England, we only know that he was present at the separation of the king and queen in 1361, with their son the prince of Wales and the princess his lady, who were going to take possession of the government of Acquitaine; and that he was between Eltham and Westminster in 1363, when king John passed on his return to England. There is in his poems a pastoral which seems to allude only to that event. With regard to his travels during the time he was attached to the service of the

queen, he employed six months in Scotland, and penetrated as far as the Highlands. He travelled on horseback with his portmanteau behind him, and followed by a greyhound. The king of Scotland, and many lords whose names he has preserved to us, treated him so handsomely, that he could have wished to have returned thither. William earl of Douglas lodged him during fifteen days in his castle of Dalkeith, near Edinburgh; but we are ignorant of the date of this journey, and of another which he made into North Wales. It may be inferred, however, that he was at this time no ordinary character, and that he must have possessed talents and accomplishments to entitle him to so much respect.

He was in France, at Melun sur Seine, about April 20, 1366; perhaps private reasons might have induced him to take that road to Bourdeaux, where he was on All Saints' day of that year, when the princess of Wales was brought to bed of a son, who was afterwards Richard II. The prince of Wales setting out a few days afterwards for the war in Spain, Froissart accompanied him to Dax, where the prince resided some time. He had expected to have attended him during the continuance of this grand expedition; but the prince would not permit him to go farther; and shortly after his arrival, sent him back to the queen his mother. Froissart could not have made any long stay in England, since in the following year, 1368, he was at different Italian courts. It was this same year, that Lionel duke of Clarence, son of the king of England, espoused Joland, daughter of Galeas II. duke of Milan. Froissart, who probably was in his suite, was present at the magnificent reception which Amadeus count of Savoy, surnamed the count Verd, gave him on his return: he describes the feasts on this occasion, which lasted three days; and does not forget to tell us that they danced a virelay of his composition. From the court of Savoy he returned to Milan, where the same count Amadeus gave him a good *cotardie*, a sort of coat, with twenty florins of gold; and from thence to Bologna and Ferrara, where he received forty ducats from the king of Cyprus, and then to Rome. Instead of the modest equipage he travelled with into Scotland, he was now like a man of importance, travelling on a handsome horse attended by a hackney.

It was about this time that Froissart experienced a loss which nothing could recompense, the death of queen

Philippa, which took place in 1369. He composed a lay on this melancholy event, of which, however, he was not a witness; for he says, in another place, that in 1395 it was twenty-seven years since he had seen England. According to Vossius and Bullart he wrote the life of queen Philippa; but this assertion is not founded on any proofs. Independently of the employment of clerk of the chamber to the queen of England, which Froissart had held, he had been also of the household of Edward III. and even of that of John, king of France. Having, however, lost his patroness, he did not return to England, but went into his own country, where he obtained the living of Lestines. Of all that he performed during the time he exercised this ministry, he tells us nothing more than that the tavern-keepers of Lestines had five hundred francs of his money in the short space of time he was their rector. It is mentioned in a MS journal of the bishop of Chartres, chancellor to the duke of Anjou, that according to letters sealed Dec. 12, 1381, this prince caused to be seized fifty-six quires of the Chronicle of Froissart, rector of the parish church of Lestines, which the historian had sent to be illuminated, and then to be forwarded to the king of England, the enemy of France. Froissart attached himself afterwards to Winceslaus of Luxembourg, duke of Brabant, perhaps in quality of secretary. This prince had a taste for poetry; he had made by Froissart a collection of his songs, rondeaus, and virelays, and Froissart adding some of his own pieces to those of the prince, formed a sort of romance, under the title of "Meliador, or the Knight of the Sun;" but the duke did not live to see the completion of the work, for he died in 1384.

Almost immediately after this event Froissart found another patron in Guy count de Blois, who made him clerk of his chapel; and he testified his gratitude by a pastoral, and epithalamium on a marriage in the family. He passed the years 1385, 1386, and 1387, sometimes in the Blaisois, sometimes in Touraine; but the count de Blois having engaged him to continue his history, which he left unfinished, he determined in 1388 to take advantage of the peace which was just concluded, to visit the court of Gaston Phœbus count de Foix, in order to gain full information in whatever related to foreign countries, and the more distant provinces of the kingdom. His health and age still allowed him to bear great fatigue; his memory was suffi-

ciently strong to retain whatever he should hear; and his judgment clear enough, to point out to him the use he should make of it. In his journey to the count de Foix, he met on the road with sir Espaing du Lyon, a gallant knight who had served in the wars, and was able to give him much information. At length they arrived at Ortez in Bearn, the ordinary residence of the count de Foix, where Froissart met with a society suited to his views, composed of brave captains who had distinguished themselves in combats or tournaments. Here Froissart used to entertain Gaston, after supper, by reading to him the romance of "Meliador," which he had brought with him. After a considerable residence at this court, he left it in the suite of the young duchess of Berry, whom he accompanied to Avignon. His stay here, however, was unfortunate, as he was robbed; which incident he made the subject of a long poem, representing his loss, and his expensive turn. Among other things he says that the composition of his works had cost him 700 francs, but he regretted not this expence, for he adds, "I have composed many a history which will be spoken of by posterity."

After a series of travels into different countries, for the sake of obtaining information, we find him in 1390 in his own country, solely occupied in the completion of his history, at least until 1392, when he was again at Paris. From the year 1378 he had obtained from pope Clement VII. the reversion of a canonry at Lille, and in the collection of his poetry, which was completed in 1393, and elsewhere, he calls himself canon of Lille; but pope Clement dying in 1394, he gave up his expectations of the reversion, and began to qualify himself as canon and treasurer of the collegiate church of Chimay, which he probably owed to the friendship of the count de Blois. In 1395, after an absence of twenty-seven years, he returned to England, where he was received with marks of high favour and affection by Richard II. and the royal family; and here he went on collecting information for his history, and had the honour to present his "Meliador" to the king, who was much delighted with it. After a residence of three months, he was dismissed with marks of princely favour, which he endeavoured to return by his affectionate and grateful lamentation on the death of his royal patron, at the end of the fourth volume of his history.

The time of the death of Froissart has not been decided

by his biographers. He relates some events of the year 1400, and by some is thought to have lived considerably beyond that period, but nothing certain can be affirmed. He probably ended his days in his own chapter, and was interred in the chapel of St. Anne in the collegiate church. Although he was the author of 30,000 verses, his poetical character is forgotten, and he is now celebrated, and most justly, as a historian. His Chronicle, which is divided into four books, comprehends the period between 1326 and 1400, and relates the events which took place not only in France, but in Flanders, Scotland, and Ireland, with numerous details respecting the papal courts of Rome and Avignon, and collateral particulars of the transactions in the rest of Europe, in Turkey, and even in Africa. His reputation stands high as a faithful and diligent narrator of what he saw and heard. By the French he has been charged with gross partiality towards the English; they bring against him the crime of making Edward, and his son, the Black Prince, the heroes of his history. But it cannot be denied that they were the heroes of the age in which they flourished, and therefore an impartial historian was obliged to represent them in their true colours, and to make them the leading characters of the day. Mr. Johnes, to whom the public is indebted for an admirable edition of Froissart's Chronicles, has successfully vindicated the character of the historian from the charge of partiality: throughout the whole work, he says, there is an evident disposition to give praise to valour on whatever side it was employed. The historian mourns over the death of each valiant knight, exults in the success of every hardy enterprize, and seems carried away almost by his chivalrous feelings, independently of party considerations. Till the publication of Mr. Johnes's translation, the best edition of the "Chronicles" was that of Lyons in four volumes folio, 1559; and Mr. Johnes has since gratified the public wish by an equally accurate and well illustrated edition of Froissart's continuator, Monstrelet.[1]

FRONTEAU (JOHN), canon regular of the congregation of St. Genevieve, and chancellor of the university of Paris, was born at Angers in 1614. His father was a notary of that place. He was first educated under a private

[1] Life of Froissart, by St. Palaye, translated and edited by Thomas Johnes, esq. M. P. 1801, 8vo, a work which supersedes the necessity of referring to any other authority.

ecclesiastic in the neighbourhood of Angers, and is said to have made such rapid progress in these his early studies, that in less than five years he could readily translate into Latin and Greek. On his return to Angers he studied three years in the college of the oratory there, and was afterwards sent to that of La Fleche, where he completed his classical course. In 1630 he took the habit of a canon regular of the abbey of Toussaint, at Angers, and made profession the year following. Having dedicated his philosophical thesis to father Favre, this led to an acquaintance with the latter, by whose orders he came to Paris in 1636, and in 1637 was chosen professor of philosophy in the abbey of St. Genevieve. His first course of philosophical lectures being finished in 1639, he was employed to lecture on divinity, which he did with equal reputation, following the principles of St. Thomas, to which he was much attached; but his lectures were not dry and scholastic, but enlivened by references to the fathers, and to ecclesiastical history, a knowledge of which he thought would render them more useful to young students: and besides his regular lectures on theology, he held every week a conference on some subject of morals, or some part of the scriptures. Jansenius having published his "Augustinus," he read it with attention, and thought he discovered in it the true sentiments of St. Augustine. Some time after, the Jesuits having invited him to be present at the theological theses of the college of Clermont, and having requested him to open the ceremony, he delivered a very learned and eloquent discourse, which was at first well received, but having attacked a proposition concerning predestination, he was suspected of inclining towards innovation. In a conference, however, with two fathers of the congregation, he explained his sentiments in such a manner as to satisfy them. In 1648 he was made chancellor of the university of Paris, although with some opposition from the members of the university, not upon his own account, but that of the fathers of the congregation in general, who had rendered themselves obnoxious to the university by the erection of a number of independent seminaries.

After passing some years in the quiet prosecution of his studies, he encountered some opposition in consequence of the five propositions condemned by the popes Innocent X. and Alexander VII. He was now suspected of favour-

ing the Jansenists, and of asserting that no one could sign the formulary without distinguishing the fact from the right. This induced him to quit his office of regent in 1654, and accept of the conventual priory of Benay, in the diocese of Angers. Here, however, he did not constantly reside, but preached frequently in some cathedrals, and performed the duties of his office as chancellor of the university, until 1661, when happening to be at Benay, he received an order from the court to remain there until farther orders. This was occasioned by the approbation he had given to a French translation of the Missal of M. Voisin, which at first he did not choose to revoke. It does not appear, however, that while he ventured to express liberal notions, he had the courage to maintain them against the authority of his superiors, for he soon conceded every point, and offered to sign the formulary abovementioned, which he had hitherto refused, and accordingly was permitted to return to Paris in 1662, where the archbishop of Sens bestowed on him the office of prior-curé of St. Mary Magdalen of Montargis; but this he enjoyed but a very few days, being seized with a disorder which carried him off, April 17, 1662, when only forty-eight years of age. He was a man of extensive reading in ecclesiastical and profane history; and as a preacher was lively and eloquent. He obtained much reputation for his discourses when bestowing the degree of master of arts, which was his province for fifteen years. He was an able linguist, not only in the modern, but ancient, and particularly the Eastern languages. Dupin, who gives him in other respects a very high character, observes, that he never attached himself so closely to any subject as to handle it thoroughly, but was always making discoveries, starting conjectures, and forming new ideas, and giving his subject a turn altogether uncommon.

His works were, 1. "Summa totius philosophiæ è D. Thomæ Aquinatis doctrina," Paris, 1640, fol. 2. "Thomas à Kempis vindicatus per unum è Canonicis regularibus congregationis Gallicanæ," Paris, 1641, 8vo. The purpose of this is to prove that Thomas à Kempis, and not Gerson, was the author of the celebrated "Imitation," &c. and it produced a controversy, of which some notice will be taken in our article on that writer. 3. "Ivonis Carnotensis Episcopi opera," Paris, 1647, fol. This edition of the works of Ives de Chartres gave some offence to Souchet,

whose notes he had adopted; and he was obliged to defend himself in a letter addressed to the bishop of Puy. 4. "Dissertatio philologica de virginitate honorata, erudita, adornata, fœcunda," ibid. 1651. 5. "Antitheses Augustini et Calvini," ibid. 1651, 16mo. In this he gives the parallel passages of St. Augustin and Calvin on the subject of grace. The general of the congregation, thinking it might make some noise in the world, suppressed all the copies except one, from which a friend of Fronteau had a new edition printed. 6. "Kalendarium Romanum," taken from an ancient MS. and illustrated by a preface and two dissertations, on festival days, and saints' days, ibid. 1652, 8vo. 7. "Oratio in obitum Matthæi Molé," ibid. 1656, 4to. Molé was keeper of the seals. He published also various epistles and tracts on subjects of ecclesiastical history. His own life was published in 1663, 4to, under the title "Joan. Frontonis Memoria disertis per amicos virosque clarissimos encomiis celebrata." [1]

FRONTINUS (SEXTUS JULIUS), a Roman writer, who flourished in the first century, and was in high repute under Vespasian, Titus, Domitian, Nerva, and Trajan, was a man of consular dignity, a great officer who commanded the Roman armies in England, and elsewhere, with success; and he is mentioned in high terms of panegyric by all the writers of his time. He was city-prætor when Vespasian and Titus were consuls. Nerva made him curator of the aquæducts, which occasioned him to write his treatise, "De Aquæductibus Urbis Romæ." He wrote also "Tres libros Stratagematum," or, concerning the stratagems used in war by the most eminent Greek and Roman commanders; and afterwards added a fourth, containing examples of those arts and maxims, discoursed of in the former. These two works are still extant, together with a piece "De Re Agraria;" and another, "De Limitibus." They have been often printed separately, but were all published together in a neat edition at Amsterdam in 1661, with notes by Robertus Keuchenius, who has placed at the end the fragments of several works of Frontinus that are lost. This eminent man died in the year 106, under Trajan, and was succeeded as augur by the younger Pliny, who mentions him with honour. He forbade any monument to be erected to him after his death,

[1] Dupin.—Niceron, vol. XXI.—Moreri.

declaring, that every man was sure to be remembered without any such testimonial, if he had lived so as to deserve it. His words, as Pliny has preserved them, were these: "Impensa monumenti supervacua est; memoria nostri durabit, si vita meruimus."[1]

FRONTON (Du Duc, or Le Duc), known by the name of Fronto Ducæus, a learned Jesuit, was the son of a counsellor of Bourdeaux, where he was born in 1558, and made a Jesuit in 1577. He studied with unwearied application the Greek tongue, and became one of the ablest translators and editors of Greek works in his time. He published notes and corrections, both on the text and on the translations of many of the works of the Greek and Latin fathers, particularly St. Clemens Alexandrinus, St. Basil, St. Gregory de Nazianzen, and St. Gregory of Nyssa, Zonaras, Balsamon, &c. But his principal work is his edition of the works of St. Chrysostom, 6 vols. fol. Paris, 1609—1624, and reprinted there in 1636, and at Francfort in 1698. He was also engaged in controversy, and wrote against Philip du Plessis Mornay. He died at Paris, Dec. 12, 1624. Dupin informs us that he was as much esteemed for his prudence and modesty as for his learning and judgment, that his merit was equally acknowledged by catholics and protestants, and that there was scarcely a learned man in either communion with whom he did not correspond.[2]

FROWDE (Philip), an English poet, was the son of a gentleman, who had been post-master in the reign of queen Anne, and the grandson of sir Philip Frowde, a loyal officer in king Charles I.'s army. He was sent to the university of Oxford, where he had the honour of being distinguished by Addison, who took him under his protection. While he remained there he became the author of several pieces of poetry, some of which, in Latin, were pure and elegant enough to entitle them to a place in the "Musæ Anglicanæ." He wrote likewise two tragedies: "The Fall of Saguntum," dedicated to sir Robert Walpole; and "Philotas," addressed to the earl of Chesterfield. Neither of these were very successful on the stage, to which they were thought less adapted than to the closet. He died at his lodgings in Cecil-street in the Strand, Dec. 19, 1738; and

[1] Taciti Agicola.—Vossius de Scient. Math.—Fabric. Bibl. Lat.—A list of the editions of his works is given in Dr. Clarke's Bibliographical Dictionary.—Saxii Onomast.

[2] Moreri in Duc.—Niceron, vol. XXXVIII.

in the London Daily-Post had the following character given him: "Though the elegance of Mr. Frowde's writings has recommended him to the general public esteem, the politeness of his genius is the least amiable part of his character; for he esteemed the talents of wit and learning, only as they were conducive to the excitement and practice of honour and humanity. Therefore, with a soul chearful, benevolent, and virtuous, he was in conversation genteelly delightful, in friendship punctually sincere, in death Christianly resigned. No man could live more beloved; no private man could die more lamented."[1]

FRUGONI (CHARLES INNOCENT), an Italian poet, was born November 21, 1692, at Genoa, of a noble family, which ended in him. He was persuaded by his tutors to enter the order of regular clerks of Somasquo; but that confined life was so contrary to his gay temper, and fondness for pleasure, that he obtained leave from the pope to quit the order, and remain a secular priest. Frugoni then settled at Parma, where the different sovereigns procured him all the conveniences of life; but the infant don Philip showed yet greater attention to him than the rest. He gave him the titles of court poet, inspector of the theatres, and secretary of the fine arts. He died at Parma, December 20, 1768. His poems are much esteemed by the Italians, and his songs, in particular, were the delight of his contemporaries. An edition of this author's works was published at Parma in 1779, in 10 vols. 8vo. They consist of every species of minor poems.[2]

FRUMENTIUS (ST.), a Romish saint, is usually called the Apostle of Ethiopia, on account of his having first propagated Christianity in that country, in the fourth century. He was the nephew of one Meropius, a philosopher of Tyre, who being induced to travel to Ethiopia, carried with him his two nephews, Frumentius and Edesius, with whose education he had been entrusted. In the course of their voyage homewards, the vessel touched at a certain port to take in provisions and fresh water, and the whole of the passengers were murdered by the barbarians of the country, except the two children, whom they presented to the king, who resided at Axuma, formerly one of the greatest cities of the East. The king, being charmed with the wit and sprightliness of the two boys, had them carefully edu-

[1] Biog. Dram.—Cibber's Lives.

[2] Dict. Hist.

cated, and when grown up, made Edesius his cup-bearer, and Frumentius, who was the elder, his treasurer and secretary of state, entrusting him with all the public writings and accounts. Nor were they less highly honoured after the king's death by the queen, who was regent during her son's minority. Frumentius had the principal management of affairs, and soon turned his attention to higher objects than the politics of the country. He met with some Roman merchants who traded there, and having by their means discovered some Christians who were in the kingdom, he encouraged them to associate for the purposes of religious worship; and at length erected a church for their use; and certain natives, instructed in the gospel, were converted. On the young king's accession to the government, Frumentius, though with much reluctance on the part of the king and his mother, obtained leave to return to his own country. Edesius accordingly returned to Tyre; but Frumentius, on his arrival at Alexandria, communicated his adventures to Athanasius the bishop, and informed him of the probability of converting the country to Christianity, if missionaries were sent thither. On mature consideration, Athanasius told him, that none was so fit for the office as himself. He consecrated him therefore first bishop of the Indians, and Frumentius returning to a people who had been acquainted with his integrity and capacity, preached the gospel with much success, and erected many churches, although the emperor Constantius endeavoured to introduce Arianism, and actually ordered that Frumentius should be deposed, and an Arian bishop appointed; but the country was happily out of his reach. Frumentius is supposed to have died about the year 360. The Abyssinians honour him as the apostle of the country of the Axumites, which is the most considerable part of their empire.[1]

FRYE (THOMAS), an ingenious artist, was a native of Ireland, where he was born in 1710. He came very early to London, when he practised portrait-painting in oil, crayons, and in miniature. In 1734 he had the honour of painting his royal highness, Frederick prince of Wales, a full length, now in Sadler's-hall, Cheapside. But his genius was not confined to this art, and it is said that he was the inventor and first manufacturer of porcelain in

[1] Butler's Saints.—Milner's Ch. Hist.

England, and that he spent fifteen years of his life in bringing this to perfection at a manufactory at Bow, during which, his constitution being impaired by constantly working in furnaces, he retired into Wales, with little hope of recovery. Here, however, his health was perfectly restored, and he returned again to London, and resumed his profession, to which he now added the art of mezzotinto engraving, and had considerable employment and success, both as a painter and engraver. He died of a decline, brought on by intense application, April 2, 1762.

In the first exhibition in 1760 there was a half-length portrait of the famous singer, Leveridge, which was painted by Frye, and possessed very considerable merit; and in the exhibition of the following year he also had pictures in all the different processes of oil-colours, crayons, and miniature. Of his mezzotinto productions, there are six heads as large as life; one of them the portrait of the artist himself; to which may be added two other portraits of their majesties, the same size with the former, but inferior in execution. He had issued proposals in 1760 for twelve heads in the above manner, but we presume his illness and subsequent death prevented his completing more than six; in these, however, he shewed rather more industry than judgment; for no branch of engraving, whether in mezzotinto, or in strokes, can be suited to the display of portraits of such magnitude.[1]

FRYTH. See FRITH.

FUCHS, or FUCHSIUS (LEONARD), an eminent German physician and botanist, was born at Wembding, in Bavaria, in 1501. After a classical education at Hailbrun and Erfurt, he went in his nineteenth year to Ingoldstadt, where he pursued the study of the learned languages under Capnius and Ceporinus, two eminent professors, who had embraced the doctrines of the reformation, which they imparted to their pupil. He received the degree of master of arts in 1521, and having also studied medicine, was admitted to his doctor's degree in 1524. He first practised at Munich, where he married, and had a large family, and in 1526 he removed to Ingoldstadt, and was made professor of medicine; but his religion occasioning some trouble, he settled at Onoltzbach about two years afterwards, under the patronage and protection of George,

[1] Edwards's Painters.—Strutt's Dictionary.—Gent. Mag. vol. XXXIV.

margrave of Bayreuth. Here he was very successful as a practitioner, and published some treatises on the healing art. In 1533, the management of the university of Ingoldstadt being committed, by William duke of Bavaria, to Leonard Eccius, a celebrated lawyer, acquainted with the merit of Fuchs, he procured his return to his former professorship; but his zeal for the reformed religion was still too prominent not to give offence, especially, we should suppose, to John Eccius (see ECCIUS), then a professor there, and he returned to Onoltzbach. Two years after, however, he found an honourable asylum in the university of Tubingen, which Ulric, duke of Wirtemberg, had determined to supply with protestant professors, and where he provided Fuchs with an ample salary, and every encouragement. In this place he remained until his death, May 10, 1566. He died in the arms of his wife and children, full of faith and fortitude, having in the course of his illness been observed to experience no relief from his sufferings, but while conversing with his friends on the subjects of religion and a future state, which made him forget every thing else, and he expressed himself with all his usual energy and perspicuity. He was interred, the day after his death, in a burying-ground adjoining to the town, where his first wife had been deposited but little more than three years before.

Some botanical remarks of Fuchs, relating principally to the Arabian writers, are found in the 2d volume of the "Herbarium" of Brunfelsius. But the work on which his reputation in this study chiefly rests, is his "Historia Plantarum," published at Basil in 1542, fol. with numerous wooden cuts. A German edition appeared the following year. In this work he chiefly copies Dioscorides, adding a few remarks of his own, and falling, as Haller observes, into the common error of the writers of his time, who expected to find in their own cold countries the plants of those more genial climates where the ancients studied botany and medicine. The publication of Fuchs, though nearly on a par with those of other learned men of his time, would probably have been long since forgotten, were it not for the transcendant merit of its wooden cuts, inferior to those of Brunfelsius alone in execution, and far exceeding them in number. They chiefly indeed consist of pharmaceutical plants, which though mere outlines, are justly celebrated for their fidelity and

elegance. These original editions are become very rare; but copies and translations of them, various in merit, are common throughout Europe. Amongst the poorest of these is a French duodecimo, printed at Lyons, under the title of Le Benefice Commun, in 1555, for which our author is certainly not responsible, and it is rather hard in Linnæus to class him, on account of some such spurious editions, under the heads of *monstrosi* and *rudes* in his "Bibliotheca Botanica," though indeed he there properly stands amongst the *usitatissimi* with respect to his original edition. By some of his writings, especially his "Cornarus furens," published in 1545, against Cornarus, who had attacked his "Historia Plantarum" in a work entitled "Vulpecula excoriata," he appears to have been vehement in controversy, but in his general character and deportment he is said to have been dignified and amiable, with a fine manly person, and a clear sonorous voice. His piety, temperance, and indefatigable desire to be useful, were alike exemplary. As a lecturer he was peculiarly admired and followed, especially in his anatomical courses. The famous Vesalius was present at one of his lectures, in which he found himself criticized. He afterwards familiarly addressed the professor, saying, "why do you attack me who never injured you?" "Are you Vesalius?" exclaimed Fuchs. "You see him before you," replied the former. On which great mutual congratulations ensued, and a strict friendship was formed between these learned men. Fuchs was so famous throughout Europe, that the great Cosmo duke of Tuscany invited him, with the offer of a salary of 600 crowns, to become professor of medicine at Pisa, which he declined. The emperor Charles V. also bore testimony to his merit, by sending him letters with the insignia of nobility, which honour also Fuchs for some time declined. He was indifferent to money, as well as to all other than literary fame. His great ambition was, whenever he undertook in his turn the rectorship of the university, to promote good order, industry, and improvement among the students, whom he governed with paternal assiduity and affection. Two colleges were always under his immediate care, one of them founded by duke Ulric for students of divinity alone, and more amply endowed by his son and successor.[1]

[1] Melchior Adam in vit. German. medic.—Niceron, vol. XVIII.—Haller Bibl. Bot.—The latter part from Dr. Smith in Rees's Cyclopæd.—Saxii Onomast.

FUESSLI, or FUSSLI (JOHN GASPARD), a Swiss artist, and a man of considerable learning, was born at Zurich in 1706. After acquiring the elements of painting from a very indifferent artist, he left his country in the eighteenth year of his age, and going to Vienna, associated himself with Sedelmeier. Gran and Meitens were his principal guides, if he could be said to have any other guide than his own genius. He became well known at court, but his love of independence induced him to refuse very advantageous offers. He would not, however, have probably ever left Vienna, had not the prince of Schwarzenburg persuaded him to go to Radstadt, where he became the favourite of the court. Among others whose portraits he painted was the margrave of Dourlach, who had a great affection for him, and advised him to go to Ludwigsbourg, which he did with letters of recommendation to the duke of Wirtemberg, who immediately took him into his service. Here he passed his time very agreeably, making occasional excursions to paint the portraits of persons of distinction, until the war of Poland, when the entrance of the French into Germany threw every thing into confusion. The duke his patron at the same time fell sick, and was removed to Stutgard, but on Fuessli's leaving him to go to Nuremberg, his highness presented him with a gold watch, and requested him to return when the state of public affairs was changed. At Nuremberg he had a strong desire to see the celebrated artist Kupezki, of whose manners he had imbibed an unfavourable impression, but he was agreeably disappointed, and they became friends from their first interview. After remaining six months at Nuremberg, the duke of Wirtemberg died, and there being no immediate prospect of peace, Fuessli returned to his own country, and in 1740 married. Although his wife was a very amiable woman, he used to say that marriage was incompatible with the cultivation of the fine arts: if, however, he felt himself occasionally disturbed by domestic cares, he had the happiness to communicate his art to his three sons, Rodolph, who settled at Vienna; Henry, at present so well known in England; and Caspar, who died in the vigour of life, an entomologist of fidelity, discrimination, and taste.

Fuessli's talents and reputation procured him the friendship of the greatest artists of his time, and Mengs sent him his treatise "on the beautiful," which he published with a preface. Winkelmann, especially, lived in great intimacy

with him. His taste for poetry also procured him the acquaintance and correspondence of Keist, Klopstock, Wieland, Bodmer, and Breitinguer, nor was he less respected by many persons of the first distinction in rank, and his house was frequented by all the literati of his time, whom he delighted by his conversation-talents. Nor was he inconsiderable as a patron of the arts. He gave lessons gratis to many young persons, and made collections to assist them in their studies and travels, employing his interest with the great only for the benefit of genius and talents. In 1740 and 1742 he had the misfortune to lose his two friends Kupezki and Rugendas, both whose lives he wrote, and this employment seems to have suggested to him "The Lives of the Artists of Switzerland," which he wrote with great elegance and critical discrimination. He published also a "Catalogue raisonné of the best Engravings." His own collection was uncommonly rich in the finest specimens of that art. Of his paintings, his son appeals to the series of consular portraits, which he painted after his return to Zurich, engraved in mezzotinto by Preisler and others, as a fair test of his style and taste. He died at Zurich, May 6, 1781. His lives of Rugendas and Kupezki were published at Zurich in 1758; his Swiss Artists in 5 vols. 1769—1779; and his Catalogue of Engravers and their works, in 1770. Besides these he published "Winkelmann's Letters to his friends in Switzerland," 1778, and Mengs "On Beauty," in 1770.[1]

FUGGER (HULDRIC), an eminent benefactor to literature, was born at Augsburg in 1526, and deserves a place in this work for his affection to learning and learned men. His family was considerable for its antiquity and opulence; and Thuanus informs us, that when Charles V. changed the government of Augsburg, in 1548, he nominated the family of the Fuggers among those who thenceforward were to be raised to the dignity of senators. Yet this illustrious family, as all the genealogical writers of Germany notice, sprung from a weaver, who, in 1370, was made free of the city of Augsburg. Huldric had been chamberlain to pope Paul III. and afterwards turned protestant. He laid out great sums in purchasing good manuscripts of ancient authors, and getting them printed; and for this

[1] Meister's Portraits of Illustrious Men of Switzerland.—Pilkington's Dict by Fuseli.

purpose he for some time allowed a salary to the famous Henry Stephens. His relations were so incensed at him for the money he expended in this way, that they brought an action against him, in consequence of which he was declared incapable of managing his affairs. Thuanus, and some other writers observe, that this sentence pronounced against Fugger plunged him into a deep melancholy, which accompanied him almost to his grave; but it is asserted in his epitaph, that he was unmoved at the shock, and that he was soon after restored to his estate. He had retired to Heidelberg, where he died in 1584; having bequeathed his library, which was very considerable, to the elector Palatine, with a fund for the maintenance of six scholars.[1]

FULBECK (William), an English law-writer, was the son of Thomas Fulbeck, who was mayor of Lincoln at the time of his death in 1566. He was born in the parish of St. Benedict in that city in 1560, entered as a commoner of St. Alban hall, Oxford, in 1577, and was admitted scholar of Corpus Christi college about two years after. In 1581 he took his bachelor's degree, and the next year became probationer fellow. He then removed to Gloucester-hall (now Worcester college) where he completed the degree of M. A. in 1584. From Oxford he went to Gray's Inn, London, where he applied with great assiduity to the study of the municipal law. Wood says, he had afterwards the degree of civil law conferred on him, but where he had not been able to discover, nor is the place or time of his death known. From an extract from bishop Kennet, in the new edition of Wood, it seems not improbable that he took orders. His works are, 1. "Christian Ethics," Lond. 1587, 8vo. 2. "An historical collection of the continual factions, tumults, and massacres of the Romans before the peaceable empire of Augustus Cæsar," ibid. 1600, 8vo, 1601, 4to. 3. "A direction or preparative to the study of the Law," ibid. 1600, 8vo, afterwards published, with a new title-page, as "A parallel or conference of the civil, the canon, and the common law," ibid. 1618. 4. "The Pandects of the Laws of Nations; or the discourses of the matters in law, wherein the nations of the world do agree," ibid. 1602, 4to.[2]

FULBERT, bishop of Chartres, who flourished towards the end of the tenth and beginning of the eleventh cen-

[1] Bayle in Gen. Dict.—Moreri. [2] Ath. Ox. new edit. by Bliss, vol. I.

tury, is celebrated, in the Romish church history, for his learning and piety. Some authors rank him among the chancellors of France, under the reign of king Robert, but he was only chancellor of the church of Chartres, at the same time that he was rector of the school. He had been himself a disciple of the learned Gerbert, who was afterwards pope Sylvester II. in the year 999. Fulbert came from Rome to France, and taught in the schools belonging to the church of Chartres, which were then not only attended by a great concourse of scholars, but by his means contributed greatly to the revival of learning and religion in France and Germany; and most of the eminent men of his time thought it an honour to be able to say that they had been his scholars. In 1007 he succeeded to the bishopric of Chartres, and the duke William gave him the office of treasurer of St. Hilary of Poitiers, the profits of which Fulbert employed in rebuilding his cathedral church. He was distinguished in his time for attachment to ecclesiastical discipline, and apostolic courage; and such was his character and fame, that he was highly esteemed by the princes and sovereigns of his age, by Robert, king of France, Canute, king of England; Richard II. duke of Normandy; William, duke of Aquitaine; and the greater part of the contemporary noblemen and prelates. He continued bishop of Chartres for twenty-one years and six months, and died, according to the abbe Fleuri, in 1029; but others, with more probability, fix that event on April 10, 1028. His works, which were printed, not very correctly, by Charles de Villiers in 1608, consist of letters, sermons, and some lesser pieces in prose and verse. His sermons, Dupin thinks, contain little worthy of notice; but his letters, which amount to 134, have ever been considered as curious memorials of the history and sentiments of the times. They prove, however, that although Fulbert might contribute much to the propagation of learning, he had not advanced in liberality of sentiment before his contemporaries. There are also two other letters of our prelate in existence, the one in D'Acheri's "Spicilegium," and the other in Martenne's "Thesaurus Anecdotorum," both illustrative of his sentiments, and the sentiments of his age.[1]

[1] Dupin.—Cave.—Moreri.—Saxii Onomast.

FULGENTIUS (St.) an ecclesiastical writer, was born at Telepta, or Tellepte, about the year 468. He was of an illustrious family, the son of Claudius, and grandson of Gordianus, a senator of Carthage. Claudius dying early, left his son, then very young, to the care of his widow Mariana. He was properly educated in the knowledge of the Latin and Greek languages, and made such progress in his studies, that while yet a boy he could repeat all Homer, and spoke Greek with fluency and purity. As soon as he was capable of an employment he was made procurator or receiver of the revenues of his province. But this situation displeased him, because of the rigour he was forced to use in levying taxes; and therefore, notwithstanding the tears and dissuasions of his mother, he left the world, and took the monastic vows under Faustus, a bishop persecuted by the Arian faction, who had founded a monastery in that neighbourhood. The continued persecutions of the Arians soon separated him and Faustus; and not long after, the incursions of the Moors obliged him to retire into the country of Sicca, where he was whipped and imprisoned. Afterwards he resolved to go into Egypt; but in his voyage was dissuaded by Eulalius bishop of Syracuse, because the monks of the East had separated from the catholic church. He consulted also a bishop of Africa, who had retired into Sicily; and this bishop advised him to return to his own country, after he had made a journey to Rome. King Theodoric was in that city when he arrived there, which was in the year 500. After he had visited the sepulchres of the apostles he returned to his own country, where he built a monastery.

Africa was then under the dominion of Thrasimond king of the Vandals, an Arian, and a cruel enemy to the catholics. He had forbidden to ordain catholic bishops in the room of those who died: but the bishops of Africa were determined not to obey an order which threatened the extinction of orthodoxy. Fulgentius, under these circumstances, wished to avoid being a bishop; and when elected for the see of Vinta in the year 507, fled and concealed himself, but being soon discovered, was appointed bishop of Ruspæ much against his will. On this elevation he did not change either his habit or manner of living, but used the same austerities and abstinence as before. He still loved the monks, and delighted to retire into a monastery as often as the business of his episcopal function allowed

him time. Afterwards he had the same fate with about two hundred and twenty catholic bishops of Africa, whom Thrasimond banished into the island of Sardinia; and though he was not the oldest among them, yet they paid such respect to his learning, as to employ his pen in all the writings produced in the name of their body. So great was his reputation, that Thrasimond had a curiosity to see and hear him; and having sent for him to Carthage, he proposed to him many difficulties, which Fulgentius solved to his satisfaction: but because he confirmed the catholics, and converted many Arians, their bishop at Carthage prayed the king to send him back to Sardinia. Thrasimond dying about the year 523, his son Hilderic recalled the catholic bishops, of whom Fulgentius was one. He returned, to the great joy of those who were concerned with him, led a most exemplary life, governed his clergy well, and performed all the offices of a good bishop. He died in the year 533, on the first day of the year, being then sixty-five.

His works, as many of them as are extant, consisting of doctrinal treatises and some epistles, have often been printed; but the last and completest edition is in one volume, 4to, Paris, 1684. Fulgentius did not only follow the doctrine of St. Austin, but he also imitated his style. His language, indeed, is not quite so pure; but he has not the same play of words as St. Austin. He had a quick and subtle spirit, which easily comprehended whatever he applied himself to learn; and he had a clear and copious way of setting it off; too copious indeed, for he often repeats the same things in different words, and turns the question many different ways. He was deeply versed in the holy scriptures, and as well read in the fathers, particularly St. Austin: but, as he loved thorny and scholastic questions, he sometimes introduced them in the discussion of mysteries.[1]

FULGENTIUS PLANCIADES (FABIUS), who is sometimes confounded with the preceding St. Fulgentius, is supposed to have been bishop of Carthage in the sixth century, but some think not before the eighth or ninth. He is the author of three books of mythology, addressed to one Catus, a priest. They were first published in 1498, at Milan, in folio, by Jo. Bapt. Pius, who added a commen-

[1] Dupin.—Cave, vol. I.—Moreri.—Milner's Ch. Hist. vol. III. p. 1.—Saxii Onomast.

tary. Jerome Commelin reprinted them in 1599, with the works of other mythologists. There is likewise a treatise by him "De Prisco Sermone, ad Chalcidium," published by Hadrian Junius, at Antwerp, 1565, along with Nonius Marcellus, and afterwards reprinted with the "Auctores Linguæ Latinæ," Paris, 1586, and elsewhere. His works are now rather curious than valuable, as they bear the impress of the dark age in which he lived.[1]

FULGOSO (BAPTIST). See FREGOSO.

FULKE (WILLIAM), a celebrated English divine, and master of Pembroke-hall, Cambridge, was born in London, and educated in St. John's college, Cambridge, of which he was chosen fellow in 1564. He was a youth of great parts, and of a very high spirit. When a boy at school, he is said to have betrayed great anger and mortification on losing a literary contest for a silver pen, with the celebrated Edmund Campian, and as the latter was educated at Christ's hospital, this incident seems to prove that Fulke was of the same school. Before he became fellow of his college, he complied with the wishes of his father, by studying law at Clifford's-inn, but on his return to the university, his inclinations became averse to that pursuit, and he was unable to conquer them, although his father refused to support him any longer. Young Fulke, however, trusted to his industry and endowments, and soon became a distinguished scholar in mathematics, languages, and divinity. Having taken orders, his early intimacy with some of the puritan divines induced him to preach in favour of some of their sentiments respecting the ecclesiastical habits and ceremonies. This occurred about 1565, and brought upon him the censure of the chancellor of the university, which, it is said, proceeded to expulsion. On this he took lodgings in the town of Cambridge, and subsisted for some time by reading lectures. His expulsion, however, if it really took place, which seems doubtful, did not lessen his general reputation, as in 1569 there was an intention to choose him master of St. John's college, had not archbishop Parker interfered; but about the same time he found a patron in the earl of Leicester, who was more indulgent to the puritans, and who received Mr. Fulke into his house, as his domestic

[1] Moreri.—Baillet Jugemens.—Clarke's Bibliographical Dictionary.—Saxii Onomast. in Planciades.

chaplain. It was now also that he fell under the charge of being concerned in some unlawful marriages, and in such circumstances thought it his duty to resign his fellowship, but being honourably acquitted in an examination before the bishop of Ely, he was immediately re-elected by the college.

In 1571 the earl of Essex presented him to the rectory of Warley, in Essex, and soon after to the rectory of Kedington, in Suffolk, and about this time he took his doctor's degree at Cambridge, and was incorporated in the same at Oxford. His degree at Cambridge was in consequence of a mandamus from the earl of Essex, that he might be qualified to accompany the earl of Lincoln, who was then going as ambassador to the court of France. Upon his return he was chosen master of Pembroke-hall, and as Wood says in his Fasti, Margaret professor of divinity, but Baker, in a MS note on Wood, says he never held the latter office.

In 1582, Dr. Fulke, with other learned divines, was engaged in a public disputation with certain Roman catholics, in the Tower, and had to contend again with his old school-fellow Campian, but was more successful. He died in the month of August, 1589, and was buried in the chancel of the church at Kedington, where is an inscription to his memory, partly in Latin, and partly in English. He was married, and had a large family, to whom he appears by his will to have been able to bequeath considerable property. To Pembroke-hall he bequeathed a piece of plate, to be called Dr. Fulke's cup, and used only at commencements and solemn feasts.

His works, chiefly controversial, are, 1. "Anti-prognosticon contra predictiones Nostradami," &c. 1560. 2. "Sermon at Hampton-court," 1571. 3. "Confutation of a libelle in forme of an apology made by Frocknam," 1571. 4. "A goodly gallery, or treatise on meteors," 1571. 5. "Astrologus ludus," 1571. 6. "Metpomaxia, sive Ludus geometricus," 1578. 7. "Responsio ad Tho. Stapletoni cavillationes," 1579. 8. "A retentive against the motives of Richard Bristow; also a discovery of the dangerous rock of the popish church," 1580. 9. "A defence of the translation of the Holy Scriptures in English," 1583. 10. "Confutation of Will. Allen's treatise in defence of the usurped power of the popish priesthood." But the work by which he is best known, and is still remembered

with high esteem, is his Comment upon the Rheims Testament, printed in 1580, and reprinted in 1601 with this title: "The Text of the New Testament of Jesus Christ, translated out of the vulgar Latin by the Papists of the traiterous Seminarie at Rhemes. With arguments of books, chapters, and annotations, pretending to discover the corruptions of divers translations, and to clear the controversies of these days. Whereunto is added the translation out of the original Greek, commonly used in the Church of England; with a confutation of all such arguments, glosses, and annotations, as containe manifest impietie of Heresie, Treason, and Slander against the Catholike Church of God, and the true teachers thereof, or the translations used in the church of England. The whole worke, perused and enlarged in divers places by the author's owne hand before his death, with sundry quotations and authorities out of Holy Scriptures, Counsels, Fathers, and History. More amply than in the former Edition." This work was published again, 1617 and 1633, in folio, as it was before, and proves that in power of argument and criticism, he was one of the ablest divines of his time, and one of the principal opponents of the popish party. One other work has been attributed to him, we know not on what authority, which was published under the name of Mr. Dudley Fenner; entitled "A brief and plain declaration, containing the desires of all those faithful ministers who seek discipline and reformation of the church of England, which may serve as a just apology against the false accusations and slanders of their adversaries," 1584. Having never been molested on account of his opinions, unless when at college, there seems no reason why he should now publish them under another name.[1]

FULLER (ISAAC), was an English painter of some note in the reign of Charles II. but of his family or masters we have no account, except that he studied many years in France under Perrier, who engraved the antique statues. In his historical compositions he has left little to admire, his colouring being raw and unnatural, and not compensated by disposition or invention, but in portraits his pencil was bold, strong, and masterly. In the latter he was much employed, particularly at Oxford. His own portrait

[1] Fuller's Worthies.—Wood's Fasti.—Brook's Puritans.—Strype's Parker, p. 260.—Strype's Whitgift, p. 15.

in the gallery there is touched with great force and character. The altar-piece of Magdalen was also by him, but has not been much approved. As an imitation of Michel Angelo, it falls far short of the sublime, although sometimes wild imagination of that great artist; nor is the colouring harmonious. Some of the figures, however, are correctly drawn; and he has at least imitated the temper of Michel Angelo with success, in introducing among the damned, the portrait of an hostler at the Greyhound-inn, near the college, who had offended him. The picture, it is well known, was honoured by Addison in an elegant Latin poem. At Wadham college is an altar-cloth by Fuller in a singular manner, and of merit; which is just brushed over for the lights and shades, and the colours melted in with a hot iron. Soon after the restoration, he was engaged in painting the circumstances of king Charles II.'s escape, which he executed in five large pictures. These were presented to the parliament of Ireland, where they remained for many years in one of the rooms of the parliament house in Dublin. But some time in the last century the house undergoing a thorough repair, these pictures were not replaced, but lay neglected, until they were rescued by the late earl of Clanbrassil, who obtained possession of them, and had them cleaned and removed to his seat at Tullymore park, co. Down, where they were a few years ago. Lord Orford speaks slightingly of these, which he had never seen, and probably with as much justice as of Fuller's altar-piece at All-souls college, which he never could have seen, for Fuller had no picture there. Fuller died in Bloomsbury-square July 17, 1672, and left a son, an ingenious but idle man, chiefly employed in coach-painting, who died young.[1]

FULLER (NICHOLAS), a learned English divine and critic, was born at Southampton in 1557, and educated at the free-school in that town. He did not go directly thence to the university, but was taken into the family of the bishop of Winchester, Dr. Robert Horne; where spending some time in study, he was made at length his secretary, and afterwards continued in that office by his successor, Dr. Watson. But Watson dying also in about three years, Fuller returned home, with a resolution to follow his stu-

[1] Orford's Painters.—Chalmers's Hist. of Oxford.—Gent. Mag. vol. LXXIX, p. 291.

dies. Before he was settled there, he was invited to be tutor to the sons of a knight in Hampshire, whom he accompanied to St. John's college, Oxford, in 1584. His pupils leaving him in a little time, he removed himself to Hart-hall, where he took both the degrees in arts, and then retired into the country. He afterwards took orders, and was presented to the rectory of Aldington, or Allington, near Amesbury, in Wiltshire. He afterwards became a prebendary in the church of Salisbury*, and rector of Bishop's-Waltham, in Hampshire. He died in 1622. He was extremely learned in the sacred tongues, and, as Wood quaintly says, "was so happy in pitching upon useful difficulties, tending to the understanding of the Scripture, that he surpassed all the critics of his time." His "Miscellanea Theologica," in four books, were published first at Heidelberg, 1612, 8vo, and afterwards at Oxford, in 1616, and at London, in 1617, 4to. These miscellanies coming into the hands of John Drusius, in Holland, he charged Fuller with plagiarism, and with taking his best notes from him without any acknowledgment. But Fuller, knowing himself guiltless, as having never seen Drusius's works, published a vindication of himself at Leyden, in 1622, together with two more books of "Miscellanea Sacra," Leyden and Strasburgh, 1650, 4to. All these miscellanies are printed in the 9th volume of the Critici Sacri," and dispersed throughout Pool's "Synopsis Criticorum." There are some manuscripts of Fuller in the Bodleian library at Oxford, which shew his great skill in Hebrew and in philological learning; as "An Exposition of rabbi Mordecai Nathan's Hebrew Roots, with notes upon it," and "A Lexicon," which he intended to have published with the preceding.[1]

FULLER (Thomas), an English historian and divine, was the son of the rev. Thomas Fuller, minister of St. Peter's, in Aldwincle, in Northamptonshire, and born

* In the Aubrey MSS. his presentation to the prebend is thus mentioned. After noticing that bishop Andrews made a point to prefer "ingeniose persons that were staked to poor livings, and did *delitescere*," he adds that the bishop "made it his enquiry to find out such men. Amongst several others, Nicholas Fuller, minister of Allington, neer Amesbury, in Wilts, was one. The bishop sent for him, and the poor man was afrayd, and knew not what hurt he had done. He makes him sitt down to dinner, and, after the desert, was brought in in a dish his institution and induction, or the donation of a prebend, which was his way." Letters written by eminent persons, &c. 3 vols. 8vo, 1813.

[1] Ath. Ox. vol. I.—Fuller's Worthies.

there in 1608. The chief assistance he had in the rudiments of learning was from his father, under whom he made so extraordinary a progress, that he was sent at twelve years of age to Queen's-college, in Cambridge; Dr. Davenant, who was his mother's brother, being then master of it, and soon after bishop of Salisbury. He took his degrees in arts, that of A. B. in 1624-5, and that of A. M. in 1628, and would have been fellow of the college; but there being already a Northamptonshire man a fellow, he was prohibited by the statutes from being chosen, and although he might have obtained a dispensation, he preferred removing to Sidney-college, in the same university. He had not been long there, before he was chosen minister of St. Bennet's, in the town of Cambridge, and soon became a very popular preacher. In 1631, he obtained a fellowship in Sidney-college, and at the same time a prebend in the church of Salisbury. This year also he issued his first publication, a work of the poetical kind, now but little known, entitled "David's Hainous Sin, Heartie Repentances, and Heavie Punishment," in a thin 8vo.

He was soon after ordained priest, and presented to the rectory of Broad Windsor, in Dorsetshire; in 1635 he came again to Cambridge, and took his degree of B. D. after which, returning to Broad Windsor, he married about 1638, and had one son, but lost his wife about 1641. During his retirement at this rectory, he began to complete several works he had planned at Cambridge; but growing weary of a country parish, and uneasy at the unsettled state of public affairs, he removed to London; and distinguished himself so much in the pulpits there, that he was invited by the master and brotherhood of the Savoy to be their lecturer. In 1640, he published his "History of the Holy War;" it was printed at Cambridge, in folio, and was so favourably received, that a third edition appeared in 1647. On April 13, 1640, a parliament was called, and then also a convocation began at Westminster, in Henry VII.'s chapel, having licence granted to make new canons for the better government of the church; of this convocation he was a member, and has amply detailed its proceedings in his "Church History." During the commencement of the rebellion, and when the king left London in 1641, to raise an army, Mr. Fuller continued at the Savoy, to the great satisfaction of his people, and the neighbouring nobility and gentry, labouring all the while

in private and in public to serve the king. To this end, on the anniversary of his inauguration, March 27, 1642, he preached at Westminster-abbey, on this text, 2 Sam. xix. 30: "Yea, let him take all, so that my lord the king return in peace;" which being printed, gave great offence to those who were engaged in the opposition, and brought the preacher into no small danger. He soon found that he must expect to be silenced and ejected, as others had been; yet desisted not, till he either was, or thought himself unsettled. This appears from what he says in the preface to his "Holy State," which was printed in folio that same year at Cambridge. This is a collection of characters, moral essays and lives, ancient, foreign, and domestic. The second edition of 1648, contains "Andronicus, or the unfortunate politician," originally printed by itself in 1646, 12mo.

In 1643, refusing to take an oath to the parliament, unless with such reserves as they would not admit, he was obliged in April of that year to convey himself to the king at Oxford, who received him gladly. As his majesty had heard of his extraordinary abilities in the pulpit, he was now desirous of knowing them personally; and accordingly Fuller preached before him at St. Mary's church. His fortune upon this occasion was very singular. He had before preached and published a sermon in London, upon "the new-moulding church-reformation," which caused him to be censured as too hot a royalist; and now, from his sermon at Oxford, he was thought to be too lukewarm; which can only be ascribed to his moderation, which he would sincerely have inculcated in each party, as the only means of reconciling both. During his stay here, he resided in Lincoln college, but was not long after sequestered, and lost all his books and manuscripts. This loss, the heaviest he could sustain, was made up to him partly by Henry lord Beauchamp, and partly by Lionel Cranfield, earl of Middlesex, who gave him the remains of his father's library. That, however, he might not lie under the suspicion of want of zeal or courage in the royal cause, he determined to join the army; and therefore, being well recommended to sir Ralph Hopton, in 1643, he was admitted by him in quality of chaplain. For this employment he was quite at liberty, being deprived of all other preferment. And now, attending the army from place to place, he constantly exercised his duty as chaplain; yet

found proper intervals for his beloved studies, which he employed chiefly in making historical collections, and especially in gathering materials for his "Worthies of England," which he did, not only by an extensive correspondence, but by personal inquiries in every place which the army had occasion to pass through.

After the battle at Cheriton-Down, March 29, 1644, lord Hopton drew on his army to Basing-house, and Fuller, being left there by him, animated the garrison to so vigorous a defence of that place, that sir William Waller was obliged to raise the siege with considerable loss. But the war hastening to an end, and part of the king's army being driven into Cornwall, under lord Hopton, Fuller, with the leave of that nobleman, took refuge at Exeter, where he resumed his studies, and preached constantly to the citizens. During his residence here he was appointed chaplain to the infant princess Henrietta Maria, who was born at Exeter in June 1643; and the king soon after gave him a patent for his presentation to the living of Dorchester in Dorsetshire. He continued his attendance on the princess till the surrender of Exeter to the parliament, in April 1646; but did not accept the living, because he determined to remove to London at the expiration of the war. He relates, in his "Worthies," an extraordinary circumstance which happened during the siege of Exeter: "When the city of Exeter, he says, was besieged by the parliament forces, so that only the south side thereof towards the sea was open to it, incredible numbers of larks were found in that open quarter, for multitude like quails in the wilderness; though, blessed be God, unlike them in the cause and effect; as not desired with man's destruction, nor sent with God's anger, as appeared by their safe digestion into wholesome nourishment. Hereof I was an eye and mouth-witness. I will save my credit in not conjecturing any number; knowing that herein, though I should stoop beneath the truth, I should mount above belief. They were as fat as plentiful; so that being sold for two-pence a dozen and under, the poor who could have no cheaper, and the rich no better meat, used to make pottage of them, boiling them down therein. Several causes were assigned hereof, &c. but the cause of causes was the Divine Providence; thereby providing a feast for many poor people, who otherwise had been pinched for provision." While here, as every where else, he was much

courted on account of his instructive and pleasant conversation, by persons of high rank, some of whom made him very liberal offers; but whether from a love of study, or a spirit of independence, he was always reluctant in accepting any offers that might seem to confine him to any one family, or patron. It was at Exeter, where he is said to have written his "Good Thoughts in Bad Times," and where the book was published in 1645, as what he calls "the first fruits of Exeter press." At length the garrison being forced to surrender, he came to London, and met but a cold reception among his former parishioners, and found his lecturer's place filled by another. However, it was not long before he was chosen lecturer at St. Clement's, near Lombard-street; and shortly after removed to St. Bride's, in Fleet-street. In 1647 he published, in 4to, "A Sermon of Assurance, fourteen years agoe preached at Cambridge, since in other places; now, by the importunity of his friends, exposed to public view." He dedicated it to sir John Danvers, who had been a royalist, was then an Oliverian, and next year one of the king's judges; and in the dedication he says, that "it had been the pleasure of the present authority to make him mute; forbidding him till further order the exercise of his public preaching." Notwithstanding his being thus silenced, he was, about 1648, presented to the rectory of Waltham, in Essex, by the earl of Carlisle, whose chaplain he was just before made. He spent that and the following year betwixt London and Waltham, employing some engravers to adorn his copious prospect or view of the Holy Land, as from mount Pisgah; therefore called his "Pisgah-sight of Palestine and the confines thereof, with the history of the Old and New Testament acted thereon," which he published in 1650. It is an handsome folio, embellished with a frontispiece and many other copper-plates, and divided into five books. As for his "Worthies of England," on which he had been labouring so long, the death of the king for a time disheartened him from the continuance of that work: "For what shall I write," says he, "of the Worthies of England, when this horrid act will bring such an infamy upon the whole nation as will ever cloud and darken all its former, and suppress its future rising glories?" He was, therefore, busy till the year last mentioned, in preparing that book and others; and the next year he rather employed himself in publishing some par-

ticular lives of religious reformers, martyrs, confessors, bishops, doctors, and other learned divines, foreign and domestic, than in augmenting his said book of "English Worthies" in general. To this collection, which was executed by several hands, as he tells us in the preface, he gave the title of "Abel Redivivus," and published it in 4to, 1651. In the two or three following years he printed several sermons and tracts upon religious subjects. About 1654 he married a sister of the viscount Baltinglasse; and the next year she brought him a son, who, as well as the other before-mentioned, survived his father. In 1655, notwithstanding Cromwell's prohibition of all persons from preaching, or teaching school, who had been adherents to the late king, he continued preaching, and exerting his charitable disposition towards those ministers who were ejected by the usurping powers, and not only relieved such from what he could spare out of his own slender estate, but procured many contributions for them from his auditories. Nor was his charity confined to the clergy; and among the laity whom he befriended, there is an instance upon record of a captain of the army who was quite destitute, and whom he entirely maintained until he died. In 1656 he published in folio, "The Church History of Britain, from the birth of Jesus Christ to the year 1648;" to which are subjoined, "The History of the University of Cambridge since the conquest," and "The History of Waltham Abbey in Essex, founded by king Harold." His Church History was animadverted upon by Dr. Heylin in his "Examen Historicum;" and this drew from our author a reply: after which they had no further controversy, but were very well reconciled*. About this time he was invited, according to his biographer, to another living in Essex, in which he continued his ministerial labours until his settlement at London. George, lord Berkeley, one of his noble patrons, having in 1658 made him his chaplain, he took leave of Essex, and was presented by his lordship to the rectory of Cranford in Middlesex. It is said also that lord Berkeley took

* In this history and appendix, which make but one volume, it is observable that he has, with admirable contrivance, introduced twelve title-pages besides the general one, and "as many particular dedications, and no less than fifty-eight or sixty of those by-inscriptions, which are addressed to his particular friends and benefactors." This swells the bulk of it to at least the amount of forty sheets. Heylin, who takes notice of these matters, censures him for walking in this untrodden path.

him over to the Hague, and introduced him to Charles II. It is certain, however, that a short time before the restoration, Fuller was re-admitted to his lecture in the Savoy, and on that event restored to his prebend of Salisbury. He was chosen chaplain extraordinary to the king; created doctor of divinity at Cambridge by a mandamus, dated August 2, 1660; and, had he lived a twelvemonth longer, would probably have been raised to a bishopric. But upon his return from Salisbury in August 1661 he was attacked by a fever, of which he died the 15th of that month. His funeral was attended by at least two hundred of his brethren; and a sermon was preached by Dr. Hardy, dean of Rochester, in which a great and noble character was given of him. He was buried in his church at Cranford, on the north wall of the chancel of which is his monument, with the following inscription:

"Hic jacet Thomas Fuller, è collegio Sydneiano in academiâ Cantabrigiense, SS. T. D. hujus ecclesiæ rector; ingenii acumine, memoriæ felicitate, morum probitate, omnigenâ doctrinâ (historiâ præsertim) uti varia ejus summâ æquanimitate composita testantur, celeberrimus. Qui dum viros Angliæ illustres opere posthumo immortaliti consecrare meditatus est, ipse immortalitem est consecutus, Aug. 15, 1661."

In 1662 was published in folio, with an engraving of him prefixed, his "History of the Worthies of England." This work, part of which was printed before the author died, seems not so finished as it would probably have been if he had lived to see it completely published: yet it certainly did not deserve the heavy censures of Nicolson. Whatever errors may be found in it, as errors undoubtedly may be found in all works of that nature, the characters or memorials there assembled of so many great men, will always make it a book necessary to be consulted.

Besides the works already mentioned in the course of this memoir, Fuller was the author of several others of a smaller nature; as, 1. "Good Thoughts in bad times." 2. "Good Thoughts in worse times." These two pieces printed separately, the former in 1645, the latter in 1647, were published together in 1652, and have very recently been reprinted by the rev. Mr. Hinton, of Oxford. He afterwards published, in 1660, 3. "Mixt Contemplations in better times." 4. "The Triple Reconciler; stating three controversies, viz. whether ministers have an exclusive power of barring communicants from the sacrament;

whether any person unordained may lawfully preach; and whether the Lord's Prayer ought not to be used by all Christians, 1654," 8vo. 5. "The speech of birds, also of flowers, partly moral, partly mystical, 1660," 8vo. A work entitled "T. Fuller's Triana; or three-fold Romanza of Mariana, Paduana, and Sabina," 1662, 12mo, is attributed to him in some catalogues. He published also a great many sermons, separately and in volumes.

Dr. Fuller was in his person tall and well-made, but no way inclining to corpulency; his complexion was florid; and his hair of a light colour and curling. He was a kind husband to both his wives, a tender father to both his children, a good friend and neighbour, and a well-behaved civilized person in every respect. He was a most agreeable companion, having a great deal of wit, which he could not suppress in his most serious compositions, but it suited the age he lived in, and however introduced, was always made subservient to some good purpose. All his *facetiæ*, however, must not be referred to the age of James I. and Charles. Fuller has left enough to convince us that he would have been admitted a legitimate wit in any age. He had all the rich imagery of bishop Hall, but with more familiarity and less elegance.

Of the powers of his memory, such wonders are related as are not quite credible. He could repeat five hundred strange words after twice hearing, and could make use of a sermon verbatim, if he once heard it. He undertook, in passing from Temple-bar to the farthest part of Cheapside, to tell at his return every sign as it stood in order on both sides of the way, repeating them either backwards or forwards: and he did it exactly. His manner of writing is also reported to have been strange. He wrote, it is said, near the margin the first words of every line down to the foot of the paper; then, by beginning at the head again, would so perfectly fill up every one of these lines, and without spaces, interlineations, or contractions, would so connect the ends and beginnings, that the sense would appear as complete, as if he had written it in a continued series after the ordinary manner. This, however, he might sometimes do to amuse his friends; it never could have been his practice.

It was sufficiently known how steady he was in the interests of the church of England, against the innovations of the presbyterians and independents; but his zeal against

these was mixed with greater compassion than it was towards the papists: and this raised him up many adversaries, who charged him with puritanism. He used to call the controversies concerning episcopacy, and the new-fangled arguments against the church of England, "insects of a day;" and carefully avoided polemical disputes, being altogether of sir Henry Wotton's opinion, "disputandi pruritus, ecclesiæ scabies." The fact was, that he loved pious and good men of all denominations, and it is this candour which has given a value to his works superior to those of his opponents. For the many errors which occur in his histories, it is surely easy to find an apology in this single circumstance, that the whole of them were compiled and published within about twenty years, during which he was obliged to remove from place to place in quest of literary leisure, and freedom from the cruel severities of the times. His "Church History" is the most incorrect of all his works, and Strype has pointed out a great many errors in the transcription of historical documents, to which perhaps Fuller had not the easiest access. His "Worthies" was a posthumous publication, by his Son, and although less perfect than he could have made it, had his life been spared a few years longer, with the opportunities which the return of peace might have afforded, yet it contains many interesting memorials; and he was the second (see SAMUEL CLARKE) who published what may be called English biography. This work has for many years been rising in price and estimation, and the public has lately been gratified by a new edition, in 2 vols. 4to, edited by Mr. Nichols, with many improvements and additions, from the communications of his literary friends.[1]

FULLER (THOMAS), an English physician, but perhaps better known for a very useful work on morals, was born June 24, 1654, and was educated at Queen's college, Cambridge, where he took his degrees in medicine, that of M. B. in 1676, and that of M. D. in 1681. He does not appear to have been a member of the college of physicians of London, but settled at Sevenoak in Kent, where he was greatly esteemed. He was a great benefactor to the poor, and a zealous assertor of their rights, having, not long before his death, prosecuted the managers of a

[1] Life of T. Fuller, 12mo.—Biog. Brit.—Peck's Desiderata, vol. II.—Lysons's Environs.—Hutchins's Dorsetshire, 2d edit.—Censura Lit. vol. I and III.

considerable charity given to the inhabitants of that town by sir William Senoke (a foundling of the place, and in 1418 lord mayor of London) and obliged them to produce their accounts in chancery, and to be subject for the future to an annual election. Here Dr. Fuller died, Sept. 17, 1734. The moral work which he published was entitled "Introductio ad prudentiam; or directions, counsels and cautions, tending to prudent management of affairs of common life," 1727, 12mo, compiled for the use of his son. To this he added, what may be reckoned a second volume, with the title of "Introductio, &c.; or the art of right thinking, assisted and improved by such notions as men of sense and experience have left us in their writings, in order to eradicate error, and plant knowledge," 1731-2, 12mo. His medical works were, 1. "Pharmacopœia extemporanea," 1702 and 1714, 8vo. 2. "Pharmacopœia Bateana," 1718, 12mo. 3. "Pharmacopœia Domestica," 1723, 8vo, 4. "Of eruptive fevers, measles, and small-pox," 1730, 4to. There is another work entitled "Medicina Gymnastica," which has been sometimes attributed to him, but was written by a Francis Fuller, M. A. of St. John's college, Cambridge, and published in 1704.[1]

FULLO (PETER), so called from the trade of a fuller, which he exercised in his monastic state, intruded himself into the see of Antioch, in the fifth century, and after having been several times deposed and condemned on account of the bitterness of his opposition to the council of Chalcedon, was at last fixed in it, in the year 482, by the authority of the emperor Zeno, and the favour of Acacius, bishop of Constantinople. Among the innovations which he introduced to excite discord in the church, was an alteration in the famous hymn which the Greeks called Tris-agion. After the words "O God most holy, &c." he ordered the following phrase to be added in the eastern churches, "who has suffered for us upon the cross." His design in this was to raise a new sect, and also to fix more deeply in the minds of the people, the doctrine of *one nature* in Christ, to which he was zealously attached. His adversaries, and especially Fœlix, the Roman pontiff, interpreted this addition in a quite different manner, and charged him with maintaining, that all the three persons of the Godhead were crucified; and hence

[1] Nichols's Bowyer.

his followers were called Theopaschites. To put an end to the controversy, the emperor Zeno published in the year 482 the "Henoticon," or decree of union, which was designed to reconcile the parties, and Fullo signed it; but the effects of the contest disturbed the church for a long time after his death, which happened in the year 486.[F]

FULMAN (WILLIAM), an English antiquary, was the son of a tradesman at Penshurst, in Kent, where he was born in Nov. 1632, and his early capacity being known to the celebrated Dr. Hammond, who was minister of that place, he took him with him to Oxford during the usurpation. There he procured him the place of chorister in Magdalen college, and at the same time had him educated at the school belonging to that college. In 1647 he became a candidate for a scholarship in Corpus Christi college, and succeeded by his skill in classical learning. The next year he was ejected by the parliamentary visitors, along with his early patron, Dr. Hammond, to whom, however, he faithfully adhered, and was serviceable to him as an amanuensis. Dr. Hammond afterwards procured him a tutor's place in a family, where he remained until the restoration, and then resuming his scholarship at college, was created M. A. and obtained a fellowship. He was, several years after, presented by his college to the rectory of Meysey Hampton, near Fairford, in Gloucestershire, on which he resided during his life, employing his time that was not occupied in professional duties, in the study of history and antiquities, particularly what regarded his own country. He died June 28, 1688, according to Wood, but Atkins mentions his successor, Dr. Beale, with the date 1697. Wood informs us that Mr. Fulman made large collections of history, but published little. We have, however, of his, 1. "Academiæ Oxoniensis Notitia," Oxford, 1665, 4to, reprinted at London in 1675, with additions and corrections from Wood's Latin history, the sheets of which he communicated to Mr. Fulman as they came from the press. 2. "Appendix to the Life of Edmund Stanton, D. D. wherein some passages are further cleared, which were not fully held forth by the former authors," Lond. 1673. This is a censure of some particulars in Mayow's Life of Dr. Stanton. 3. "Corrections and Observations on the first part of Burnet's History of

[F] Mosheim's Hist.

the Reformation," not a distinct publication, but communicated by the author to Burnet, who published them at the end of his second volume, and, according to Wood, not completely. Fulman also collected what are called the "Works of Charles I." but happening to be taken ill about the intended time of publication (1662), the bookseller employed Dr. Perinchief as editor. It contains, however, Fulman's notes. Many of his MS collections are in the library of Corpus Christi college. He will occur to be noticed hereafter as editor of Dr. Hammond's works.[1]

FUMANI, or FUMANUS (ADAM), an accomplished scholar and Latin poet, was born at Verona, and not at Venice, as Foscarini asserts. He studied Greek and Latin with astonishing progress, under Romulus Amaseus, and the extensive learning he afterwards acquired made him known and respected by all the eminent scholars of his time. On the death of one of his particular friends, John Matthew Giberti, bishop of Verona, which happened in 1544, he composed a funeral oration, which is said to have been very eloquent, but which he was not able to deliver without such continual interruption from the tears and sobs of his audience, as prevented its being heard with any other effect. At this time he enjoyed a canonry at Venice, which he kept all his life. Navagero and Valerio, the two successive bishops of Verona, and both cardinals, had the highest esteem for Fumani; by the interest of the former he was appointed secretary to the council of Trent. He died advanced in age in 1587. He published "D. Basilii Moralia, et Ascetica," translated by him, Leyden, 1540, fol. but is best known by his Latin poems, the chief of which is a system of logic, in Latin verse, on which, notwithstanding the unpromising nature of the attempt, Tiraboschi bestows very high praises. This curious work remained in manuscript until 1739, when it was published in the Padua edition of the works of Fracastorius, 2 vols. 4to. There are other poems by Fumani in the same collection, both in Greek and Latin, and some in Italian; but in the latter he is not thought so successful.[2]

FUNCCIUS, or FUNCK (JOHN NICOLAS), a native of Marpurg, and a celebrated critic in the Latin language, was born in 1693. He was educated at the university of Rintlen in Westphalia, and was a writer of several philo-

[1] Ath. Ox. vol. II.

[2] Tiraboschi.—Moreri.—Niceron, vol. XII.

logical tracts in Latin. But the most celebrated part of his works consists of several treatises which he published successively on the history of the Latin language, beginning with its original formation, and pursuing it through the several ages, from youth to extreme old age. His treatises "De Origine Latinæ Linguæ," and "De Pueritia Latinæ Linguæ," were published in 1720. He died in 1773.[1]

FUNCH, FUNECCIUS, or FUNECIUS (JOHN), a celebrated Lutheran divine, was born in 1518, at Werden, near Nuremberg. He adopted the doctrine of Osiander, whose daughter he married, and particularly became a strenuous advocate for Osiander's opinions on the subject of justification. He was a minister in Prussia, and wrote a "Chronology," from Adam to 1560, published at separate times, but completely at Wittemberg, 1570, fol. with various other tracts. At length being convicted of giving Albert, duke of Prussia, to whom he was chaplain, advice disadvantageous to Poland, he was condemned, with some others, as a disturber of the public peace, and beheaded at Konigsberg, October 28, 1566. He is said to have composed the following distich a little before his execution:

> "Disce meo exemplo, mandato munere fungi,
> Et fuge, seu pestem, τὴν πολυπραγμοσύνην."

That is, "Learn from my example, to mind nothing but the employment allotted you; and avoid, as you would the plague, all desire of meddling in too many things." He left a Commentary on "Daniel's 70 Weeks," in German, fol. and one on the "Revelations," 4to.[2]

FURETIERE (ANTONY), an ingenious and learned lawyer, was born at Paris in 1620; and, after a liberal education, became eminent in the civil and canon law. He was first an advocate in the parliament; and afterwards, taking orders, was presented to the abbey of Chalivoy, and the priory of Chuines. Many works of literature recommended him to the public; but he is chiefly known and valued for his "Universal Dictionary of the French Tongue," in which he explains the terms of art in all sciences. He died in 1688. He was of the French academy, but, though a very useful member, was excluded in 1685, on the accusation of having composed his dic-

[1] Preceding edit. of this Dictionary.
[2] Melchior Adam de vitis Germanorum Theolog.—Moreri.—Gen. Dict.

tionary, by taking advantage of that of the academy, which was then going on. He justified himself by statements, in which he was very severe against the academy; but wished, a little before his death, to be re-admitted; and he offered to give any satisfaction, which could reasonably be expected from a man, who owned he had been carried too far by the heat of disputation. His dictionary was not printed till after his death, in 2 vols. fol. Basnage de Beauval published an edition at Amsterdam, 1725, 4 vols. fol. This dictionary was the foundation of that known by the name of Trevoux, the last edition of which is, Paris, 1771, 8 vols. fol. His other works are: "Facta," and other pieces, against his brother academicians. "Relation des Troubles arrivés au Roïaume d'Eloquence;" a tolerably good critical allegory. "Le Roman Bourgeois," 12mo or 8vo; a book esteemed in its time. Five "Satires" in verse, 12mo, which are not valued. "Paraboles Evangeliques," in verse, 1672, 12mo. There is also a "Furetieriana," in which there are some amusing anecdotes.[1]

FURIETTI (Joseph Alexander), an Italian cardinal and antiquary, the descendant of a noble family of Bergamo, was born there in 1685. He studied at Milan and Pavia, and made considerable progress in the knowledge of the civil and canon law. He went afterwards to Rome, where he held several ecclesiastical preferments, and in each was admired as much for his integrity as knowledge. Benedict XIV. who well knew his merit, was yet averse to raising him to the purple, on account of some disputes between them which took place in 1750. Yet it is said that Furietti might have received this high honour at that time, if he would have parted with his two superb centaurs, of Egyptian marble, which he found in 1736 among the ruins of the ancient town of Adrian in Tivoli, and which the pope very much wanted to place in the museum Capitolinum. Furietti, however, did not chuse to give them up, and assigned as a reason: "I can, if I please, be honoured with the purple, but I know the court of Rome, and I do not wish to be called cardinal *Centaur!*" In 1759, however, Clement XIII. a year after his accession to the papal dignity, sent the cardinal's hat to him, which he did not long enjoy, dying in 1764.

Furietti collected and published at Rome the works of the celebrated Gaspar Barziza of Bergamo, and of his son

[1] Dict. Hist.—Moreri.

Guiniforte, most of which were never before printed, in a handsome 4to vol. 1723, with a learned preface and life. He published, likewise, at Bergamo in 1752, a fine edition of the poems of Fontana; but what obtained him most reputation among scholars and antiquaries, was his treatise on the Mosaic art of painting, entitled "De Musivis, vel pictoriæ Mosaicæ artis origine, progressu, &c." Rome, 1752, 4to. In this he describes a rare specimen of Mosaic which he discovered in 1737 in the ruins of Adrian, and which, according to him, is mentioned by Pliny, as being the work of the celebrated artist Sosius. This exquisite specimen, with the centaurs belonging to Furietti, was purchased after his death by pope Clement XIII. for 14,000 Roman crowns, and deposited in the museum.[1]

FURIUS, called BIBACULUS, perhaps from his excessive drinking, an ancient Latin poet, was born at Cremona about the year of Rome 650, or 100 before Christ. He wrote annals, of which Macrobius has preserved some fragments. They are inserted in Maittaire's "Corpus Poetarum." Quintilian says, that he wrote iambics also in a very satirical strain, and therefore is censured by Cremutius Cordus, in Tacitus, as a slandering and abusive writer. Horace is thought to have ridiculed the false sublime of his taste; yet, according to Macrobius, Virgil is said to have imitated him in many places. But some are of opinion that the "Annals" may be attributed to Furius Antias, or Anthius, a contemporary poet, whose fragments are likewise in Maittaire's collection.[2]

FURIUS (FREDERICK), surnamed CŒRIOLANUS, was a native of Valentia in Spain, and flourished in the sixteenth century. He studied at Paris under Talæus, Turnebus, and Ramus, and afterwards came to Louvain, where he published a treatise "On Rhetoric," and another in which he asserted that the scriptures ought to be translated into the vulgar tongue. It was entitled "Bononia," sive de libris sacris in vernaculam linguam convertendis, &c." Basil, 1556, 8vo. It was written, however, upon too liberal principles for the council of Trent, and was accordingly inserted in their "Index Expurgatorius." It otherwise would have brought him into trouble if he had not found a protector in the emperor Charles V. who was informed of his learning, piety, and candour. This monarch sent him

[1] Dict. Hist. [2] Vossius de Poet. Lat.—Saxii Onom.

into the Netherlands, and placed him with his son Philip, who made him his historian. Furius remained with this prince during his life, and having accompanied him to the states of Arragon, died at Valladolid in 1592. He appears to have employed his utmost endeavours in order to pacify the troubles in the Netherlands. He wrote another work "Del Conseio y Conseiero," which was much esteemed, and twice translated into Latin, 1618 and 1663, 8vo.[1]

FURNEAUX (PHILIP), a learned dissenting clergyman, was born at Totness in Devonshire in Dec. 1726, and was educated in the free-school of that town at the same time with Dr. Kennicott, who was a few years his senior, and between them a friendship commenced which continued through life. From Totness Dr. Furneaux came to London for academical studies among the dissenters, which he completed in 1749. He was soon after ordained, and chosen assistant to the rev. Henry Read, at the meeting-house in St. Thomas's, Southwark, and joint Sunday evening lecturer at Salters'-hall meeting. In 1753 he succeeded the rev. Moses Lowman, as pastor of the congregation at Clapham, which he raised to one of the most opulent and considerable among the protestant dissenters. He remained their favourite preacher, and highly esteemed by all classes, for upwards of twenty-three years, but was deprived of his usefulness in 1777, by the loss of his mental powers, under which deplorable malady (which was hereditary) he continued to the day of his death, Nov. 23, 1783. His flock and friends raised a liberal subscription to support him during his illness, to which, from sentiments of personal respect, as well as from the principle of benevolence, the late lord Mansfield, chief justice of the king's bench, generously contributed. Dr. Furneaux (which title he had received from some northern university) united to strong judgment a very tenacious memory; of which he gave a remarkable proof, when the cause of the dissenters against the corporation of London, on the exemption they claimed from serving the office of sheriff, was heard in the house of lords. He was then present, and carried away, and committed to paper, by the strength of his memory, without notes, the very able speech of lord Mansfield, with so much accuracy, that his lordship, when the copy was

[1] Gen. Dict.—Moreri.

submitted to his examination, could discover but two or three trivial errors in it. This circumstance introduced him to the acquaintance of that great man, who conceived a high regard for him. Dr. Furneaux published but little, except a few occasional sermons; the most considerable of his works was that entitled "Letters to the hon. Mr. Justice Blackstone, concerning his exposition of the act of toleration, and some positions relative to religious liberty, in his Commentaries on the Laws of England," 1770, 8vo. This is said to have induced the learned commentator to alter some positions in the subsequent edition of his valuable work. To the second edition of Dr. Furneaux's "Letters" was added the before-mentioned speech of lord Mansfield. In 1773 he published also "An Essay on Toleration," with a view to an application made by dissenting ministers to parliament for relief in the matter of subscription, which, although unsuccessful then, was afterwards granted.[1]

FURSTEMBERG (FERDINAND DE), an eminent prelate, the descendant of a noble family in Westphalia, was born at Bilstein in 1626. He studied at Cologne, where he contracted an intimate friendship with Chigi, who was then nuncio, and afterwards pope. During the cardinalate of Chigi, he invited Furstemberg to reside with him, whom he raised to the bishopric of Paderborn in 1661, when he himself was seated in the papal chair, under the title of Alexander VII. The high reputation of the bishop attracted the notice of Van Galen, who appointed him his coadjutor, and whom he succeeded in 1678, when he was declared by the pope apostolical vicar of all the north of Europe. He was a zealous catholic, and anxious for the conversion of those who were not already within the pale of the church; but at the same time he did not neglect the cultivation of the belles lettres, either by his own efforts or those of many learned men whom he patronized. He died in 1683. As an author he collected a number of MSS. and monuments of antiquity, and gave to the world a valuable work relative to those subjects, entitled "Monumenta Paderbornensia." He also printed at Rome a collection of Latin poems, entitled "Septem Virorum illustrium Poemata." In this work there were many poems of his own, written with much purity. A magnificent edi-

[1] Prot. Dissenters Magazine, vol. V.—Gent. Mag. vols. LI. and LIII.

tion of these poems was published in the same year in which he died, at the Louvre, at the expence of the king of France.[1]

FURSTENAU (JOHN-HERMAN), an eminent physician, was born at Herforden, in Westphalia, in the month of May, 1688. He began the study of medicine at the age of eighteen, and attended with diligence the schools of Wittemberg, Jena, and Halle, and became a licentiate in medicine in the last-mentioned university. About 1709 he returned to Herforden, and immediately obtained a considerable share of practice; but having conceived the design of visiting the Low Countries, he commenced his journey in 1711, in order to hear those great masters of his art, who at that time flourished so numerously in the cities of Amsterdam, Leyden, Utrecht, the Hague, Delft, and Dort. Having profited much by their instructions, whether in the chair, in hospitals, or in private communication, he returned to his native place at the end of a year, and recommenced the practice of his profession with the same ardour as when he quitted Halle, but with more knowledge and greater resources. Nevertheless he again interrupted his practice by another journey in 1716. He married in 1717, with the intention of settling at Herforden; but became a professor in 1720, at Rintlen, where he died April 7, 1756. He left several works: the first of these was frequently re-printed, and bears the title of "Desiderata Medica." It includes also "Desiderata Anatomico-Physiologica; Desiderata circa morbos et eorum signa; Quæ desiderantur in Praxi Medica; Desiderata Chirurgica." 2. "De Fatis Medicorum, Oratio Inauguralis," 1720. 3. "De morbis Jurisconsultorum Epistola," 1721. 4. "De Dysenteria alba in puerpera Dissertatio," 1723. 5. "Programmata nonnulla, tempore Magistratûs Academici impressa," 1724 and 1725.[2]

FUSSLI. See FUESSLI.

FUST, or FAUST (JOHN), a goldsmith of Mentz, was one of the three artists considered as the inventors of printing, the two others being Guttemberg and Schæffer. It is not, however, certain, that he did more than supply money to Guttemberg, who had made attempts with moveable metal types at Strasburg, before he removed to Mentz, in 1444. But it has been strongly argued, that Laurence

[1] Moreri.—Dict. Hist. [2] Dict. Hist.—Rees's Cyclopædia.

Koster, at Harlaem, had first conceived the art of cutting wooden blocks for this purpose in 1430, which he immediately improved, by substituting separate wooden types. Schæffer undoubtedly invented the method of casting the metal types, in 1452. The first printed book with a date, is said to have been a Psalter, published at Mentz in 1457; the next, perhaps, is "Durandi Rationale divinorum Officiorum," by Fust and Schæffer in 1459. The "Catholicon" followed in 1460. There are, however, some books without dates, which are supposed to be still older. Fust was at Paris in 1466, and it is imagined that he died there of the plague, which then raged in that capital.[1]

FUZELIER (LEWIS), a native of Paris, where he was born in 1672, devoted himself early to poetry, and wrote for the French and Italian theatres, the royal musical academy, and the comic opera. He obtained the privilege of conducting the "Mercury," jointly with M. de Bruere, in 1744, and died at Paris, September 19, 1752, leaving a considerable number of theatrical pieces, which have not been collected. His comedy of one act, entitled "Momus Fabuliste," and his operas of "Les Ages," "Les Amours des Dieux," "Les Indes Galantes," and "Le Carnaval du Parnasse," are particularly admired. He wrote much for the Italian theatre and comic opera; but La Harpe, who has lately dictated in French criticism, speaks with great contempt of his talents.[2]

[1] Dict. Hist.—See Art. PRINTING in Cyclopædia. [2] Dict. Hist.

G.

GABBIANI (ANTONY DOMENICK), an Italian artist, born at Florence in 1652, was successively the pupil of Subtermans and Vincenzo Dandini, and studied under Ciro Ferri at Rome, and after the best colourists at Venice. He was a ready and correct designer. His colour, though sometimes languid, is generally true, juicy, and well united in the flesh-tints. The greatest flaw of his style lies in the choice, the hues, and the execution of his draperies. He excels in "pretty" subjects; his Gambols of Genii and Children in the palace Pitti, and elsewhere, are little inferior to those of Baciccio. His greatest and most famed work in fresco, is the vast cupola of Cestello, which was not wholly terminated. His altar-pieces are unequal: the best is that of S. Filippo in the church of the fathers Dell' Oratorio. In easel-pictures he holds his place even in princely galleries. He died in 1726, in consequence of a fall from the scaffold on which he was painting the cupola of Cestello. [1]

GABIA (JOHN BAPTIST), one of those scholars who promoted the revival of literature, was a native of Verona, and a professor of Greek at Rome in the sixteenth century, but we have no dated particulars of his life. It is said he was eminent for his knowledge of the learned languages, and of philosophy and mathematics, and had even studied theology. He translated from Greek into Latin, the Commentaries of Theodoret bishop of Cyarus, on Daniel and Ezekiel, which translation was printed at Rome, 1563, fol. and was afterwards adopted by father Sirmond in his edition of Theodoret. He translated also the history of Scylitzes Curopalates, printed in 1570, along with the original, which is thought to be more complete than the Paris edition of 1648. About 1543 he published the first Latin translation of Sophocles, with scholia. Maffei says

[1] Pilkington, by Fuseli.

that he also translated Zozimus, and the Hebrew Psalms, and translated into Greek the Gregorian Kalendar, with Santi's tables, and an introductory epistle in Greek by himself. This was published at Rome in 1583.[1]

GABRIEL (JAMES), an eminent royal architect of France, built the palace at Choisy, and undertook the royal bridge at Paris, but died in 1686, before he had completed this work, which was finished by his son James and Frere Romain. James was born at Paris 1667, became a pupil of the celebrated Mansart, and acquired so great a reputation as to be appointed overseer-general of buildings, gardens, arts and manufactures; first architect and engineer of bridges and banks through the kingdom, and knight of St. Michael. He planned the common sewer, and many public buildings, among which are the hotel de Ville, and the presidial court of Paris, &c. He died in that city 1742, leaving a son, first architect to the king, who long supported the reputation of his ancestors, and died in 1782.[2]

GABRIEL SIONITA, a learned Maronite, who died in 1648, was professor of oriental languages at Rome, from whence he was invited to Paris, to assist in M. le Jay's Polyglott, and carried with him some Syriac and Arabic bibles, which he had transcribed with his own hand from MS copies at Rome; these bibles were first printed in Jay's Polyglott, with vowel points, and a Latin version; and afterwards in the English Polyglott. Gabriel Sionita translated also the Arabian Geography, entitled "Geographia Nubiensis," 1619, 4to, and some other works. He had some disagreement with M. le Jay, who sent to Rome for Abraham Ecchellensis to supply his place.[3]

GABRINI (NICH.) See RIENZI.

GABRINI (THOMAS MARIA), of the order of the clerks minor, was born at Rome in 1726, and boasted of being the descendant of Nicolas Gabrini, better known by the name RIENZI. Having been appointed Greek professor at Pesaro, he acquired great reputation for his critical knowledge of that language. He afterwards was invited to be philosophy professor at Rome, and had a cure of souls which he held for twenty-seven years, with the character of an excellent pastor. After other preferments in the ecclesiastical order to which he belonged, he was at last

[1] Moreri.—Maffei Verona Illustrata. [2] Dict. Hist. [3] Moreri.—Dict. Hist.

made general, and while in this station was frequently consulted by congregations, bishops, and popes, who had a very high esteem for his judgment. He died very advanced, on Nov. 16, 1807. Besides some tracts published in defence of his ancestor RIENZI, he published "A Dissertation on the 20th proposition of the first book of Euclid," Pesaro, 1752, 8vo, which went through several editions, and many dissertations, memoirs, and letters in the literary journals, on the origin of mountains, petrifactions, and other objects of natural history; medals, obelisks, inscriptions, and classical and ecclesiastical antiquities. He left also some valuable manuscripts on similar subjects. [1]

GACON (FRANCIS), a French poet, well known by his satirical pieces against Bossuet, Rousseau, La Motte, and others, was the son of a merchant, and born at Lyons in 1667. He became a father of the Oratory; obtained the poetical prize at the French academy in 1717; and died in his priory of Baillon Nov. 15, 1725. Among his works are, "Le Poete sans fard," a satirical piece, which cost him some months of imprisonment; a French translation of "Anacreon," with notes, which was the best of his works; "L'Anti-Rousseau," an attack against J. Baptiste Rousseau, the poet; "L'Homere vengé," against La Motte. Gacon also attacked La Motte, and turned him into ridicule, in a small piece entitled "Les Fables de M. de la Motte, traduites en vers Francois, par P. S. F. au Caffé du Mont Parnasse, &c." This poet's natural propensity to satire and criticism, led him to attack all sorts of writers, and involved him in all the literary quarrels of his times. The French academy acted with great impartiality, when they adjudged him the prize; for he had written in some shape or other against almost all the members of that illustrious body; and on this account it was, that he was not suffered to make his speech of thanks, as is usual on such occasions, the prize having been remitted to him by the hands of the abbé de Choisy. "Gacon," says Voltaire, "is placed by father Niceron in the catalogue of illustrious men, though he has been famous only for bad satires.—Such authors cannot be cited but as examples to be detested." In fact, though he wrote with care, his style was heavy and diffuse in prose, and low in verse. [2]

[1] Dict. Hist.
[2] Moreri.—Dict. Hist.—Niceron, vol. XXXVIII.—Saxii Onom.

GADBURY (JOHN), one of the astrological impostors of the seventeenth century, was born at Wheatly near Oxford, Dec. 31, 1627. His father, William, was a farmer of that place, and his mother was a daughter of sir John Curzon of Waterperry, knt. Our conjuror was first put apprentice to Thomas Nicols, a taylor, in Oxford, but leaving his master in 1644, he went up to London, and became a pupil of the noted William Lilly, under whom he profited so far as to be soon enabled "to set up the trade of almanack-making and fortune-telling for himself." His pen was employed for many years on nativities, almanacks, and prodigies. There is, we believe, a complete collection of his printed works in the new catalogue of the British Museum, and we hope we shall be excused for not transcribing the list. Dodd, who has given an account of him, as a Roman catholic, says that some of his almanacks, reflecting upon the management of state affairs during the time of Oates's plot, brought him into trouble. While other astrologers were content to exercise their art for the benefit of their own country only, Gadbury extended his to a remote part of the globe, as, in 1674, he published his "West India, or Jamaica Almanack" for that year. He collected and published the works of his friend sir George Wharton in 1683, 8vo. His old master Lilly, who quarrelled with him, and against whom he wrote a book called "Anti-Merlinus Anglicus," says he was a "monster of ingratitude," and "a graceless fellow;" which is true, if, according to his account, he had two wives living at one time, and one of them two husbands. Lilly adds, that he went to sea with intention for Barbadoes, but died by the way in his voyage. When this happened we are not told. Lilly died in 1681, and according to Wood, Gadbury was living in 1690. "The Black Life of John Gadbury" was written and published by Partridge in 1693, which might be about the time of his death, but his name, as was usual, appeared long after this in an almanack, similar to that published in his life-time. There was another astrologer, a *Job* Gadbury, who was taught his art by John, and probably succeeded him in the almanack, and who died in 1715.[1]

GADDESDEN (JOHN OF), an English physician, who lived in the early part of the fourteenth century, of very

[1] Dodd's Ch. Hist. vol. III.—Granger.—Tatler, 8vo edit. 1806, with notes, vol. II. p. 61, III. 537, IV, 257.—Lilly's Life and Times. edit. 1774, p. 52, 55.

extensive and lucrative practice, was the first Englishman who was employed as a physician at court, being appointed to that office by Edward II.: before his time the king's physicians had been exclusively foreigners. The ignorance, superstition, and low quackery, which appear throughout his practice, are painted with much life and humour by Dr. Freind. He came forward as an universal genius, was a philosopher, philologist, and poet, and undertook every thing that lay within the circle of physic and surgery, was skilled in manual operations, very expert in bone-setting, and a great oculist. He also acquaints us with his great skill in physiognomy; and designed to write a treatise of chiromancy. He was a great dealer in secrets, and some he had which were the most secret of secrets, and did miracles. But his chief strength lay in receipts, and without giving himself much trouble in forming a judgment respecting the nature of the case, he seemed to think that, if he could muster up a good number of these, he should be able to encounter any distemper. He seems to have neglected no stratagems, by which he might surprise and impose on the credulity of mankind, and to have been very artful in laying baits for the delicate, the ladies, and the rich. When he was employed in attending the king's son, in the small-pox, in order to shew his skill in inflammatory distempers, he, with a proper formality, and a countenance of much importance, ordered the patient to be wrapped up in scarlet, and every thing about the bed to be of the same colour. This, he says, made him recover without so much as leaving one mark in his face; and he commends it for an excellent mode of curing. Nevertheless this man was praised by Leland, Ovaringius, and others, as a profound philosopher, a skilful physician, and the brightest man of his age.

His only work, which he produced while resident at Merton college, Oxford, is the famous "Rosa Anglica," which comprises the whole practice of physic; collected indeed chiefly from the Arabians, and the moderns who had written in Latin just before him, but enlarged and interspersed with additions from his own experience. Its title is "Rosa Anglica quatuor Libris distincta, de morbis particularibus, de Febribus, de Chirurgia, de Pharmacopœa." Dr. Freind observes, that John seems to have made a collection of all the receipts he had ever met with or heard of; and that this book affords us a complete history of

what medicines were in use, not only among the physicians of that time, but among the common people in all parts of England, both in the empirical and superstitious way. Dr. Aikin remarks that the method of producing fresh from salt water by simple distillation ("in an alembic with a gentle heat") is familiarly mentioned by this author, even at so remote a period.

Although devoted to the practice of his profession, he was prebendary of St. Paul's, in the stall of Ealdland. It seems probable from this and other instances, that the procurement of a sinecure place in the church was a method in which the great sometimes paid the services of their physicians. Of his "Rosa Anglica" there are two editions, one in fol. Venice, 1502, and the other in 4to. Aug. Vind. 2 vols. 1595.[1]

GÆRTNER (JOSEPH), an eminent botanist, was born at Calw, in the duchy of Wirtemberg, March 12, 1732. His father, physician to the duke of Wirtemberg, and his mother, both died in his early youth. He was at first destined by his surviving relations for the church, and when he disliked that, the law was recommended; but at length, from an early bias towards the study of natural history, he resorted to physic, as most congenial to his disposition, and removed to the university of Gottingen, in the 19th year of his age. Here the lectures of Haller and others instructed him in anatomy, physiology, and botany, but he studied these rather for his own information and amusement, than as a means of advancement in the practice of physic. After this he undertook a tour through Italy, France, and England, in the pursuit of knowledge in botany. On his return he took the degree of M. D. and published an inaugural dissertation on the urinary secretion, after which he devoted two years to the study of mathematics, optics, and mechanics, constructing with his own hands a telescope, as well as a common and solar microscope. In the summer of 1759 he attended a course of botanical lectures at Leyden, under the celebrated Adrian Van Royen. He had for some time acquired the use of the pencil, in which he eminently excelled, and which subsequently proved of the greatest use to him in enabling him to draw the beautiful and accurate figures of

[1] Aikin's Biographical Memoirs of Medicine.—Rees's Cyclopædia.—Freind's Hist. of Physic.

the books he published. Having bestowed great attention upon the obscurer tribes of marine animals and plants, particularly with a view to the mode of propagation of the latter, as well as of other cryptogamic vegetables, he re-visited England, and spent some time here, as well in scrutinizing the productions of our extensive and varied coasts, as in conversing with those able naturalists Ellis, Collinson, Baker, and others, who were assiduously engaged in similar pursuits. He communicated a paper to the royal society on the polype called Urtica marina, and the Actinia of Linnæus, comprehending descriptions and figures of several species, which is printed in the 52d volume of the Philosophical Transactions; and he prepared several essays on the anatomy of fishes, and other obscure matters of animal and vegetable physiology, part of which only has hitherto been made public. Soon afterwards Dr. Gærtner became a member of the royal society of London, and of the imperial academy of sciences at Petersburg. In 1768, he was instituted professor of botany and natural history at Petersburg, and about a year afterwards he began to plan and prepare materials for the great work on which his eminent reputation rests, the object of which was the illustration of fruits and seeds for the purposes above-mentioned. His situation at Petersburg, however, seems not to have suited either his health or disposition. After having performed a journey into the Ukraine, in which he collected many new or obscure plants, he resigned his professorship at the end of two years, steadily refusing the pension ordinarily attached to it, and retired in the autumn of 1770 to his native town, where he married. At the end of eight years he found it necessary, for the perfection of his intended work, to re-visit some of the seats of science in which he had formerly studied, in order to re-examine several botanical collections, and to converse again with persons devoted to similar inquiries with his own. Above all, he was anxious to profit by the discoveries of the distinguished voyagers Banks and Solander, who received him with open arms on his arrival at London, in 1778, and, with the liberality which ever distinguished their characters, freely laid before him all their acquisitions, and assisted him with their own observations and discoveries. A new genus was dedicated to Gærtner by his illustrious friends in their manuscripts; but this being his own sphenoclea, has been superseded by another and

a finer plant. He visited Thunberg in his return through Amsterdam, that distinguished botanist and traveller being then lately arrived from Japan; nor were the acquisitions of Gærtner less considerable from this quarter. He further enriched himself from the treasures at Leyden, laid open to him by his old friend Van Royen; and arrived at home laden with spoils destined to enrich his intended publication. Here, however, his labours and his darling pursuits were interrupted by a severe disorder in his eyes, which for many months threatened total blindness; nor was it till after an intermission of four or five years that he was able to resume his studies.

At length he gave to the public the first volume of his long-expected work, "De fructibus et seminibus plantarum," printed at Stutgard in 1788, and containing the essential generic characters, with particular descriptions of the fruit of 500 genera, illustrated by figures of each, admirably drawn by himself, and neatly engraved in 79 quarto plates; a long anatomical and physiological introduction is prefixed, in which he defines and explains the nature of the parts of fructification, especially of the fruit and seed. In this essay he denies the existence of real flowers, and consequently of proper seeds, in fungi, and other cryptogamic vegetables, in which Hedwig and others conceive they had detected the organs of impregnation as well as real seeds. Gærtner considers the latter as gemmæ or buds, and not seeds produced by sexual impregnation. He even denies the celebrated Hedwigian theory of mosses. He changes the name of germen, applied by Linnæus to the rudiments of the fruit in old plants, to the old and erroneous term ovarium. In the detail of his work he often corrects the great Swedish naturalist, with more or less justice, but not always with candour, and changes his names frequently for the worse. In synonyms he is not always exact, copying them, as it appears, from errors of the press occasionally transcribed from other authors, without turning to the books quoted.

In the definition and anatomical elucidation of the parts of the seed, Gærtner is truly excellent; and, notwithstanding some slight defects, his work marks an æra in botanical science, not only directing, but even forcing the attention of botanists to parts which the Linnæan school had too much neglected, but which can never in future be overlooked. The second volume of this immortal work

appeared in 1791, illustrating 500 more genera, on the same plan with the former, in 101 plates, in which the compound flowers are treated with peculiar care and success. The preface of this volume is dated April 6, 1791, but little more than three months before the death of the author, which happened on the 14th of July, 1791, in the sixtieth year of his age. He is said, though struggling for some time preceding with debility and disease, to have finished a description and drawing of the Halleria lucida but the evening before his departure. He left one son, to whom he gave an excellent education, and who has proved worthy of his distinguished father, in publishing his inedited works, and continuing with success the same inquiries.[1]

GAETANO. See PULZONE.

GAFFARELL (JAMES), a learned Rabbinical writer, was the son of Dr. Gaffarell, by Lucrece de Bermond, his wife; and was born at Mannes, in Provence, about 1601. He was educated at the university of Apt, in that county, where he prosecuted his studies with indefatigable industry; and applying himself particularly to the Hebrew language and Rabbinical learning, was wonderfully pleased with the mysterious doctrines of the Cabala, and commenced author in their defence at the age of twenty-two. He printed a 4to volume at Paris in 1623, under the title of "The secret mysteries of the divine Cabala, defended against the trifling objections of the Sophists," or "Abdita divinæ Cabalæ mysteria," &c. The following year he published a paraphrase upon that beautiful ode the 137th Psalm, "By the waters of Babylon we sat down and wept, when we remembered thee, O Sion," &c. He began early to be inflamed with an ardent desire of travelling for his improvement in literature, in which his curiosity was boundless.

This disposition, added to his uncommon talents, did not escape the notice of cardinal Richelieu, who appointed him his library-keeper, and sent him into Italy to collect the best books printed or MS. that could be found. This employment extremely well suited Gaffarell's taste, both as it gave him an opportunity of furnishing his own library with some curious pieces in oriental and other languages,

[1] Sims and Konig's Annals of Botany, vol. I. p. 73.—Rees's Cyclopædia — Deleuze's Biog. Memoir of Gærtner.

and of making inquiries into that branch of literature which was his chief delight. With this view, while he was at Rome, he went with some others to visit Campanella, the famous pretender to magic; his design in this visit was to procure satisfaction about a passage in that author's book, "De sensu rerum et magia." Campanella was then in the inquisition, where he had been cruelly used, in order to force him to confess the crimes laid to his charge. At their entrance into his chamber he begged they would have a little patience, till he had finished a small note which he was writing to cardinal Magaloti. As soon as they were seated, they observed him to make certain wry faces, which being supposed to proceed from pain, he was asked if he felt no pain; to which, smiling, he answered, No! and guessing the cause of the question, he said he was fancying himself to be cardinal Magaloti, as he had heard him described. This was the very thing Gaffarell wanted; and convinced him, that in order to discover another person's thoughts, it was not sufficient, as he had before understood Campanella, barely to fancy yourself to be like the person, but you must actually assume his very physiognomy. This anecdote will afford the reader a sufficient idea of the value of the discoveries of Campanella and Gaffarell.

In 1629, he published "Rabbi Elea, de fine mundi, Latine versus, cum notis," Paris, 8vo, i. e. "A Latin version of Rabbi Elea's treatise concerning the end of the world, with notes;" and the same year came out his "Curiositez Inoüez, &c. Unheard-of Curiosities concerning the talismanic sculpture of the Persians; the horoscope of the Patriarchs, and the reading of the stars." This curious piece went through three editions in the space of six months. In it the author undertakes to shew that talismans, or constellated figures, had the virtue to make a man rich and fortunate, to free a house and even a whole country from certain insects and venomous creatures; and from all the injuries of the air. He started many other bold assertions concerning the force of magic; and having also made some reflections upon his own country, and mentioned the decalogue according to the order of the Old Testament, and the protestant doctrine, he was censured by the Sorbonne, and therefore retracted these and some other things advanced as errors; submitting his faith in all points to the doctrine of the catholic and apostolic church.

In 1633 he was at Venice, where, among other things, he took an exact measure of the vessels brought from Cyprus and Constantinople, that were deposited in the treasury of St. Mark, at the request of the learned Peiresc, with whom he had been long acquainted, and who had a great esteem for him. During his abode in this city, he was invited to live with M. de la Thuillerie, the French ambassador, as a companion. He accepted the invitation, but was not content with the fruitless office of merely diverting the ambassador's leisure hours by his learned conversation. He aimed to make himself of more importance, and to do this friend some real service. He resolved therefore to acquaint himself with politics, and in that view wrote to his friend Gabriel Naudé, to send him a list of the authors upon political subjects; and this request it was, that gave birth to Naudé's "Bibliographia Politica." Gaffarell at this time was doctor of divinity and canon law, prothonotary of the apostolic see, and commendatory prior of St. Giles's. After his return home, he was employed by his patron cardinal Richelieu, in his project for bringing back all the protestants to the Roman church, which he calls a re-union of religions; and to that end was authorized to preach in Dauphiné against the doctrine of purgatory. To the same purpose he also published a piece upon the pacification of Christians.

He survived the cardinal many years, and wrote several books besides those already mentioned; among which are, 1. "Index codicum MStorum quibus usus est Joh. Picus Comes Mirandulanus," Paris, 1650. vid. Selden. de Synedriis Heb. 1653, p. 681. 2. "Un traité de la poudre de sympathie et des Talismans." 3. "Epistola præfat. in Rob. Leonis Mutinensis libellum de ritibus Hebraicis." 4. "Cribrum Cabalisticum," vid. Curiosites Inoüez, p. 44, and 369. 5. "Avis aux Doctes touchant la necessitè des langues orientales," ibid. p. 54 and 84. 6. "The widow of Sarepta." 7. "A treatise of good and evil Genii," vid. Mercure galant, p. 161, for Jan. 1682. 8. "Ars nova & perquam facilis legendi Rabbinos sine punctis." 9. "De musica Hebræorum stupenda libellus." 10. "In voces derelictas V. T. Centuriæ duæ, nova cum Scaligero de LXX Interpret. dissertatiuncula." 11. "De stellis cadentibus opinio nova." 12. "Quæstio Hebraico-philosophica, utrum a principio mare salsum extiterit." 13. "Lachrymæ in obitum Jani Cæcilii Frey. Medici,"

1631, 4to, and some others, mentioned by Leo Allatius, in Apibus.

In the latter part of his life he was employed in writing a history of the subterranean world; containing an account of the caves, grottos, mines, vaults, and catacombs, which he had met with in thirty years' travel; and the work was so nearly finished, that the plates were engraven, and it was just ready to go to the press, when he died at Sigonce, of which place he was then abbot, in his eightieth year, 1681; being also dean of canon law in the university of Paris, prior of le Revest de Brousse, in the diocese of Sisteron, and commandant of St. Omeil. His works shew him to have been a man of prodigious reading, and uncommon subtilty of genius; but he unfortunately had also a superstitious credulity, as appears from the following passage in his "Unheard-of Curiosities." Treating of omens, he cites Camerarius, affirming that some people have an apprehension and knowledge of the death of their friends and kindred, either before or after they are dead, by a certain strange and unusual restlessness within themselves, though they are a thousand leagues off. To support this idle notion, he tells us that his mother Lucrece de Bermond, when she was living, had some such sign always given her; for none of her children ever died, but a little before she dreamt either of hair, eggs, or teeth mingled with earth; this sign, says he, was infallible. "I myself, when I had heard her say she had any such dream, observed the event always to follow." His "Curiosities" was translated by Chilmead into English, Lond. 1650, 8vo.[1]

GAFFURIUS (Franchinus), an eminent musical writer, a native of Lodi, born Jan. 14, 1451, of obscure parents, was first intended for priest's orders, but after studying music for two years under John Goodenach, a carmelite, he manifested so much genius for that science, that it was thought expedient to make it his profession. After learning the rudiments of music at Lodi, he went to Mantua, where he was patronized by the marquis Lodovico Gonzago; and where, during two years, he pursued his studies with unwearied assiduity night and day, and acquired great reputation, both in the speculative and practical part of his profession. From this city he went to Verona,

[1] Moreri.—Gen. Dict.—Leo Allatius's Apes Urbanæ.—Colomesii Gallia Orientalis.—Morhoff Polyhist.—Dict. Hist.

where he read public lectures on music for two years more, and published several works; after which he removed to Genoa, whither he was invited by the doge Prospero; there he entered into priest's orders. From Genoa he was invited to Milan by the duke and duchess Galeazzo, but they being soon after expelled that city, he returned to Naples, where Philip of Bologna, professor-royal, received him as his colleague; and he became so eminent in the theory of music, that he was thought superior to many celebrated and learned musicians, his contemporaries, with whom he now conversed and disputed. He there published his profound "Treatise on the Theory of Harmony," 1480; which was afterwards enlarged and re-published at Milan, 1492; but the plague raging in Naples, and that kingdom being likewise much incommoded by a war with the Turks, he retreated to Otranto, whence, after a short residence, he returned to Lodi, where he was protected and favoured by Pallavicino, the bishop, and opened a public school, in which, during three years, he formed many excellent scholars. He was offered great encouragement at Bergamo, if he would settle there; but the war being over, and the duke of Milan, his old patron, restored, he preferred the residence of that city to any other. It was here that he composed and polished most of his works; that he was caressed by the first persons of his time for rank and learning; and that he read lectures by public authority to crowded audiences, for which he had a faculty granted him by the archbishop and chief magistrates of the city in 1483, which exalted him far above all his contemporaries; and how much he improved the science by his instructions, his lectures, and his writings, was testified by the approbation of the whole city; to which may be added the many disciples he formed, and the almost infinite number of volumes he wrote, among which several will live as long as music and the Latin tongue are understood. He likewise first collected, revised, commented, and translated into Latin the ancient Greek writers on music, Bacchius senior, Aristides, Quintilianus, Ptolemy's Harmonics, and Manuel Briennius. The works which he published are, 1. "Theoricum Opus Harmonicæ Disciplinæ," mentioned above, Neapolis, 1480, Milan, 1492. This was the first book on the subject of music that issued from the press after the invention of printing, if we except the "Defi-

nitiones Term. Musicæ," of John Tinctor. 2. "Practica Musicæ utriusque Cantus," Milan, 1496; Brescia, 1497, 1502; and Venice, 1512. 3. "Angelicum ac Divinum Opus Musicæ Materna Lingua Scrip." Milan, 1508. 4. "De Harmonica Musicor. Instrumentorum," Milan, 1518. This work, we are told by Pantaleone Melegulo, his countryman and biographer, was written when Gaffurius was forty years of age; and though the subject is dark and difficult, it was absolutely necessary for understanding the ancient authors. With these abilities, however, Gaffurius did not escape the superstitions of his time. He was not only addicted to astrology, but taught that art at Padua, in 1522. He was then seventy-one years of age, and is supposed to have died soon after, although Dr. Burney fixes his death two years before.[1]

GAGE (Thomas), an English clergyman and traveller, was descended from Robert Gage of Haling, in Surrey, third son of sir John Gage, of Firle, in Sussex, who died in 1557. He was the son of John Gage, of Haling, and his brother was sir Henry Gage, governor of Oxford, who was killed in battle at Culham-bridge, Jan. 11, 1644. Of his early history we are only told that he studied in Spain, and became a Dominican monk. From thence he departed with a design to go to the Philippine islands, as a missionary, in 1625; but on his arrival at Mexico, he heard so bad an account of those islands, and became so delighted with New Spain, that he abandoned his original design, and contented him with a less dangerous mission. At length, being tired of this mode of life, and his request to return to England and preach the gospel among his countrymen being refused, he effected his escape, and arrived in London in 1637, after an absence of twenty-four years, in which he had quite lost the use of his native language. On examining into his domestic affairs, he found himself unnoticed in his father's will, forgotten by some of his relations, and with difficulty acknowledged by others. After a little time, not being satisfied with respect to some religious doubts which had entered his mind while abroad, and disgusted with the great power of the papists, he resolved to take another journey to Italy, to "try what better satisfaction he could find for his con-

[1] By Dr. Burney, in his Hist. of Music, and in Rees's Cyclopædia.—Tiraboschi.—Ginguene Hist. Lit. d'Italie.

science at Rome in that religion." At Loretto his conversion from popery was fixed by proving the fallacy of the miracles attributed to the picture of our Lady there; on which he immediately returned home once more, and preached his recantation sermon at St. Paul's, by order of the bishop of London. He continued above a year in London, and when he saw that papists were entertained at Oxford and other parts of the kingdom attached to the royal cause, he adopted that of the parliament, and received a living from them, probably that of Deal, in Kent, in the register of which church is an entry of the burials of Mary daughter, and Mary the wife of "Thomas Gage, parson of Deale, March 21, 1652;" and in the title of his work he is styled "Preacher of the word of God at Deal." We have not been able to discover when he died. His work is entitled "A new Survey of the West-Indies; or the English American his Travail by sea and land, containing a journal of 3300 miles within the main land of America. Wherein is set forth his voyage from Spain to St. John de Ulhua; and from thence to Xalappa, to Flaxcalla, the city of Angels, and forward to Mexico, &c. &c. &c." The second edition, Lond. 1655, thin folio, with maps. The first edition, which we have not seen, bears date 1648. Mr. Southey, who has quoted much from this work in the notes on his poem of "Madoc," says that Gage's account of Mexico is copied verbatim from Nicholas's "Conqueast of West-India," which itself is a translation from Gomara. There is an Amsterdam edition of Gage, 1695, 2 vols. 12mo, in French, made by command of the French minister Colbert, by mons. de Beaulieu Hues O'Neil, which, however, was first published in 1676, at Paris. There are some retrenchments in this edition. Gage appears to be a faithful and accurate relator, but often credulous and superstitious. His recantation sermon was published at London, 1642, 4to; and in 1651 he published "A duel between a Jesuite and a Dominican, begun at Paris, fought at Madrid, and ended at London," 4to.[1]

GAGER (WILLIAM), a Latin poet of considerable note in the sixteenth century, was educated at Westminster-school, from which he was elected to Oxford, in 1574, and took afterwards his degrees in arts at Christ-church,

[1] Censura Literaria, vol. V.—Moreri.

but in a few years preferring the study of the law, he took the degrees in that faculty also, in 1589. About this time his reputation had recommended him to Dr. Martin Heton, bishop of Ely, by whose interest, most probably, he was made chancellor of that diocese. Wood professes that he knows no more of him, unless that he was living in 1610; but by the assistance of the Ely registers, we are enabled to pursue him a little farther. By them it appears that in 1601, being then LL. D. he acted as surrogate to Dr. Swale, vicar-general of Ely, and in 1608 he was delegate and commissary to archbishop Bancroft, in the diocese of Ely; and in 1609 he was custos of the spiritualities in the vacancy of the see. In the years 1613, 1616, and 1618, he was vicar-general and official principal to Lancelot Andrews, bishop of Ely; and in 1619 he acted as deputy for the archdeacon of Canterbury, at the installation of bishop Felton, in the cathedral of Ely. When he died we have not been able to discover.

Wood says, "he was an excellent poet, especially in the Latin tongue, and reputed the best comedian (i.e. dramatic writer) of his time." He had a controversy with Dr. John Rainolds, on the lawfulness of stage-plays, which appears to have been carried on in manuscript letters, until Rainolds published his "Overthrow of Stage-plays," containing his answer to Gager and a rejoinder. He had a more singular controversy with Mr. Heale, of Exeter-college, in consequence of his (Gager's) asserting at the Oxford Act in 1608, "That it was lawful for husbands to beat their wives." This Mr. Heale answered in "An Apology for Women," &c. Oxon. 1609, 4to. In the "Exequiæ D. Philippi Sidnæi," Gager has a copy of verses in honour of that celebrated character, who, when living, had a great respect for his learning and virtues. His Latin plays are, 1. "Meleager," a tragedy. 2. "Rivales," a comedy; and 3. "Ulysses redux," a tragedy. These were all acted, and we are told, with great applause, in Christ church hall. The first only was printed in 1592, 4to, and occasioned the controversy between the author and Dr. Rainolds. Gager's letter in defence of this and his other plays, is in the library of University-college.[1]

GAGNIER (JOHN), an eminent orientalist, was a native of Paris, where he was educated; and, applying himself

[1] Ath. Ox. vol. I.—Warton's Hist. of Poetry, vol. II. 383.—MS Registers of Ely.

to study the eastern languages, became a great master in the Hebrew and Arabic. He was trained up in the Roman Catholic religion, and taking orders, was made a canon regular of the abbey of St. Genevieve, but becoming dissatisfied with his religion, and marrying after he had left his convent, he was upon that account obliged to quit his native country, came to England, and embraced the faith and doctrine of that church in the beginning of the eighteenth century. He was well received here, and met with many friends, who gave him handsome encouragement, particularly archbishop Sharp, and the lord chancellor Macclesfield, to which last he dedicated his edition of Abulfeda. He had a master of arts degree conferred upon him at Cambridge; and going thence to Oxford, for the sake of prosecuting his studies in the Bodleian library, he was admitted to the same degree in that university, where he supported himself by teaching Hebrew. He had previously been made chaplain to Dr. William Lloyd, bishop of Worcester, whom he accompanied to Oxford.

In 1706, he published an edition of Joseph Ben Gorion's "History of the Jews," in the original Hebrew, with a Latin translation, and notes, in 4to. In 1710, at the appointment of Sharp, abp. of York, he assisted Grabe in the perusal of the Arabic manuscripts in the Bodleian library, relating to the Clementine constitutions; on which the archbishop had engaged Grabe to write a treatise against Whiston. Gagnier accordingly read and interpreted diligently to Grabe all that might be serviceable to his purpose in any of them.

In 1717 he was appointed to read the Arabic lecture at Oxford, in the absence of the professor Wallis. In 1718 appeared his "Vindiciæ Kircherianæ, seu defensio concordantiarum Græcarum Conradi Kircheri, adversus Abr. Trommii animadversiones;" and in 1723, he published Abulfeda's "Life of Mohammed," in Arabic, with a Latin translation and notes, at Oxford, in folio. He also prepared for the press the same Arabic author's Geography, and printed proposals for a subscription, but the attempt proved abortive, for want of encouragement. Eighteen sheets were printed, and the remainder, which was imperfect, was purchased of his widow by Dr. Hunt. It is said that he wrote a life of Mahommed, in French, published at Amsterdam, in 1730, in 3 vols. 12mo. But this was probably a translation of the former life. Gagnier had

before this inserted Graves's Latin translation of Abulfeda's description of Arabia, together with the original, in the third volume of Hudson's "Geographiæ veteris scriptores Græci minores," in 1712, 8vo, and had translated from the Arabic, Rhases on the Small-pox, at the request of Dr. Mead. He died March 2, 1740. By his wife he left a son, Thomas, or as in the Oxford graduates, John Gagnier, who was educated at Wadham-college, Oxford, and commenced M. A. July 2, 1743. Entering into holy orders, he was preferred by bishop Clavering to the rectory of Marsh-Gibbon, in Buckinghamshire, and afterwards obtained that of Stranton, near Hartlepool, in the bishopric of Durham, where he was living in 1766, but the historian of Durham having concluded his list of vicars with Mr. Gagnier at the year of his induction, in 1745, we are not able to ascertain the time of his death. Preceding accounts of his father mention his being chosen Arabic professor in room of Dr. Wallis, which never was the case. Dr. Hunt was successor to Wallis.[1]

GAGUIN (ROBERT), a French historian, was born at Colines, near Amiens; and Guicciardini, as Vossius observes, is mistaken in fixing his birth elsewhere. He had his education at Paris, where he took a doctor of laws degree; and the reputation of his abilities and learning became so great, that it advanced him to the favour of Charles VIII. and Louis XII. by whom he was employed in several embassies to England, Germany, and Italy. He was keeper of the royal library, and general of the order of the Trinitarians. He died in 1501, certainly not young; but we are not able to ascertain his age. He was the author of several works; the principal of which is, a History in eleven books, "De gestis Francorum," in folio, from 1200 to 1500. He has been accused of great partiality to his country; and Paul Jovius says, that he has not been very exact in relating the affairs of Italy. Erasmus, however, had a great value for him, as may be seen from one of his letters. Gaguin also translated the Chronicle of abp. Turpin, wrote a bad Roman History, and Epistles and Poems, some of which last are very indelicate.[2]

GAHAGAN (USHER), a very extraordinary character, of great talents, and great vices, was a Roman catholic,

[1] Biog. Brit. art. Grabe.
[2] Moreri.—Foppen Bibl. Belg.—Niceron, vol. XLIII.

of a good family in Ireland. He was a very considerable Latin scholar, and editor of Brindley's beautiful edition of the Classics. He translated Pope's "Essay on Criticism" into Latin verse, and after his confinement in Newgate, to which he was sent for filing gold, he translated into the same language the "Temple of Fame," and the "Messiah," which he dedicated to the duke of Newcastle, in hopes of a pardon; he also wrote verses in English on prince George (our present sovereign), and on Mr. Adams, the recorder, which were published in the ordinary's account; with a poetical address to the duchess of Queensbury, by one Conner, who was then in prison for the same crime. Gahagan was executed at Tyburn, Feb. 1749.[1]

GAIGNY, or GAGNY (JOHN), a French divine of the sixteenth century, was educated at Paris, where in 1526 he had taken the degree of bachelor, and held the appointment of attorney for the French nation in the university. He was afterwards lecturer in theology at the college of Navarre, and rector of the university. In 1531 he took his degree of D. D. and was chancellor of the university from 1546 till his death, in 1549. Gaigny was deeply read in the ancient languages, and highly esteemed as a Latin poët, and his sovereign Francis I. frequently consulted him on subjects of literature, and made him his first almoner. He was author of many works on subjects of theology, the most important of which are "Commentaries" upon the different books of the New Testament, in which he explains the literal sense by a kind of paraphrase. Dupin says, "his notes will be found of admirable use to those who desire to read the text of the New Testament, and to comprehend the sense of it without stopping at any difficult places, and without having recourse to larger commentaries. His Scholia on the four evangelists, and on the Acts of the Apostles, are inserted in the "Biblia Magna" of father John de la Haye.[2]

GAILLARD (DE LONJUMEAU JOHN), bishop of Apt from 1673 to 1695, in which year he died, is chiefly memorable for having first projected a great and universal "Historical Dictionary," in the execution of which work he employed and patronized Moreri, who was his almoner. Towards the perfecting of this undertaking, he had researches made in all the principal libraries of Europe, but

[1] Gent Mag. for 1749. [2] Moreri.

particularly in the Vatican. Moreri, in dedicating his first edition to his patron, pays him the highest encomiums, which he is said to have very thoroughly deserved, by his love for the arts, and still more by his virtues.[1]

GAILLARD (Gabriel Henry), an elegant French historian, member of the old French academy, of that of inscriptions and belles-lettres, and of the third class of the institute, was born at Ostel, near Soissons, March 26, 1728. On his education or early pursuits, the only work in which we find any notice of him is totally silent, and we are obliged for the present to content ourselves with a list of his works, all of which, however, have been eminently successful in France, and procured to the author an extensive reputation and many literary honours. He wrote, 1. "Rhetorique Française, à l'usage des jeunes demoiselles," Paris, 1746, 12mo, which has gone through six editions. 2. "Poetique Françoise," ibid. 1749, 2 vols. 3. "Parallele des quatre Electre, de Sophocle, d'Euripide, de Crebillon, et de Voltaire," ibid. 1750, 8vo. 4. "Melanges litteraires en prose et en vers," ibid. 1757, 12mo. 5. "Histoire de Marie de Bourgogne," ibid. 1757, 12mo. 6. "Histoire de Francois I." 1769, 7 vols. 12mo; of this there have been several editions, and it is not without reason thought to be Gaillard's principal work; but Voltaire is of opinion that he softens certain obnoxious parts of Francis's conduct rather too much, but in general his sentiments are highly liberal, and more free from the prejudices of his country and his religion than could have been expected. Indeed, it may be questioned whether he was much attached to the latter. 7. "Histoire des rivalités de la France et de l'Angleterre," 1771—1802, 11 vols. 12mo, a work in which the author, not altogether unsuccessfully, struggles to be impartial. 8. "Histoire de Charlemagne," 4 vols. 12mo. Gibbon, our historian, who availed himself much of this history, says that "it is laboured with industry and elegance." 9. "Observations sur l'Histoire de France de Messieurs Velly, Villaret, et Garnier," 1807, 4 vols. 12mo, a posthumous work. Besides these he was the author of various eloges, discourses, poems, odes, epistles, &c. which were honoured with academical prizes; and several learned papers in the memoirs of the academy of inscriptions. He wrote also in the "Jour-

[1] Moreri.

nal des Savans" from 1752 to 1792, and in the "Mercure" from 1780 to 1789, and in the new Encyclopedie he wrote three fourths of the historical articles. His last performance, which bore no mark of age, or decay of faculties, was an "Eloge historique" on M. de Malesherbes, with whom he had been so long intimate, that perhaps no man was more fit to appreciate his character. This writer, the last of the old school of French literati, died at St. Firmin, near Chantilly, in 1806.[1]

GAINSBOROUGH (Thomas), an admirable English artist, was born in 1727, at Sudbury, in Suffolk, where his father was a clothier. He very early discovered a propensity to painting. Nature was his teacher, and the woods of Suffolk his academy, where he would pass in solitude his mornings, in making a sketch of an antiquated tree, a marshy brook, a few cattle, a shepherd and his flock, or any other accidental objects that were presented. From delineation he got to colouring; and after painting several landscapes from the age of ten to twelve, he quitted Sudbury, and came to London. Here he received his first instructions from Gravelot, and was then placed under the tuition of Mr. Hayman, with whom he staid but a short time. After quitting this master, he for a short time resided in Hatton-garden, and practised painting of portraits of a small size, and also pursued his favourite subject, landscape. During this residence in London, he married a young lady, who possessed an annuity of 200*l.*; and then retired to Ipswich, and from thence to Bath, where he settled about 1758. He now began painting portraits at the low price of five guineas*, for a three-quarter canvas, and was soon so successful as to be encouraged to raise his price to eight guineas. In 1761, for the first time, he sent some of his works to the exhibition in London. In 1774, he quitted Bath, and settled in London in a part of the duke of Schomberg's house in Pall-Mall. In this situation, possessed of ample fame, and in the acquisition of a plentiful fortune, he was disturbed by a complaint in his neck, which was not much noticed upon the first attack, nor was it apprehended to be more than a swelling in the glands of the throat, which it was expected would subside in a short time, but it was

* His last prices in London, were forty guineas for a half, and one hundred for a full length.

[1] Dict. Hist.

soon discovered to be a cancer, which baffled the skill of the first medical professors. Finding the danger of his situation, he settled his affairs, and composed himself to meet the fatal moment, and expired Aug. 2, 1788. He was buried, according to his own request, in Kew Church-yard.

Mr. Gainsborough was a man of great generosity. If he selected for the exercise of his pencil, an infant from a cottage, all the tenants of the humble roof generally participated in the profits of the picture; and some of them frequently found in his habitation a permanent abode. His liberality was not confined to this alone: needy relatives and unfortunate friends were further incumbrances on a spirit that could not deny; and owing to this generosity of temper, that affluence was not left to his family which so much merit might promise, and such real worth deserve. There were other traits in his personal character less amiable. He was very capricious in his manners, and rather fickle and unsteady in his social connections*. This was sufficiently evinced by his general conduct towards the royal academy, and by his whimsical behaviour to sir Joshua Reynolds. Soon after he settled in London, sir Joshua thought himself bound in civility to pay him a visit. Gainsborough, however, took not the least notice of him for several years, but at length called upon him, and requested him to sit for his picture. Sir Joshua complied, and sat once, but being soon after taken ill, was obliged to go to Bath for his health. On his return to London, perfectly restored, he sent Gainsborough word that he was returned; Gainsborough only replied, that he was glad to hear that sir Joshua Reynolds was well, but never afterwards desired him to sit, nor had any other intercourse with him, until he himself was dying, when he sent to request to see sir Joshua, and thanked him for the very

* Mr. Jackson, hereafter mentioned, concludes his character of him in these words: "His conversation was sprightly, but licentious—his favourite subjects were music and painting, which he treated in a manner peculiarly his own. The common topics, or any of a superior cast, he thoroughly hated, and always interrupted by some stroke of wit or humour.

"The indiscriminate admirers of my late friend will consider this sketch of his character as far beneath his merit; but it must be remembered, that my wish was not to make it perfect, but just. The same principle obliges me to add—that, as to his common acquaintance he was sprightly and agreeable, so to his intimate friends he was sincere and honest, and that his heart was always alive to every feeling of honour and generosity.

"He died with this expression: 'We are all going to heaven, and Vandyke is of the party.'"

liberal and favourable manner in which he had always spoken of his works. Sir Joshua had indeed proved his opinion of his talents, by paying an hundred guineas for his exquisite picture of the "Girl attending pigs," for which Gainsborough asked but sixty.

When the royal academy was founded, Gainsborough was chosen among the first members, but being then resident at Bath, he was too far distant to be employed in the business of the institution. When he came to London, his conduct was so far disrespectful to the members of that body, that he never complied with their invitations, whether official or convivial. In 1784, he sent to the exhibition a whole-length portrait, which he ordered to be placed almost as low as the floor; but as this would have been a violation of the bye-laws of the academy, the gentlemen of the council ventured to remonstrate with him upon the impropriety of such a disposition. Gainsborough returned for answer, that if they did not chuse to hang the picture as he wished, they might send it, which they did immediately. He soon after made an exhibition of his works at his own house, which did not, however, afford the expected gratification; and after this circumstance, he never again exhibited.

Among his amusements, music was almost as much his favourite as painting. This passion led him to cultivate the intimacy of all the great musical professors of his time, (one of whom, Fischer, married his daughter), and they, by their abilities, obtained an ascendancy over him, greater than was perhaps consistent with strict prudence. Of his powers in the science, no better description can be given, than that by Mr. Jackson of Exeter, in his "Four Ages," to which entertaining miscellany we may refer our readers. Some have spoken highly of Gainsborough's musical performance. Mr. Jackson says, that though possessed of ear, taste, and genius, he never had application enough to learn his notes. He scorned to take the first step; the second was of course out of his reach; and the summit became unattainable.

However trifling in these amusements, he was steady and manly in the prosecution of excellence in his art, though not without some degree of that caprice peculiar to his character. After his death many opinions were published in the literary journals of his merit. From these we shall select the following, chiefly from sir Joshua Rey-

nolds's lectures, which appears to approach nearest to the sobriety of just criticism.

His style of execution, as well as choice of subjects, was original, although considerably resembling that of Watteau, more particularly in his landscapes. His pictures are generally wrought in a loose and slight manner, with great freedom of hand, and using very little colour, with a great body of vehicle; which gives to his works great lightness and looseness of effect; properties extremely valuable in a picture, and too easily lost in the endeavour to give more strict and positive resemblance of substance. Sir Joshua Reynolds in his fourteenth lecture says of this hatching manner of Gainsborough, that his portraits were often little more than what generally attends a dead colour as to finishing or determining the form of the features; but, "as he was always attentive to the general effect, or whole together, I have often imagined (says he) that this unfinished manner contributed even to that striking resemblance for which his portraits are so remarkable. At the same time it must be acknowledged that there is one evil attending this mode; that if the portrait were seen previously to any knowledge of the original, different persons would form different ideas; and all would be disappointed at not finding the original correspond with their own conceptions, under the great latitude which indistinctness gives to the imagination, to assume almost what character or form it pleases."

In the same lecture, which principally treats of the acquirements of Gainsborough, and which was delivered at the royal academy soon after his death, by its truly exalted president, it is said of him, "that if ever this nation should produce genius sufficient to acquire to us the honourable distinction of an English school, the name of Gainsborough will be transmitted to posterity in the history of the art among the first of that rising name."—"Whether he most excelled in portraits, landscapes, or fancy pictures, it is difficult to determine: whether his portraits were most admirable for exact truth of resemblance, or his landscapes for a portrait-like representation of nature, such as we see in the works of Rubens, Rysdael, or others of these schools. In his fancy pictures, when he had fixed upon his object of imitation, whether it was the mean and vulgar form of a wood-cutter, or a child of an interesting character, as he did not attempt to raise the one, so neither did he lose any

of the natural grace and elegance of the other; such a grace and such an elegance as are more frequently found in cottages than in courts. This excellence was his own, the result of his particular observation and taste. For this he was certainly not indebted to any school; for his grace was not academical, or antique, but selected by himself from the great school of nature; where there are yet a thousand modes of grace unselected, but which lie open in the multiplied scenes and figures of life, to be brought out by skilful and faithful observers.

"Upon the whole we may justly say, that whatever he attempted he carried to a high degree of excellence. It is to the credit of his good sense and judgment that he never did attempt that style of historical painting for which his previous studies had made no preparation."

Nothing could have enabled Gainsborough to reach so elevated a point in the art of painting without the most ardent love for it. Indeed his whole mind appears to have been devoted to it, even to his dying day; and then his principal regret seemed to be, that he was leaving his art, when, as he said, "he saw his deficiencies, and had endeavoured to remedy them in his last works." Various circumstances in his life exhibited him as referring every thing to it. "He was continually remarking to those who happened to be about him, whatever peculiarity of countenance, whatever accidental combination of figures, or happy effects of light and shadow occurred in prospects, in the sky, in walking the streets, or in company. If in his walks he found a character that he liked, and whose attendance was to be obtained, he ordered him to his house: and from the fields he brought into his painting-room stumps of trees, weeds, and animals of various kinds; and designed them not from memory, but immediately from the objects. He even framed a kind of model of landscapes on his table composed of broken stones, dried herbs, and pieces of looking-glass; which he magnified, and improved into rocks, trees, and water: all which exhibit the solicitude and extreme activity that he had about every thing relative to his art; that he wished to have his objects embodied as it were, and distinctly before him, neglecting nothing that contributed to keep his faculties alive; and deriving hints from every sort of combination." He was also in the constant habit of painting by night, a practice very advantageous and improving to an artist, for, by this

means he may acquire a new and a higher perception of what is great and beautiful in nature. His practice in the progress of his pictures was to paint on the whole together; wherein he differed from some, who finish each part separately, and by that means are frequently liable to produce inharmonious combinations of forms and features.

Gainsborough was one of the few artists of eminence this country has produced who never was indebted to foreign travel for his improvement and advancement in painting. Some use, indeed, he appears to have made of foreign productions; and he did not neglect to improve himself in the language of the art, the art of imitation, but aided his progress by closely observing and imitating some of the masters of the Flemish school; who are undoubtedly the greatest in that particular and necessary branch of it. He frequently made copies of Rubens, Teniers, and Vandyke, which it would be no disgrace to the most accurate connoisseurs to mistake for original pictures at first sight. What he thus learned, he did not, however, servilely use, but applied it to imitate nature in a manner entirely his own.

The subjects he chose for representation were generally very simple, to which his own excellent taste knew how to give expression and value. In his landscapes a rising mound and a few figures seated upon, or near it; with a cow or some sheep grazing, and a slight marking of disstance, sufficed for the objects; their charm was the purity of tone in the colour; the freedom and clearness of the touch; together with an agreeable combination of the forms; and with these simple materials, which appear so easy as to be within every one's grasp, but which constantly elude the designer who is not gifted with his feeling and taste, does he always produce a pleasing picture. In his fancy pictures the same taste prevailed. A cottage girl; a shepherd's boy; a woodman; with very slight materials in the back-ground, were treated by him with so much character, yet so much elegance, that they never fail to delight.

In the spring following Gainsborough's death, an exhibition was made at his house in Pall Mall, of his pictures and drawings. Of the former there were fifty-six; of the latter one hundred and forty-eight; with several pictures of the Flemish and other masters, which he had collected during his life-time. They were announced for sale, and

their prices marked in the catalogue, and several were sold. Some time after, the whole remaining collection was sold by auction, and brought good prices. Among his *attempts* were the portraits of Garrick and Foote, but he did not succeed according to his wish, which he used to excuse by saying that "they had every body's faces but their own," a very pertinent remark, as applied to the portraits of dramatic personages.

Mr. Edwards mentions three etchings by the hand of Gainsborough. The first is small, and was done as a decoration to the first "Treatise on Perspective," which was published by his friend Mr. Kirby; but it is curious to observe, that what little of perspective is introduced, is totally false; but from the date of that work Gainsborough must have been at that time very young. The second is an oak tree, with gypsies sitting under it boiling their kettle; the size 19 inches by 17. Both these were finished by the graver though not improved, by Mr. Wood. The third, a more extensive view, represents a man ploughing on the side of a rising ground, upon which there is a windmill; the sea terminates the distance. This he called the Suffolk Plough. It is extremely scarce, for he spoiled the plate by impatiently attempting to apply the aquafortis, before his friend, Mr. Grignion, could assist him, as was agreed. Its size 16 inches by 14. He also attempted two or three small plates in aqua tinta, but was not very successful with them, as he knew little of the process.

This eminent artist had a nephew, GAINSBOROUGH DUPONT, a modest and ingenious man, who painted portraits with considerable success, but died at the early age of thirty, in January 1797. His principal work is a large picture (for which he received 500*l.*) of all the Trinity masters, which is in the court-room of the Trinity-house upon Tower-hill.[1]

GALATEO (ANTONY), or GALATEUS LICIENSIS, an eminent Italian writer, whose proper name was FERRARI, is generally known by that of Galateo, from his native place, Galatina, in Otranto, where he was born in 1444. His father dying in his infancy, he was taken into the protection of his grandfather, who had him educated at Nardo.

[1] Edwards's Supplement to Walpole's Anecdotes.—Malone's Life and Works of sir Joshua Reynolds.—Northcote's Life of sir Joshua.—Rees's Cyclopædia.—Gent. Mag. vol. LVIII.—Sketch of the Life of Gainsborough, by Thicknesse, 12mo, 1788.—Jackson's Four Ages, 1798, 8vo.

He afterwards studied medicine, which, after taking his degrees at Ferrara, he practised at Naples with great reputation, and was appointed physician to the king, in consequence of the recommendation of Sannazarius and Pontanus. The air of Naples, however, not agreeing with him, he removed to Gallipoli, near Galatina, where he resumed his practice. He died Nov. 12, 1517. He was not only eminent as a physician, but his natural and moral philosophy is said to have risen beyond the level of the age in which he lived. He is also said to have indicated the possibility of the navigation to the East by the Cape of Good Hope, in his treatise "De situ Elementorum," published in 1501, but written some years prior to that period. He also illustrated the topography of his native country with accurate maps and descriptions; and was reputed a poet of considerable merit. His works are, besides what we have mentioned, 1. "De situ Iapygiæ," Basil, 1558, but the best edition is that of 1727, with the notes of Tasneri, and some lesser pieces by Galateo. 2. "A Description of Gallipoli." 3. "Successi dell' armata Turchescanella citta d'Otranto dell' anno 1480," 4to, 1480. He had accompanied the son of the king of Naples on this expedition. He published also some poems in Latin and Italian.[1]

GALE (JOHN), a learned divine, and an eminent preacher among the baptists, was born May 26, 1680, at London. His father was a citizen of good repute; and observing the natural turn of his son to be from his infancy grave and composed, he resolved to breed him for the ministry. He spared no cost in his education, and the boy's diligence was such, that, both in school and out of school, he applied attentively to his learning, and became not only master of the Latin and Greek, but of the Hebrew language, at the age of seventeen; when he was sent to Leyden, to finish what he had so happily begun. Soon after his arrival there he received the news of his mother's death, and, being sensible that this would hasten his return home, he made it a spur to his industry; and so surprising was his progress in academical learning, that he was thought worthy of the degrees of master of arts and doctor of philosophy in his nineteenth year, and accordingly received those honours in 1699, having performed

[1] Moreri.—Dict. Hist.—Niceron, vol. II.—Roscoe's Leo X.—Saxii Onomast.

the usual exercises with universal applause *. This extraordinary testimony of his son's merit could not fail to be very acceptable to the father; and the rector of the university communicated it, in a strong letter of commendation. Upon this occasion our author published his "Thesis," and dedicated it to his father and his two uncles, sir John and sir Joseph Wolf; and a noble attestation of his merit was subjoined by Adrian Reland in a Latin panegyric.

Thus honoured at Leyden, he went to Amsterdam, where he continued his studies under professor Limborch. At the same time he contracted an acquaintance with John Le Clerc, took all opportunities of visiting him, settled a correspondence with him, and became afterwards a zealous as well as able defender of his character †. Upon his return home he continued his studies with equal ardour; and, improving himself particularly in the Oriental languages, obtained critical skill in the books of the Old and New Testament. He had not been above four years thus employed, when the university of Leyden sent him an offer of a doctor's degree in divinity, provided he would assent to the articles of Dort; but he refused that honour, on the principle of preserving a freedom of judgment.

This was about 1703; and Wall's defence of Infant Baptism coming out in less than two years after, proved an occasion for Gale to exert his talents in controversy. Soon after the publication of that book, he undertook to answer it, and pursued the subject in several letters written in 1705 and 1706; which were handed about in manuscript several years, till he consented to make them public in 1711, under the title of "Reflections on Mr. Wall's History of Infant Baptism." The extraordinary merit of this piece raised him to the first place among the baptists; yet he did not think fit to take upon himself the preacher's office immediately. He was five and thirty years of age before he began to preach constantly and statedly ‡; when he was chosen one of the ministers of the baptist congregation in Paul's alley, near Barbican.

* The professor's speech on the occasion was printed afterwards by Boerhaave. Among other things, he observes, that our student had obtained such a readiness in the Greek language, as to be able to declaim in it publicly. Bibl. Choisée, tom. XVIII. p. 300.

† See our author's first letter upon Mr. Wall's History of Infant Baptism, where he cites several passages from Le Clerc, which, he says, render it very evident that he acknowledged the divinity of Christ as plainly and expressly taught in the scriptures.

‡ He had, however, preached before, on the anniversary of the gunpowder-plot; and he published his discourse with the title of a Thanksgiving Sermon, preached Nov. 5, 1713, on Psalm cv. ver. 1, and 15.

As he was zealous to maintain and propagate those notions which he thought authorized by primitive antiquity, he became chairman to a society for promoting what they called primitive Christianity; from July 3, 1715, to Feb. the 10th following. This society met every week, at Mr. Whiston's house in Cross-street, Hatton-garden, which they named the "Primitive Library." But though Dr. Gale testified a strong desire to extinguish all disputes among Christians, he was by no means willing to give up his own peculiar opinions. Hence it was that when Mr. Wall consented to hold a conference with him upon the subject of infant baptism, the dispute ended, as usual, without any good issue; and Wall was so far from being satisfied with the arguments of his antagonist, that he drew up an answer to the Reflections, and published it under the title of "A Defence of the History of Infant Baptism," in 1719. This book, as well as the History, was so much approved by the university of Oxford, that Wall was honoured with the degree of D. D. upon the occasion. Dr. Gale's Reflections were not without considerable advocates; and it is supposed, that he meditated an answer to Dr. Wall's reply, but a premature death prevented the execution of this and several designs which he had formed, for the promotion of Oriental learning and his own notions of scriptural knowledge, as he was seized with a fever, Dec. 1721, of which, after an illness of about three weeks, he died, in his forty-second year.

In his person, Dr. Gale was rather taller than the common size, and of an open pleasant countenance; in his temper, of an easy and affable behaviour, serious without any tincture of moroseness. In his manners and morals, chearful without levity, having a most perfect command over his passions. He was greatly esteemed by, and lived in friendship with, Bradford bishop of Rochester, Hoadly bishop of Bangor, and the lord chancellor King. After his death a collection of his sermons were printed by subscription; the second edition whereof was published 1726, in 4 vols. 8vo, to which is prefixed an account of his life. It appears from some passages in his funeral sermon, that he was married, and had a family, left in great want. A contribution, however, was raised, which enabled his widow to set up a coffee-house in Finch-lane for the maintenance of her children. What became of them afterwards we are not told. Of Dr. Gale's principal performance it may be

said, that, as Wall's "History of Infant Baptism" is the best vindication of this doctrine, so the answer of Gale is the best defence of the baptists; which, as the subject had been handled by very great men before, is an ample commendation of both parties.[1]

GALE (Theophilus), a learned divine among the nonconformists, was born in 1628, at King's-Teignton in Devonshire, where his father, Dr. Theophilus Gale, was then vicar, with which he likewise held a prebend in the church of Exeter. Being descended of a very good family in the West of England, his education was begun under a private preceptor, in his father's house, and he was then sent to a school in the neighbourhood, where he made a great proficiency in classical learning, and was removed to Oxford in 1647. He was entered a commoner in Magdalen college, a little after that city, with the university, had been surrendered to the parliament; and their visitors in the general reformation (as they called it) of the university, had put Dr. Wilkinson into the presidentship of Magdalen college, who took particular notice of young Gale, and procured him to be appointed a demy of his college in 1648. But the current of kindness to him was far from stopping here; he was recommended to the degree of bachelor of arts Dec. 1649, by the commissioners, long before the time appointed for taking that degree by the statutes of the university, viz. four years after admission. Of this departure from the usual term of granting a degree they were so sensible, that care was taken by them to have a particular reason set forth, for conferring it so early upon him; expressing, that he was fully ripe for that honour, both in respect of his age, and the excellence of his abilities. It was probably owing to the countenance of the same patrons that he was chosen fellow of his college in 1650, in preference to many of his seniors, who were set aside to make room for him. It is acknowledged, however, that he deserved those distinctions. He took the degree of M. A. June 18, 1652, and being encouraged to take pupils, soon became an eminent tutor, and had, among other pupils, Ezekiel Hopkins, afterwards bishop of Raphoe, in Ireland.

In the mean time he continued to prosecute his own.

[1] Life prefixed to his Works.—General Dict.—Biog. Brit.—Crosby's Hist. of the Baptists, vol. IV. p. 366.—Nichols's Atterbury's Correspondence, vol. II. p. 462.

studies with vigour; and choosing divinity for his profession, applied himself particularly to that study. On reading Grotius, on the "Truth of the Christian Religion," he began to think it possible to make it appear, that the wisest of the pagan philosophers borrowed their more sublime contemplations, as well natural and moral, as divine, from the Scriptures; and that, how different soever they might be in their appearance, not only their theology, but their philosophy and philology, were derived from the sacred oracles. Upon this principle he undertook the arduous work, which from this time became the principal object of his theological researches for many years. He did not, however, neglect the duties of the priesthood, and his discourses from the pulpit were conspicuous proofs of his distinguished piety and learning. He was invited to Winchester, and became a stated preacher there in 1657; in this station he continued for some years, generally admired and esteemed, both for his excellent sermons and his exemplary life and conversation. But, being bred up in puritanical principles, he was unalterably devoted to them; so that upon the re-establishment of the church by Charles II. he could not prevail with himself to comply with the act of uniformity in 1661, and, rather than violate his conscience, chose to suffer all the penalties of the law.

Thus excluded from the public service of his function, and deprived of his fellowship at Oxford, he found friends among his own party, and was taken into the family of Philip lord Wharton, in quality of tutor to his two sons. The state of the universities at home being now very discordant to the principles of lord Wharton, he sent his sons, with their tutor, in 1662, to Caen, in Normandy, a seminary which flourished at that time under the direction of the most distinguished professors of the reformed religion in France; among whom was the celebrated Bochart. With this learned divine and several other persons of distinguished erudition Gale became acquainted, and by this intercourse, as well as by travel, greatly improved himself without neglecting his charge.

In 1665 he returned to England with his pupils, and attending them home to their father's seat at Quainton, in Buckinghamshire, continued in the family till 1666; when, being released from this employ, he set out thence for London, and was struck on the road with the dreadful sight

of the city in flames. The first shock being over, he recollected his own papers, his greatest treasure, which, when he left England, he had committed to the care of a particular friend in London. He soon learnt that the house of this friend was burnt, and gave up his papers as lost, and with them all hopes of completing his great work. They had, however, by a fortunate accident, been preserved, and the "Court of the Gentiles" was destined to receive its completion. At this period he became assistant to Mr. John Rowe, his countryman, who had then a private congregation in Holborn; and continued in that station till the death of his principal, Oct. 12, 1677, when Mr. Gale was chosen to succeed him, together with Mr. Samuel Lee, his assistant.

In the mean time the publication of his "Court of the Gentiles" had proceeded gradually, in consequence of the great care he took to complete and digest his collections, and to make the work in all respects a masterly production. The first part was published at Oxford in 1669, and, being received with great applause, was followed by the other three, the last of which came out in 1677, the year when he succeeded Mr. Rowe. But this work, large and laborious as it was, did not prove sufficient to employ his spare hours: he wrote also, within the same period, several other works; namely, 2. "The true Idea of Jansenism," 1669, 4to; with a large preface by Dr. John Owen. 3. "Theophilus, or a Discourse of the Saints' amity with God in Christ," 1671, 8vo. 4. "The Anatomy of Infidelity, &c." 1672, 8vo. 5. "A Discourse of Christ's coming, &c." 1673, 8vo. 6. "Idea Theologiæ tam contemplativæ quam activæ, ad formam S. S. delineata," 1673, 12mo. 7. "A Sermon, entitled, Wherein the Love of the World is inconsistent with the Love of God," 1674; printed also in the supplement to the morning exercise at Cripplegate. 8. "Philosophia generalis in duas partes disterminata, &c." 1676, 8vo. 9. "A Summary of the two Covenants," prefixed to a piece published by him, entitled "A Discourse of the two Covenants," written by William Strong, sometime preacher at the Abbey church at Westminster. "The Life and death of Thomas Tregosse, minister of the gospel at Milar and Mabe in Cornwal, with his Character," was also written by him, and published in 1671, though he seems to have concealed the circumstance as much as possible.

Such were the fruits of our author's studies; for the sake of prosecuting which, with the privacy requisite, he chose Newington for his retreat; where he instructed a few young persons under his own roof. But he was frequently visited by persons of distinction, and some of a different opinion from him in religious matters, out of a desire to testify their esteem for unaffected piety and extensive learning. In 1678 he published proposals for printing by subscription, "Lexicon Græci Testamenti Etymologicon, Synonymum, sive Glossarium Homonymum." This, as the title imports, was intended by him for a lexicon and concordance together: he finished it as far as the letter Iota, and the most considerable words were also placed under other letters. But he was prevented from carrying it further by his death; which happened in March that year, when he was not quite fifty. As to his character, besides what has been already mentioned, he was a most zealous non-conformist, stedfast in those opinions, and warm in the defence of them. His zeal this way extended itself beyond the grave; he wished, he resolved, to perpetuate them as far as he was able. In that spirit he bequeathed all his estate to young students of his own principles, and appointed trustees to manage it for their support. He bequeathed also his well-chosen library toward promoting useful learning in New England, where those principles universally prevailed. But, notwithstanding this warm concern for supporting and propagating his own communion, he was not without charity for those who differed from him, whom he would labour to convince, but not to compel; being as much an enemy to sedition as he was to persecution. Hence we find even Wood giving him all his just commendations without those abatements and restrictions which are usual in his characters. It was allowed also, that, in his "Court of the Gentiles," and other works, he shewed extensive learning, and considerable abilities.

In this work, partly, as we have already noticed, but chiefly in his "Philosophia generalis," he was induced, says Brucker, to become a zealous advocate for Platonism through a violent antipathy to the Cartesian system, which he thought unfriendly to morals, and contradictory to the doctrine of revelation. He undertook to trace back philosophy to its origin, and maintained, that there was a wonderful agreement between the ancient barbaric philo-

sophy, and the Jewish and Christian theology. He brought every philosophical tenet to the test of the scriptures, and thought that it would not be a difficult undertaking, to separate from the pagan philosophy those doctrines which originated in divine revelation, and had been transmitted by tradition from the Hebrews to the gentiles. Having persuaded himself that these doctrines had passed in a direct line, and without material corruption, from the Hebrew fountain to Plato, he recommended his philosophical writings as, next to the scriptures, the most valuable remains of ancient wisdom. The chief point which he labours to maintain in his "Philosophia generalis" is, that Plato received his knowledge of theology from the Hebrews, and that the doctrine on this subject taught by him and his followers, for the most part, agrees with that of the holy scriptures. This opinion he implicitly adopts from the ancient fathers, whose authority, with respect to this matter, Brucker thinks there is reason to call in question. His account of other philosophers is given, without much appearance of accurate discrimination, chiefly from Laertius. He divides the Aristotelian philosophy into pure and impure, and supposes, gratuitously enough, that the former passed from Moses to the Stagyrite through the channel of Plato's instruction. [1]

GALE (THOMAS), celebrated for his knowledge of the Greek language and antiquities, and descended from a family considerable in the North and East Riding of Yorkshire *, was born in 1636, at Scruton in Yorkshire. He was sent to Westminster-school, and, being admitted king's-scholar there, was elected to Trinity college, Cambridge, and became fellow of that society He took his degree of B. A. in 1656; of M. A. in 1662. In the prosecution of his studies, he applied himself to classical and polite literature, and his extraordinary proficiency procured him early a seat in the temple of fame. His knowledge of the Greek tongue recommended him, in 1666, to the office of regius professor of that language in the university, which he resigned in 1672; and his majesty's choice was approved by the accurate edition which he

* James Gale, with whom the pedigree in the "Reliquiæ Galeanæ" begins, was seated at Thirntoft near Scruton, in the hundred of East Gilling and North Riding, 1523; his eldest great-grandson Robert, or Francis, at Akeham Grange, in the hundred of Ansty in the East Riding, 1590.

[1] Ath. Ox vol. II.—Calamy.—Biog. Brit.—Brucker's Hist. of Philosophy.

gave of the ancient mythologic writers, as well physical as moral, in Greek and Latin, published at Cambridge in 1671, 8vo. This brought his merit into public view; and the following year he was appointed head master of St. Paul's school in London; soon after which, by his majesty's direction, he drew up those inscriptions which are to be seen upon the Monument, in memory of the dreadful conflagration in 1666, and was honoured with a present of plate made to him by the city. His excellent conduct and commendable industry in the school abundantly appear, from the great number of persons, eminently learned, who were educated by him: and, notwithstanding the fatigue of that laborious office, he found time to publish new and accurate editions of several ancient Greek authors.

He accumulated the degrees of B. and D. D. in 1675; and June 7, 1676, was collated to the prebend Consumpt. per mare in the cathedral of St. Paul. He was also elected in 1677 into the royal society, of which he became a very constant and useful member, was frequently of the council, and presented them with many curiosities, particularly a Roman urn with the ashes, found near Peckham in Surrey (part of these burnt bones he gave to Mr. Thoresby); and in 1685, the society having resolved to have honorary secretaries, who would act without any view of reward, Dr. Gale was chosen with sir John Hoskyns into that office, when they appointed the celebrated Halley for their clerk-assistant, or under-secretary, who had been a distinguished scholar of our author's at St. Paul's school. Dr. Gale continued at the head of this school with the greatest reputation for 25 years, till 1697, when he was promoted to the deanry of York; and being admitted into that dignity Sept. 16, that year, he removed thither. This preferment was no more than a just reward of his merit, but he did not live to enjoy it many years. On his admission, finding the dean's right to be a canon-residentiary called in question, he was at the expence of procuring letters patent in 1699, to annex it to the deanry, which put the matter out of all dispute. On his removal from London, he presented to the new library, then lately finished at his college in Cambridge, a curious collection of Arabic manuscripts. During the remainder of his life, which was spent at York, he preserved an hospitality suitable to his station; and his good government of that church is mentioned with honour. Nor has the care which he took, to

repair and adorn that stately edifice, passed without a just tribute of praise.

Having possessed this dignity little more than four years and a half, he died April 8, 1702, in his 67th year, in the deanery-house, and was interred with a suitable epitaph; in the middle of the choir of his cathedral. There is a fine portrait of him in the library of Trinity-college, Cambridge, the gift of his son; and there is another at Scruton.

From the list of his publications, it is evident, that dean Gale was a learned divine, and well versed in historical knowledge. This gained him the esteem of most of the learned men his contemporaries, both at home and abroad. With some of them he held a particular correspondence, as Mabillon, from whom he received the MS. of Alcuin de Pontificibus Eboracensibus, published in his "Hist. Brit. Scriptores," Baluze, Allix, Cappel, Rudolph, Wetstein of Amsterdam, Grævius, Huetius, &c. This last had a singular respect for him, and declares it his opinion, that our author exceeded all men he ever knew, both for modesty and learning.

In Phil. Trans. No. 231, is a letter from Thoresby to Lister, 1697, concerning two Roman altars found at Collerton and Blenkinsop castle in the county of Northumberland, with notes by Dr. Gale. This was the Greek inscription to Hercules. See Horsley, p. 245.

Dr. Gale married Barbara daughter of Thomas Pepys, esq. of Impington, in the county of Cambridge, who died 1689, and by whom he had three sons and a daughter. To his eldest son he left his noble library of choice and valuable books, besides a curious collection of many esteemed manuscripts, a catalogue of which is printed in the "Catalogus MSStorum Angliæ & Hiberniæ," III. p. 185.

The works of this laborious scholar, were, 1. "Opuscula Mythologica Ethica et Physica, Gr. & Lat." Cantab. 1671, 8vo, reprinted at Amsterdam, 1688, 8vo, with great improvements. This collection consists of Palæphatus, Heraclitus, & Anonymus de incredibilibus; Phurnutus de natura deorum; Sallustius de diis; Ocellus Lucanus; Timæus Locrus de anima mundi; Demophili, Democratis, & Secundi philosophorum sententiæ; Joannis Pediasimi desiderium de muliere bona et mala; Sexti Pythagorei sententiæ; Theophrasti characteres; Pythagoreorum fragmenta; & Heliodori Darissæi capita opticorum. 2. "His-

toriæ Poeticæ Scriptores antiqui, Græcè & Latinè. Accessere breves notæ, & indices necessarii," Paris, 1675, 8vo. These are, Apollodorus Atheniensis, Conon Grammaticus, Ptolomæus Hephæstion, Parthenius Nicuensis, & Antoninus Liberalis. 3. "Rhetores Selecti, Gr. & Lat. viz. Demetrius Phalereus de Elocutione; Tiberius Rhetor de schematibus Demosthenis; Anonymus Sophista de Rhetorica; Severi Alexandrini Ethopœiæ. Demetrium emendavit, reliquos è MSS. edidit & Latinè vertit, omnes notis illustravit Tho. Gale," Oxon. 1676, 8vo. 4. "Jamblichus Chalcidensis de Mysteriis. Epistola Porphyrii de eodem argumento, Gr. & Lat. ex versione T. G." Oxon. 1678, 8vo. 5. "Psalterium juxta exemplar Alexandrinum," Oxon. 1678, 8vo. 6. "Herodoti Halicarnassensis Historiarum libri X. ejusdem narratio de vita Homeri; excerpta è Ctesia, & H. Stephani Apologia pro Herodoto: accedunt chronologia, tabula geographica, variantes lectiones, &c." Lond. 1679, fol. a most excellent edition. 7. An edition of "Cicero's Works" was revised by him, Lond. 1681, 1684, 2 vols. fol. 8. "Historiæ Anglicanæ Scriptores quinque, &c." Oxon. 1687, fol. This volume contains Annales de Margan, from 1066 to 1232. Chronicon Thomæ Wikes from 1066 to 1334. Annales Waverleienses from 1066 to 1291. G. Vinisauf Itinerarium regis Ricardi in terram Hierosolymitanam. Chronica Walteri de Hemingford, from 1066 to 1273. He reserved the remainder of this last Chronicle for another volume, which he intended to publish, but did not live to execute. Concerning this, see Hearne's Preface to his edition of Hemingford, p. xxiii. 9. "A Discourse concerning the Original of Human Literature with Philology and Philosophy," Phil. Trans. vol. VI. p. 2231. 10. "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, Scriptores quindecim, &c." Oxon. 1691, folio. This volume contains "Gildas de excidio Britanniæ, Eddii vita Wilfridi, Nennii historia, Asserii annales, Higdeni Polychronicon, G. Malmesburiensis de antiquitate Glastoniensis ecclesiæ, & libri V. de pontificibus Angliæ, Historia Ramesiensis, Historia Eliensis, Chronica Joh. Wallingford, Historia Rad. Diceto, Forduni Scotichronicon, Alcuinus de pontificibus Eboracensibus." This is called by Gale the first volume; and that which contains the Quinque Scriptores (Ingulphus, Peter Blesensis, Chron. de Mailrös, Annales Burtonenses, and the Historia Croylandensis) though published in 1684 (by Mr. William Fulman under

the patronage of Bp. Fell) is called the second, as the authors are of a more modern date. 11. A collection of "Latin Prayers," by dean Gale, in MS. was in the possession of Dr. Ducarel. He left in MS. "Origenis Philocalia, variis manuscriptis collata, emendata, & nova versione donata;" "Jamblichus de vita Pythagoræ;" and "Antonini Itinerarium Britanniæ:" the latter published afterwards by his son, as were his Sermons preached on public occasions in 1704.

Fabricius, in his "Bibliotheca Græca," XIII. 640, has very properly distinguished our author from Theophilus Gale; but with this inaccuracy, that Theophilus is made to be the father of Thomas.[1]

GALE (ROGER), esq. F. R. and A. SS. eldest son of the preceding, was born in 1672, and was educated under his father at St. Paul's school, whence he was admitted of Trinity-college, Cambridge, 1691, made scholar of that house 1693, and afterwards fellow (being then B. A.) in 1697. He was possessed of a considerable estate at Scruton, in Yorkshire, now in the possession of his grandson Henry Gale, esq. and represented North Allerton, in that county, in 1705, 1707, 1708, and 1710. His name was added to the commissioners of stamp duties, Dec. 20, 1714, and was continued in a subsequent commission, May 4, 1715; and he was appointed a commissioner of excise Dec. 24 of the same year. In this he continued until 1735, when he was wantonly displaced by sir Robert Walpole, for which no other reason was assigned than that sir Robert wanted to provide for one of his friends, an act of arbitrary tyranny which cannot be too severely condemned. Mr. Gale was the first vice-president of the society of antiquaries; and when that learned body, in 1721, proposed to collect accounts of all the ancient coins relative to Great Britain and its dominions, Mr. Gale undertook the Roman series, and his brother Samuel the Danish. Though he was considered as one of the most learned men of his age, he only published the following books:

1. "Antonini Iter Britanniarum Commentariis illustratum Thomæ Gale, S. T. P. nuper Decani Ebor. Opus posthumum revisit, auxit, edidit R. G. Accessit Anonymi Ravennatis Britanniæ Chorographia, cum autographo Regis Galliæ MS°, & codice Vaticano collata: adjiciuntur con-

[1] Biog. Brit.—Knight's Life of Colet, p. 332.—Nichols's Bowyer.

jecturæ plurimæ, cum nominibus locorum Anglicis, quotquot iis assignari potuerint,". Lond. 1709, 4to. In the preface to this book, Mr. Gale very properly points out what parts of it were his father's and what his own. Mr. Gough had, among the books which he bequeathed to the Bodleian library, three copies of this edition, enriched with many valuable MS notes by Mr. Roger Gale, Nicholas Man, esq. and Dr. Abraham Francke, fellow of Trinity-college, Cambridge, and rector of West Dene in Wiltshire, 1728; and a fourth with MS various readings from the two MSS. whence H. Stephens first printed this Itinerary *. 2. "The Knowledge of Medals, or Instructions for those who apply themselves to the study of Medals both ancient and modern, by F. Jobert," translated from the French, of which two editions were published without his name; one of them in 1697, the other in 1715, 8vo. 3. "Registrum Honoris de Richmond," Lond. 1722, folio. His discourse on the four Roman Ways in Britain, is printed in the sixth volume of Leland's Itinerary. His "Remarks on a Roman Inscription found at Lanchester," in the Philosophical Transactions, vol. XXX. p. 823; and in vol. XLIII. p. 265, extracts of two of his letters to Mr. Peter Collinson, F. R. S. concerning "the vegetation of melon seeds 33 years old," and of "a fossil skeleton of a man found at Lathkill-dale near Bakewell, in the county of Derby," dated in 1743 and 1744 †. "Explanation of a Roman altar found at Castle Steeds in Cumberland," in Gent. Mag. vol. XII. p. 135. In Horsley's "Britannia Romana," p. 332, &c. is published, "An Account of a Roman Inscription found at Chichester. By Roger Gale, esq." "Observations on an Inscription at Spello, by Fred. Passarini and Roger Gale, esq." are printed in the Archæologia, vol. II. p. 25. He presented to Mr. Drake's History of York a plate of a beautiful little bronze female bust, which he supposed to be a Lucretia, found at York, and in his possession, engraved by Vertue. To him also Mr. Drake acknowledges himself obliged for a discovery that fixes the building of the Chapter-house at York to arch-

* Dr. Stukeley, his brother-in-law, inscribed to him the seventh Iter of his own Itinerarium Curiosum, which he entitles Iter Septimum Antonini Aug.

† At a meeting of the Royal Society, March 5, 1731, Mr. R. Gale read a learned discourse concerning the Papyrus and Stylus of the ancients, extracted in English from a larger discourse in Latin, composed by sir John Clerk, baron of the Exchequer in Scotland; and at the same time he presented them with the original.

bishop Grey. He died at Scruton, June 25, 1744, in his 72d year, universally esteemed, and much lamented by all his acquaintance; and left all his MSS. by will to Trinity-college, Cambridge, of which he was once fellow, and his cabinet of Roman coins to the public library there, with a complete catalogue of them drawn up by himself, of which Mr. Nichols printed twenty copies in 1780, for the use of particular friends. His correspondence included all the eminent antiquaries of his time; and the late Mr. George Allan of Darlington possessed, by the gift of his grandson, a large collection of letters to and from him, the principal of which are printed in the "Reliquiæ Galeanæ," as a valuable addition to antiquarian literature. The originals are still in the possession of Henry Gale, esq. The "Bibliotheca Topographica Britannica," No. II. contains many other fragments and notices of the labours of Mr. Gale.[1]

GALE (Samuel), brother of the preceding, and youngest son of the dean, was born in the parish of St. Faith, near St. Paul's, London, Dec. 17, 1682, was educated under his father at St. Paul's school, and intended for the university, but his elder brother Roger being sent to Cambridge, and his father dying 1702, he was provided for in the custom-house, London, and at the time of his death was one of the land surveyors there. He was one of the revivers of the society of antiquaries in 1717, and their first treasurer. On resigning that office Feb. 21, 1740, the society testified their opinion of his merit and services, by presenting him with a handsome silver cup, value ten guineas, with a suitable inscription. He was a man of great learning and uncommon abilities, and well versed in the antiquities of England, for which he left many valuable collections behind him; but printed nothing in his life-time, except "A History of Winchester Cathedral," London, 1715, begun by Henry earl of Clarendon, and continued to that year, with cuts. A few of his communications have been since printed in the "Archæologia," and some in the "Bibl. Top. Britannica." He died of a fever Jan. 10, 1754, at his lodgings at Hampstead. His library and prints were sold by auction in the same year, by Langford, but his MSS. became the property of Dr. Stukeley, who married his sister, and some of them afterwards descended to Dr.

[1] Nichols's Bowyer.—Reliquiæ Galeanæ in the Bibl. Top. above mentioned.

Ducarel, at whose sale they were purchased by Mr. Gough. A list of them, which may be seen in our authority, sufficiently attests his industry and knowledge as an antiquary.[1]

GALE (THOMAS), an English surgeon, was born in 1507; and educated under Richard Ferris, afterwards serjeant-surgeon to queen Elizabeth. He was surgeon in the army of king Henry VIII. at Montruil, in 1544; and in that of king Philip at St. Quintin, in 1557, but afterwards settled in London, and became very eminent in the practice of surgery. He was living in 1586. Tanner gives the following list of his writings: "The Institution of a Chirurgeon." "An Enchiridion of Surgery," in four books. "On Gun-shot wounds." "Antidotarie," in two books. All these were printed together, London, 1563, 8vo. "A compendious method of curing præternatural Tumours." "On the several kinds of Ulcers, and their cure." "A Commentary on Guido de Cauliaco." "An Herbal, for the use of surgeons." "A brief declaration of the worthy Art of Medicine, and the office of a Chirurgeon." "An epitome of Galen de Natural. Facultat." The two last were printed with a translation of "Galen de Methodo Medendi." It cannot be supposed that any of these are now of much value, but some of them contain curious information respecting the state of the profession at that time.[2]

GALEANO (JOSEPH), a physician of great repute at Palermo; and not for skill and learning in his profession only, but for his taste also, and knowledge of theology, mathematics, poetry, and polite literature in general, was born in 1605. There are several works of his in Italian, upon different maladies; and some also in Latin, particularly "Hippocrates Redivivus paraphrasibus illustratus," published in 1650. We owe to him also a collection of little pieces of the Sicilian poets, entitled "The Sicilian Muse," in five volumes. He died in 1675, greatly regretted; for he was a kind of oracle with his countrymen.[3]

GALEN (CLAUDIUS), after Hippocrates prince of the Greek physicians, was a native of Pergamus in the Lesser Asia, where he was born about A. D. 131, in the reign of the emperor Adrian. His father, whose name was Nicon, was an able architect, and spared neither trouble nor ex-

[1] Nichols's Bowyer.
[2] Tanner's Bibl.—Aikin's Biog. Memoirs of Medicine, p. 93.
[3] Manget.—Moreri.—Dict. Hist.

pence in the education of his son. Galen studied with success all the philosophy of his time, but finally applied himself to medicine as his profession. Satyro and Pelops, two eminent physicians of his time, were his chief preceptors in that science. But his application to the works of Hippocrates contributed more than any other instruction to the eminence he attained.

Having exhausted all the sources of literature that could be found at home, he resolved to travel, in order to improve himself among the most able physicians in all parts; intending at the same time to take every opportunity, which his travels would give him, of inspecting on the spot the plants and drugs of the several countries through which he passed. With this view he went first to Alexandria, where he continued some years, induced by the flourishing state of the arts and sciences in that city. From thence he passed into Cilicia; and, travelling through Palestine, visited the isles of Crete and Cyprus, and other places. Among the rest, he made two voyages to Lemnos, on purpose to view and examine the Lemnian earth, which was spoken of at this time as a considerable medicine. With the same spirit he went into the lower Tyria, to get a thorough insight into the true nature of the Opobalsamum, or balm of Gilead. Having completed his design, he returned home by the way of Alexandria.

He was now only twenty-eight years of age, and had made some considerable advances toward improving his art. He had acquired a particular skill in the wounds of the nerves, and was possessed of a method of treating them never known before; for Galen, as well as all other ancient physicians, united surgery to medicine. The pontiff of Pergamus gave him an opportunity of trying his new method upon the gladiators, and he was so successful that not a single man perished by any wounds of this kind. He had been four years at Pergamus, exercising his faculty with unrivalled fame, when, being made uneasy by some seditious disturbances, he quitted his country and went to Rome, resolving to settle in that capital. But his views were disappointed. The physicians there, sensible of the danger of such a competitor, found means by degrees so completely to undermine him, that he was obliged, after a few years, to leave the city. He had, however, in that time made several acquaintances,

both of considerable rank, and the first character for learning. Among others, he had a particular connection with Eudemus, a peripatetic philosopher of great repute. This person he cured* of a fever, which from a quartan, had degenerated into a triple quartan, by the ill-judged application which the patient had made of the theriacum; and what is somewhat remarkable, Galen cured the malady with the same medicine that had caused it; and even predicted when the fits would first cease to return, and in what time the patient would entirely recover. Indeed, so great was his skill and sagacity in these fevers, that if we may believe his own words, he was able to predict from the first visit, or from the first attack, what species of a fever would appear, a tertian, quartan, or quotidian. He was also greatly esteemed by Sergius Paulus, prætor of Rome; as also by Barbarus, uncle to the emperor Lucius; by Severus, then consul, and afterwards emperor; and lastly, by Boethus, a person of consular dignity, in whose presence he had an opportunity of making dissections, and of shewing, particularly, the organs of respiration and the voice. His reputation, likewise, was much increased by the success which he had in recovering the wife of Boethus, who on that occasion presented him with four hundred pieces of gold. But that on which he valued himself most, was the case of a lady, who was said to lie in a very dangerous condition; whose disorder he discovered to be love, the object of which was a rope-dancer; thus rivalling the discovery of the love of Antiochus for Stratonice, which had given so much celebrity to Erasistratus.

After a residence of about four or five years at Rome, he returned to Pergamus *. But he had not been there long, when the emperors Marcus Aurelius and Lucius Verus, who had heard of his fame, sent for him to Aquileia, where they then resided. He had no sooner arrived in this city, than the plague, which had shewn itself a little before, broke out with fresh and greater fury, so that the emperors were obliged to remove, attended by a very small retinue. Lucius died on the road, but his corpse was carried to Rome; and Galen found means, though not without some trouble, to follow soon after. He had

* He tells us in another place, that he was forced from Rome at this time by the plague, and apparently both causes conspired in determining him to that measure. Galen de lib. propr. c. 1.

not been long returned, when Marcus acquainted him with his intention to take him in his train to Germany; but Galen excused himself, alledging, that Æsculapius, for whom he had a particular devotion, ever since the God cured him of a mortal imposthume, had advertised him in a dream never to leave Rome again. The emperor yielding to his solicitations, he continued in the city; and it was during the absence of Marcus that he composed his celebrated treatise "De usu partium," and some others.

All this while the faculty persecuted him continually, insomuch that he was apprehensive of some design against his life. Under this suspicion, he retired very often to a country-house, where Commodus the emperor's son resided. That prince was then under the tuition of Pitholaus, to whom the emperor had given orders, if his son should be taken ill, to send for Galen. This order gave him an opportunity of attending the prince in a fever, which appeared very violent on the first access. He had the good fortune to remove the disease, and the following eulogium was made by Faustina the princess: "Galen," says she, "shews his skill by the effects of it, while other physicians give us nothing but words." He also cured Sextus, another son of Aurelius Marcus, and predicted the success, against the opinion of all his colleagues. Thus he raised his fame above the reach of envy; and he continued not only to preserve, but increase it. The emperor, after his return from the German expedition, was suddenly seized in the night with violent pains in the bowels, which, being followed by a great flux, threw him into a fever. Next day, he took a dose of hiera picra, and another of the theriacum*; after which, the physicians who

* The emperor during his absence had sent to Galen to prepare the theriacum in the manner he had seen it done by his first physician Demetrius. The commission was executed entirely to the satisfaction of Marcus, as he signified after his return to Rome. Galen observes, that the emperor was a good judge of this medicine, being used to take it every day as a preservative against poison; and he found that made by Galen so good, that he resolved to make use of it soon after it was finished, contrary to the usual custom of letting it stand awhile, till the opium had lost some of its soporiferous quality. Ibid. de Antidotis, lib. i. It is remarkable, that this medicine was so much esteemed by a succession of emperors after Nero, that in preparing it, they ordinarily examined the drugs themselves. To this purpose, we find our author observing in the same work (lib. xiii.) that he had made the theriacum for the emperor Severus, but it was not so good as this made for Marcus; because Commodus, who succeeded this last prince, had not taken care to get good drugs, the cinnamon especially, which was one of the principal, being bad.

had attended his person in the army, ordered him to be kept quiet, giving him nothing but a little broth for the space of nine hours. Galen, being called in soon after, attended with the rest, and they, upon feeling the patient's pulse, were of opinion that he was going into an ague. The emperor, observing that Galen stood still without approaching him, asked the reason: Galen replied, that his pulse being touched twice by his physicians, he depended upon them, not doubting but they were better judges of the pulse than he was. The emperor, little satisfied with this answer, immediately held out his arm. Galen having considered the pulse with great attention, "I pronounce (says he) that we have nothing to do here with the access of an ague: but the stomach is overcharged with something that remains undigested, which is the true cause of the fever." These words were no sooner uttered, than the prince cried out aloud, "That is the very thing, you have hit the case exactly;" and repeating the words three times, asked what must be done for his relief. "If it was the case of any other person," replied Galen, "I should order a little pepper infused in wine, which I have often tried with success in this case; but as it is the custom to administer to sovereign princes only mild remedies, it suffices to apply hot to the stomach a piece of flannel dipped in the oil of spike." Marcus did not neglect to make use of both these remedies; and in the issue said to Pitholaus, his son's governor, "We have but one physician *. Galen is the only valuable man of the faculty."

Thus distinguished above his contemporaries, did this prince of physicians continue to practise at Rome, the capital of the world, till his death, which happened A. D. 201, in his 70th year. He had usually enjoyed a perfect state of health, the effect of observing a strict regimen both in diet and exercise: for, being subjected to frequent disorders in his younger days †, he studied his own con-

* It is somewhat remarkable, that notwithstanding his frequent attendance, as well as cures performed upon this emperor, he never acquired the title of Archiater. Le Clerc's Hist. Lib. xi. c. i. p. 3 Perhaps the title was not coined at that time.

† Before he was eight and twenty, he hardly passed a year without some disorder; we have already mentioned an imposthume, which was cured by the assistance of Æsculapius. Of this he gives the following account: "Being afflicted," says he, "with a fixed pain in that part where the diaphragm is fastened to the liver, I dreamt, that Æsculapius advised me to open that artery which lies between the thumb and second finger of my right hand. I did so, and immediately found myself well."

stitution, and having fixed the methods of preserving it, followed them strictly. This was nothing more than taking care to eat such meats as were of easy and equal digestion, abstaining particularly from summer fruits, confining himself to figs and raisins, and using a constant and equal exercise. By following these rules, he never had any distemper, except once a fever of one day's continuance, occasioned by too much study and over-fatigue.

He was a man endowed with excellent parts, and, having the advantage of the best education, became not only an eminent physician, but also a great philosopher; and was particularly happy in a facility of expression, and an unaffected eloquence; but the style of his works is extremely diffuse, his sentences are sometimes perplexed, and sometimes absolutely obscure. The great number of books which we have of his composing, to pass over those we have lost *, are a convincing proof how little pains it cost him to write. Suidas tells us that he wrote not only on physic and philosophy, but also on geometry and grammar. There are reckoned above five hundred books of his upon physic only, and about half that number upon other sciences. He even composed two books, containing a catalogue of his works; shewing the time and place in which some of them were composed, together with the occasion of writing them, and the proper order of reading them †.

Without entering into a long detail of all the particular treatises written by Galen, a vast collection of which is in the British Museum, it may be sufficient here to notice the different editions of the whole of his works that have been transmitted to us. The Greek editions are those of Aldus and Aud. Asulanus, printed at Venice, 1525, in 5 vols. folio, and of Hieron. Gemusæus, at Basil, 1538, in the same form. The Latin editions are that of Paris, 1536, folio, printed by Simon Colinæus; and reprinted at Lyons, in 1554, with additions and corrections, by Joan. Frellonius; that of Basil, 1542, folio, printed by Frobenius, and edited by Gemusæus; those of Basil again in 1549, 1550, and 1562; the last of which contains a pre-

* It is certain some of them were lost in his life-time by a fire which destroyed the Temple of Peace at Rome, where they were deposited. That temple was one of the schools of the physicians. Le Clerc, "Hist. of Physic," p. III. lib. ii. c. i.

† These stand at the head of the list of his works, by Chartier.

face by Conrad Gesner, in which he comments with great judgment on the merits of Galen and his works, and of his different translators: the edition of Venice, 1562, with the corrections of John Baptist Rasario: ten editions published at Venice by the Juntas in different years between 1541 and 1625; the ninth of which, printed in 1609, and the last, are precisely the same, and are the best and most correct: lastly, an edition printed at Venice in 1541—45, by John Farræus, in 7 vols. 8vo, with the notes of Ricci. An edition of Galen's works, both in Greek and Latin, in an elegant form, was published at Paris, in 13 vols. folio, by Réné Chartier, including also the works of Hippocrates; it is deemed a correct work.

As a physician, the ancients had the highest esteem for him. Athenæus, his contemporary, shews the great opinion he had of his merit as a philosopher, by making him a guest at his feast of the philosophers; where he not only compliments him upon the great number of his writings, but adds, that, in elocution and perspicuity of style, he was inferior to none*. Eusebius, who lived about an hundred years after him, observes, that the veneration in which Galen was held as a physician, was such, that many looked upon him as a God, and even paid him divine worship; accordingly Trallian gives him the title of "most divine." Oribasius, who flourished soon after Eusebius, and was himself Archiater to Julian, testified his esteem for Galen, by the extracts he made of his works, as well as by the praises which he bestows upon him. Ætius and Paulus Ægineta have also copied Galen, especially the last, and his works were commented on by Stephen the Athenian. Avicenna, Averroes, and the rest of the Arabian physicians, who take the best of what they have from Galen, have not been wanting in their praises of him. After all, however, it is certain he had in his own time a considerable party to contend with, and these latter ages have raised up some powerful adversaries to his name. The practice of Hippocrates, which he laboured to re-establish, did not triumph over the other sects, immediately upon Galen's declaring against them. The sect of the methodists (as it was called) supported its credit for some ages

* It is not, indeed Athenæus, but the author of the arguments prefixed to his books, that says this, but that author was very ancient. Casaubon's notes upon Athenæus.

from that time, and even furnished physicians to the emperors long after. Yet it gradually mouldered away; and notwithstanding the efforts of the moderns, the party of Galen is very numerous at this day.

Galen is the writer that contains by far the most anatomy of all the ancients. He has given a much more complete anatomical account of the human body than any of his predecessors, or even successors for a thousand years after. There can be no doubt that he dissected the bodies of the inferior animals. But Vesalius, the first of the moderns who ventured to call in question his infallibility, affirmed that he had never dissected a human subject; and this seems now the general opinion, particularly of Haller, and other learned historians of the art.

Thus we have exhibited the bright side of this physician's character, but we must not close this memoir without shewing the other side also: for the greatest geniuses have their blemishes and defects, which too are often in proportion greater, or at least are seen more conspicuously by being linked to so much splendour. The foible which stands foremost on this side of Galen's character, is his vanity, which was so excessive as to carry him beyond the bounds of prudence and decency. His writings are fulsomely filled with his own praises, and he magnifies himself in the same degree as he debases other physicians who differed from him; in refuting whom, he throws out the flowers of an acrimonious rhetoric with an unsparing hand. We have already given a convincing proof of the good opinion he entertained of himself, and how little scrupulous he was to make his own eulogium in his recital of M. Aurelius's disorder. That whole book abounds with stories of the same cast, which also at the same time serve to impeach him of pride, and a disdain and contempt of every body else. In this spirit we see him giving way to most injurious reproaches against the methodists, whom he calls "the asses of Thessalus," who was the principal founder of the sect. He observed, indeed, more decency towards Erasistratus, Asclepiades, and others of the more ancient physicians; but still, among the praises he bestows upon them, there escapes from him haughtiness enough. But he grows absolutely insupportable, in the ostentatious parade which he makes of having done in physic something like what Trajan had done in the Roman empire. "No

person whatsoever before me (says he) hath shewn the true method of treating diseases. Hippocrates, indeed, pointed out the same road; but as he was the first who discovered it, so he went not so far therein as was to be wished."

Galen is likewise reproached with being superstitious; and we have given an instance of his opening a vein, in consequence of a dream. He tells us also in the same place, that he had two more dreams of the same kind; and says in another place, that, being once consulted in the case of a swelled tongue, he directed a purge, and somewhat cooling to be held upon the part; the patient took the purge, and had a dream the same night, in which he was ordered to apply a gargle of lettuce juice, which succeeded very well. But this superstition was the religion of his country, of which Æsculapius, as he tells us, was the God, and was held to be that particular God whose province it was to assist the sick in dreams.

He is also charged with bearing a particular enmity to the Christians; it is true, that speaking of the methodists and other sects in physic, he says, "That their several followers were as obstinately attached to their parties, as the disciples of Moses and Christ were to theirs." But this does not imply any particular ill will against the Christians, or that he thought worse of them than the pagans generally did. As to the story that is told, of Galen's hearing in his old age of the miracles wrought in Judæa by the name of Jesus, and resolving to take a journey thither to see them, but that he died on the road, or upon the borders of the country, after lying ill ten days of a fever; it is merely a monkish forgery.[1]

GALEOTI (MARTIO), or GALEOTUS MARTIUS, was born at Narni, in the papal territory, and was for some time an instructor of youth at Bologna, but removed and kept a private school in Hungary. Being there distinguished by Matthias Corvinus, king of Hungary, he was admitted into his family, made his private secretary, and, it is supposed, presided over the education of his son John Corvinus. He was also keeper of the library at Buda. In this situation his fame reached Louis the XIth, king of France, who invited him into that kingdom. Galeoti went accord-

[1] Life prefixed to his Works, by Chartier.—Moreri.—Haller Bibl. Med. Pract.—Chaufepie.—Saxii Onomast.—Thomson's Hist. of the Royal Society.

ingly to meet the king at Lyons, but Louis happening to come out of the city, they met a little without the gates, and Galeoti, attempting to descend hastily to pay due honours to the king, fell, and being very fat, was so much hurt, that he died very soon after. In 1478, Galeoti published a collection of the bon-mots of Matthias Corvinus, "De jocosè dictis ac factis regis Matt. Corvini," inserted in the folio collection of writers on the history of Hungary. There is also by him a treatise in 4to, entitled "De homine interiore et de corpore ejus," and others, "De incognitis vulgo," never printed; "De doctrina promiscua," Lyons, 1552, 8vo, which is a miscellany of physical, medical, and astronomical questions. For some of his sentiments the monks accused him of heresy, and he had contentions with them, but he was protected by pope Sixtus IV. who had been his pupil.[1]

GALESINI or GALESINIUS (PETER), of Milan, a learned ecclesiastical antiquary, and apostolical notary, flourished in the sixteenth century, under the pontificate of Gregory XIII. and Sixtus V. He was an able scholar in the ancient languages, and had devoted much of his time to researches in ecclesiastical history. He endeavoured to correct and illustrate the "Roman Martyrology," by new-modelling it, and adding a number of new facts respecting the saints. This he dedicated to pope Gregory XIII. and published it at Milan in 1577, but it never was approved by the Roman censors, who thought it too long to be recited in the canonical office; and others have accused him of many inaccuracies. He wrote also the "Lives of the Saints of Milan," printed there in 1582; some notes on the Greek Septuagint, Rome, 1567, and a "Commentary on the Pentateuch," ib. 1587. His other works, are: translations from Greek into Latin of some discourses of St. Gregory Nyssen and Theodoret; new editions of the histories of Sulpicius Severus and of Haymo of Halberstadt, in folio; the acts of Milan; a tract concerning the obelisk which Sixtus V. raised in 1586; and another on the tomb which the same pope erected in honour of Pius V.; a history of the popes, entitled "Theatrum Pontificale;" "S. Didaci Complutensis Canonizatio," Rome, 1588; "Il perfetto Dittionario," Latin

[1] Moreri.—Dict. Hist.

and Italian, Venice, 1659, and 1684. We have no further particulars of his life, except that he died about the year 1590.[1]

GALIANI (FERDINAND), an Italian wit, was born in Naples, about 1720. He was descended of a noble family, his father being a marquis, and his uncle archbishop and great almoner to the king, who is celebrated in the History of the two Sicilies, for having been the chief author and promoter of the famous concordate of 1741, which happily terminated the jurisdictional disputes between the court of Naples and the holy see. To the high preferments and care of this uncle, Galiani was indebted for a liberal education, and it is said that he displayed very early an extraordinary genius in every study. At the age of sixteen, he had mastered the Latin and Greek languages, and was equally acquainted with classical literature, the mathematics, philosophy, and with the civil and canon law.

At the age of twenty, about 1740, he published a ludicrous work, which evinced the turn of his genius for wit and humour. It was a prevailing custom at that time in Naples (as well as in other cities of Italy), on the decease of any great or eminent person, to make a large collection of songs, sonnets, epigrams, elegies, and inscriptions, in praise of the real or reputed talents and virtues of the deceased. The abuse to which such a practice is liable, called loudly for reformation, and Galiani catching the opportunity of the death of a famous public executioner, named Jannaccone, sported a droll funereal collection of prose and verse in his praise, in which the manner and style of the respective authors, accustomed to that sort of compositions, were ingeniously personated and burlesqued. Much about the same time, Galiani had an opportunity in another work, of producing another specimen of his humour. Pope Benedict XIV. had applied to his uncle, the great almoner, to procure him a complete collection of the various materials which compose mount Vesuvius. This prelate intrusted the commission to his nephew, who actually undertook to make the collection, accompanying each article with a short philosophical comment. Soon after, he addressed them in a box to the pontiff, with an humorous inscription to the whole, "Si filius Dei es, fac

[1] Dupin.—Moreri.—Baillet Jugemens.

ut LAPIDES isti PANES fiant."—The turn of this motto was easily apprehended by the pope, who was himself one of the wittiest men of his age, and it could not fail to procure Galiani what he hinted at. He accordingly received soon afterwards a rich abbey, worth four thousand ducats (nearly seven hundred pounds) per annum. Galiani soon afterwards displayed his abilities in philosophy, by publishing about 1745, his well-known political tract "Trattato della Moneta," (a Treatise on Money). This was unanimously pronounced in Italy an original and capital publication, which firmly established his reputation in the world. He was now appointed secretary to the Neapolitan ambassador in Paris, where he soon exhibited other specimens of his philosophical abilities, by publishing an "Essay on the Commerce of Corn." This new work was very favourably received in France, where some of their philosophers were candidly wont to say, "Le petit Italien est en cela plus instruit que nous." By the word, *petit*, they allude to the diminutive stature of the author.

Being soon recalled to Naples, he was appointed a counsellor in the tribunal of commerce, an office of magistracy not incompatible with the order of a clergyman. He retained this place during the remainder of his life; and as it required much time and application to perform its duties, M. Galiani after this was not so active in literary exertions as he had been heretofore. In 1779 he published a work "on the Origin of the Neapolitan Dialect." This performance, however, does not bear an accurate correspondence to the title, and was judged superficial and unsatisfactory. In 1780, he published a treatise on the Armed Neutrality, which he dedicated to the late empress Catherine of Russia. This work, on a question entirely new and complicated in the system of public law of Europe, fell likewise considerably short of the expectation entertained by his admirers. He died in 1789, and since his death it has been asserted that he was indebted to other writers for the substance of some of those volumes which he published under his own name, and by which he acquired his reputation; but we know not upon what authority this assertion has been made. Galiani was short in stature, full of vivacity, wit, and humour, and a great favourite on that account in all companies.[1]

[1] Dict. Hist. &c.

GALILEI (GALILEO), the celebrated astronomer and mathematician, was the son of Vincenzo Galilei, a nobleman of Florence, not less distinguished by his quality and fortune, than conspicuous for his skill and knowledge in music; about some points in which science he maintained a dispute with the famous Zarlinas. His wife brought him this son, Feb. 19, 1564, either at Pisa, or, which is more probable, at Florence. Galileo received an education suitable to his birth, his taste, and his abilities. He went through his studies early, and his father then wished that he should apply himself to medicine; but having obtained at college some knowledge of mathematics, his genius declared itself decisively for that study. He needed no directions where to begin. Euclid's Elements were well known to be the best foundation in this science. He therefore set out with studying that work, of which he made himself master without assistance, and proceeded thence to such authors as were in most esteem, ancient and modern. His progress in these sciences was so extraordinary, that in 1589, he was appointed professor of mathematics in the university of Pisa, but being there continually harrassed by the scholastic professors, for opposing some maxims of their favourite Aristotle, he quitted that place at the latter end of 1592, for Padua, whither he was invited very handsomely to accept a similar professorship; soon after which, by the esteem arising from his genius and erudition, he was recommended to the friendship of Tycho Brache. He had already, even long before 1586, written his "Mechanics," or a treatise of the benefits derived from that science and from its instruments, together with a fragment concerning percussion, the first published by Mersennus, at Paris, in 1634, in "Mersenni Opera," vol. I. and both by Menoless, vol. I.; as also his "Balance," in which, after Archimedes's problem of the crown, he shewed how to find the proportion of alloy, or mixt metals, and how to make the said instrument. These he had read to his pupils soon after his arrival at Padua, in 1593 *.

While he was professor at Padua, in 1609, visiting Venice, then famous for the art of making glass, he heard of the invention of the telescope by James Metius, in Hol-

* While he was lecturer at Padua, Gustavus Adolphus king of Sweden was one of his hearers. The lectures then given by him still remain at Milan.

land. This notice was sufficient for Galileo; his curiosity was raised; and the result of his inquiry was a telescope of his own, produced from this hint, without having seen the Dutch glass. All the discoveries he made in astronomy were the easy and natural consequences of this invention,* which opening a way, till then unknown, into the heavens, gave that science an entirely new face. Galileo, in one of his works, ridicules the unwillingness of the Aristotelians to allow of any discoveries not known to their master, by introducing a speaker who attributes the telescope to him, on account of what he says of seeing the stars from the bottom of a deep well. "The well," says he, "is the tube of the telescope, the intervening vapours answer to the glasses." He began by observing the moon, and calculating the height of her mountains. He then discovered four of Jupiter's satellites, which he called the Medicean stars or planets, in honour of Cosmo II. grand duke of Tuscany, who was of that noble family. Cosmo now recalled him from Padua, re-established him at Pisa, with a very handsome stipend, in 1610; and the same year, having lately invited him to Florence, gave him the post and title of his principal philosopher and mathematician.

It was not long before Galileo discovered the phases of Venus, and other celestial phænomena. He had been, however, but a few years at Florence, before he was convinced by sad experience, that Aristotle's doctrine, however ill-grounded, was held too sacred to be called in question. Having observed some solar spots in 1612, he printed that discovery the following year at Rome; in which, and in some other publications, he ventured to assert the truth of the Copernican system, and brought several new arguments to confirm it*. This startled the jealousy of the Jesuits, who procured a citation for him to appear before the holy office at Rome, in 1615, where he was charged with heresy, for maintaining these two propositions; 1. That the sun is in the centre of the world, and immoveable by a local motion; and, 2. That the earth is not the centre of the world, nor immoveable, but actually moves by a diurnal motion. The first of these positions was declared to be absurd, false in philosophy,

* He demonstrated a very sensible change in the magnitude of the apparent diameters of Mars and Venus; a phenomenon of great consequence to prove the Copernican theory.

and formally heretical, being contrary to the express word of God; the second was also alleged to be philosophically false, and, in a theological view, at least erroneous in point of faith. He was detained in the inquisition till Feb. 1616, on the 25th of which month sentence was passed against him; by which he was enjoined to renounce his heretical opinions, and not to defend them either by word or writing, nor even to insinuate them into the mind of any person whatsoever; and he obtained his discharge only by a promise to conform himself to this order. It is hard to say whether his sentence betrayed greater weakness of understanding, or perversity of will. Galileo clearly saw the poison of both in it; and therefore following the known maxim, that forced oaths and promises are not binding to the conscience, he went on, making further new discoveries in the planetary system, and occasionally publishing them with such inferences and remarks as necessarily followed from them, notwithstanding they tended plainly to establish the truth of the above-mentioned condemned propositions.

He continued many years confidently in this course, no juridical notice being taken of it; till he had the presumption to publish at Florence his "Dialogi della due massime Systeme del Mondo, Tolemaico et Copernicano;" dialogues of the two greatest systems of the world, the Ptolemaic and Copernican, in 1632. Here, in examining the grounds upon which the two systems were built, he produces the most specious as well as strongest arguments for each of those opinions; and leaves, it is true, the question undecided, as not to be demonstrated either way, while many phænomena remained insolvable; but all this is done in such a manner, that his inclination to the Copernican system might be easily perceived. Nor had he forborne to enliven his production by several smart strokes of raillery against those who adhered so obstinately, and were such devotees to Aristotle's opinions, as to think it a crime to depart from them in the smallest degree. This excited the indignation of his former enemies, and he was again cited before the inquisition at Rome; the congregation was convened, and, in his presence, pronounced sentence against him and his books. They obliged him to abjure his errors in the most solemn manner, committed him to the prison of their office during pleasure, and enjoined him, as a saving penance, for three years, to repeat

once a week the seven penitential psalms; reserving, however, to themselves the power of moderating, changing, or taking away altogether, or in part, the abovementioned punishment and penance. Upon this sentence he was detained a prisoner till 1634, and his "Dialogues of the System of the World" were burnt at Rome. We rarely meet with a more glaring instance of blindness and bigotry than this*; and it was treated with as much contempt by our author as consisted with his safety.

He lived ten years after it, seven of which were employed in making still further discoveries with his telescope; but, by continual application to that instrument, added to the damage he received in his sight from the nocturnal air, his eyes grew gradually weaker, till, in 1639, he became totally blind. He bore this great calamity with patience and resignation, worthy of a philosopher. The loss neither broke his spirit, nor hindered the course of his studies. He supplied the defect by constant meditations, by which he prepared a large collection of materials; and began to dictate his own conceptions, when, by a distemper of three months continuance, wasting away by degrees, he expired at Arcetri near Florence†, Jan. 8, 1642, in the same year that Newton was born. In stature he was small, but in aspect venerable, and his constitution vigorous; in company he was affable, free, and full of pleasantry. He took great delight in architecture and painting, and designed extremely well. He played exquisitely on the lute; and whenever he spent any time in the country, he took great pleasure in husbandry. His learning was very extensive; and he possessed in a high degree a clearness and acuteness of wit. From the time of Archimedes, nothing had been done in mechanical geometry till Galileo, who, being possessed of an excellent judgment, and great skill in the most abstruse points of geometry, first extended the boundaries of that science, and began to reduce the resistance of solid bodies to its laws. Besides applying geometry to the doctrine of motion, by which philosophy became established on a sure foundation, he made surprising discoveries in the heavens by means of

* It will appear more extraordinary, when it is considered that the prosecution was begun and carried on by the Jesuits, an order instituted to be a seminary of learning, in the view of producing champions of the papal chair.

† In the last eight years of his life he lived out of Florence, sometimes in the neighbouring towns, and sometimes at Sienna. Vittorio Siri's "Il Mercurio," &c.

his telescope. He made the evidence of the Copernican system more sensible, when he shewed from the phases of Venus, like to those of the moon, that Venus actually revolves about the sun. He proved the rotation of the sun on his axis from his spots; and thence the diurnal rotation of the earth became more credible. The satellites that attend Jupiter in his revolution about the sun, represented, in Jupiter's smaller system, a just image of the great solar system; and rendered it more easy to conceive how the moon might attend the earth, as a satellite, in her annual revolution. By discovering hills and cavities in the moon, and spots in the sun constantly varying, he shewed that there was not so great a difference between the celestial bodies and the earth as had been vainly imagined.

He rendered no less service to science by treating, in a clear and geometrical manner, the doctrine of motion, which has justly been called the key of nature. The rational part of mechanics had been so much neglected, that hardly any improvement was made in it for almost 2000 years. But Galileo has given us fully the theory of equable motions, and of such as are uniformly accelerated or retarded, and of these two compounded together. He was the first who demonstrated that the spaces described by heavy bodies, from the beginning of their descent, are as the squares of the times; and that a body, projected in any direction not perpendicular to the horizon, describes a parabola. These were the beginnings of the doctrine of the motion of heavy bodies, which has been since carried to so great a height by Newton. In geometry, he invented the cycloid, or trochoid; though the properties of it were afterwards chiefly demonstrated by his pupil Torricelli. He invented the simple pendulum, and made use of it in his astronomical experiments: he had also thoughts of applying it to clocks; but did not execute that design: the glory of that invention was reserved for his son Vicenzio, who made the experiment at Venice in 1649; and Huygens afterward carried this invention to perfection. Of Galileo's invention also, was the machine, with which the Venetians render their Laguna fluid and navigable. He also discovered the gravity of the air, and endeavoured to compare it with that of water, besides opening up several other inquiries in natural philosophy. In short, he was not esteemed and followed by philosophers only, but was honoured by persons of the greatest distinction of all nations.

Galileo had scholars too that were worthy of so great a master, by whom the gravitation of the atmosphere was fully established, and its varying pressure accurately and conveniently measured, by the column of quicksilver of equal weight sustained by it in the barometrical tube. The elasticity of the air, by which it perpetually endeavours to expand itself, and, while it admits of condensation, resists in proportion to its density, was a phenomenon of a new kind (the common fluids having no such property), and was of the utmost importance to philosophy. These principles opened a vast field of new and useful knowledge, and explained a great variety of phænomena, which had been accounted for before that time in a very absurd manner. It seemed as if the air, the fluid in which men lived from the beginning, had been then but first discovered. Philosophers were every where busy inquiring into its various properties and their effects; and valuable discoveries rewarded their industry. Of the great number who distinguished themselves on this occasion, may be mentioned Torricelli and Viviani in Italy, Pascal in France, Otto Guerick in Germany, and Boyle in England.

Galileo wrote a number of treatises, many of which were published in his life-time. Most of them were also collected after his death, and published by Mendessi in 2 vols. 4to, under the title of "L'Opere di Galileo Galilei Lynceo," in 1656. Some of these, with others of his pieces, were translated into English and published by Thomas Salisbury, in his Mathematical Collections, in 2 vols. folio. A volume also of his letters to several learned men, and solutions of several problems, were printed at Bologna in 4to. His last disciple, Vincenzo Viviani, who proved a very eminent mathematician, methodized a piece of his master's, and published it under this title, "Quinto libro de gli Elementi d' Euclidi," &c. at Florence in 1674, 4to. Viviani published some more of Galileo's things, being extracts from his letters to a learned Frenchman, where he gives an account of the works which he intended to have published, and a passage from a letter of Galileo dated at Arcetri, Oct. 30, 1635, to John Camillo, a mathematician of Naples, concerning the angle of contact. Besides all these, he wrote many other pieces, which were unfortunately lost. Galileo had two daughters and a son by a Greek woman he lived with; the daughters became nuns; one son continued the family, which, Frisi says, is

but lately extinct; one turned missionary, and was induced from religious scruples to burn many of his grandfather's works; and the third ran away. [1]

GALLAND (ANTONY), a learned antiquary of France, member of the academy of inscriptions, and professor of Arabic in the royal college at Paris, was born of poor parents at Rollo, a little town of Picardy, in 1646. After having laid the foundation of learning at Noyon, he went to Paris, where he learned Hebrew and the Oriental languages; and afterwards made a long voyage into the East, and acquired an uncommon knowledge of the manners and of the doctrines of the Mahometans. He returned to his own country, and was made Arabic professor in 1709; but did not live many years after, his death happening at Paris in 1715. He was the author of several works, the principal of which are, 1. "An account of the Death of sultan Osman, and of the Coronation of the sultan Mustapha." 2. "A collection of Maxims and Bon Mots, drawn from the Oriental writers." 3. "A Treatise upon the origin of Coffee." 4. "Arabian Tales." All these are in French. The last, usually called "The Arabian Nights Entertainments," is a popular book all over Europe, and has been published in various editions in English for above a century. Galland was also the author of many curious dissertations upon some scarce medals, which have been highly commended. He had likewise prepared a translation of the Alcoran, with notes; and a system of the Mahometan theology, more exact than any that has yet appeared; but he did not live long enough to publish them. [2]

GALLAND (AUGUSTUS), was proctor-general of the domain of Navarre, counsellor of state, and deeply versed in the knowledge of the royal rights in France, and in the history of that country. His works are replete with curious and profound erudition. They are, 1. "Memoirs for the History of France and Navarre," folio. 2. "Treatises on the Ensigns and Standards of France," &c. 3. "Discourse addressed to the king on the origin and rise of the City of Rochelle," 8vo. 4. "A Treatise against the Franc-alleu, a claim of exemption from Imposts and personal Services," in 4to. He is supposed to have died about 1644, but at what age is uncertain. [3]

[1] Fabroni Vitæ Italorum, vol. I.—Hutton's Dictionary.—Elogio di Galilei, by Frisi.—Brucker.—Saxii Onomast.

[2] Moreri.—Niceron, vol. VI. and X.—Saxii Onomast.

[3] Moreri.—Dict. Hist.

GALLE (SERVATIUS), or GALLÆUS, a Dutch writer, who was born at Rotterdam, according to the inscription on his portrait, or according to other authorities, at Zuriczee, in 1627, and died at Campen in 1709, was a clergyman and an able philologist. His principal work is his treatise on the "Sybilline Oracles," 2 vols. 4to, the first of which, containing the Oracles, was published at Amsterdam in 1689, and the second, which consists of dissertations, appeared soon after. In this he has brought together every thing relating to these celebrated fictions, but neither with success, nor judgment, according to Fabricius and his biographer Reimar, who speak with harshness of his abilities, and give us an extraordinary instance of his ignorance in classing Agathias and Jamblicus among Latin writers. They also seem to intimate that he frequently borrows without acknowledgment. Galle was more successful in a very correct edition of "Lactantius," published at Leyden in 1660. He had also begun an edition of "Minutius Felix," but did not live to complete it.[1]

GALLINI (*Sir* JOHN), a native of Italy, a celebrated stage-dancer and dancing-master, some time patentee of the opera-house, and always proprietor of the concert-rooms in Hanover-square, seems to merit some notice, although rather from the fashion, than the worth of his character. He came into this country early in life, after having obtained considerable distinction as a dancer at Paris, and first appeared on our opera stage in 1759, where his style of dancing pleased very much, and performed in 1759 in the opera of "Farnase," composed by Perez, where he is styled "Il Signor Giovanni Andrea Gallini, director of the balli, and principal dancer," and occasionally appeared on the same stage until 1763, after which his name is no longer to be found in books of the lyric theatre, either as ballet-master or principal dancer.

It was soon after his professional celebrity at the opera-house that he married lady Elizabeth Bertie, sister of the late earl of Abingdon. Admitted at first as a dancing-master, by his vivacity, talents, knowledge of the Italian language, and manners, he so insinuated himself into the favour of this noble family, as to bring about this not very creditable alliance. Many ridiculous stories were in circu-

[1] Moreri.—Dict Hist.—Reimarus de Vita Fabricii.—Saxii Onomast.

lation at the time, of signor Gallini's expectations of the honours which would accrue to him by his marriage into a noble family; which he imagined would confer on him the title of My lord. But he was soon convinced of his mistake, and content with an inferior title. When the marriage became a subject of conversation, Dr. Burney happened to hear in the gang-way of the opera pit the following conversation. One of two ladies going into the front boxes, says to the other, "It is reported that one of the dancers is married to a lady of quality;" when Gallini, who happened to be in the passage near the lady who spoke, says, "Lustrissima, son io."—"And who are you?" demanded the lady.—"Eudenza, mi chiamo signor Gallini esquoire." This match, as is usual with such disproportioned alliances, was not the source of permanent felicity. They lived asunder many years. Lady Elizabeth died Aug. 17, 1804, aged 80.

By his great benefits at the theatre, and fashion as a dancing-master at the principal schools and houses of the nobility and gentry, he, with unwearied diligence and excessive parsimony, had accumulated a fortune sufficient to purchase in 1786 the patent of the opera house, when he became sole *impresario* of that theatre.

It was after this period, in going to Italy to engage performers, that he obtained his title at Rome of the pope, who made him "Cavaliere del speron d'Oro," knight of the golden spur, the only order which his holiness has to bestow. But lord Kenyon, when his title was introduced in court on a trial, refused to acknowledge it, and treated the assumption with indignation and contempt. Sir John, however, continued to retain it, and was abetted by the public.

Although he was extremely worldly, dextrous at a bargain, and cautious in his dealings with mankind, he became an unfortunate projector in his attempt at a rapid increase of his property. The rooms in Hanover-square, we believe, were very productive, as he let every floor and every room, not only to concerts, balls, and assemblies, but to exhibitions, lectures, and lodgers of all kinds, scarcely allowing himself a habitable apartment for his own residence. When the opera house was burned down in 1789, he advanced 30,000*l.* towards rebuilding it, and sent an architect to Italy to procure plans of all the great theatres of that country, out of which to choose the most

eligible for the new construction; but it has been generally believed, that by some jumble of clashing interests, or chicane of law, the management was taken out of his hands, and he not only lost his power but his money. While the great theatre in the Haymarket was rebuilding, sir John fitted up the opposite little theatre as a temporary opera house, but it was so small and inconvenient, that it could not contain an audience sufficient to cover his expences. The next year the Pantheon was transformed into an opera house before that in the Haymarket was finished; and the unfortunate knight of the golden spur, tired of the squabbles and accidents which happened previous to the opening of his new theatre, sold his patent, and afterwards wholly confined himself to the produce of his Hanover-square rooms, and the exercise of his profession as a dancing-master, to the end of his life.

Indeed, at the time of the French revolution, he could not resist the temptations which were thrown out in that country for turning the penny in the purchase of the estates of the guillotined and emigrant nobility and gentry under the title of national domains. And he bought an estate near Boulogne, which cost him 30,000*l.*; but of which, by the artifice of French lawyers, and connivance of the usurpers, he was never able to obtain secure possession, and at length abandoned all hopes of the estate or his money. This loss had much less effect upon his avaricious character than could be expected, considering that he was so rigid an economist, that his private life would furnish materials for a new drama on the subject of frugality. It has, however, been justly said of him, that he was generally considered as the most able teacher of his art that ever appeared in this country; and is supposed, by his incessant labours in this respect, notwithstanding his great losses, to have left money and effects to the amount of 100,000*l.* to portion his family, which consisted of a son and two daughters. He was a very shrewd, intelligent man, who perfectly knew the world; and, if he was not generous, he was, however, honourable in his dealings; and if few had cause to be grateful for his bounty, no one had a right to complain of his injustice.

In the height of his professional practice and favour he published a book, in which he gave a history of dancing, from its origin, and the manner in which it is practised in various parts of the world. It appeared in 1762, under the title

of "A Treatise on the art of Dancing, by Giovanni Andrea Gallini, director of the dancers at the royal theatre in the Haymarket," 8vo. Until the more elegant "Lettres sur la Dance" of the celebrated ballet-master Noverre, published at Stutgard in 1760, had penetrated into this country, Gallini's book was much read and talked of as a literary performance; but unluckily, in a work of M. Cahusac, published at the Hague, in three small volumes, 1754, 12mo, we find all the historical part of Gallini's treatise, with the same stories of the wonderful powers of the ancient mimics Bathyllus and Pylades, at Rome, their quarrel, and the feuds it occasioned; and his biographer seems to think that he never had literature sufficient to write an original work in his own language, or even to translate such a one as that of Noverre or Cahusac into any language. Gallini, by temperance and exercise, enjoyed a good state of health, and escaped decrepitude to the last: for it was said in the printed accounts that "sir John Gallini, on Saturday, 5th of January, 1805, rung his bell at eight o'clock, and, upon his servant entering his chamber, ordered his breakfast to be prepared immediately, his chaise to be at the door at nine o'clock, and his chariot in waiting at three." A few minutes after giving these directions, he complained of not being well, and said, "I will rest till nine o'clock." In half an hour he rang his bell again, and ordered medical assistance, as he had a violent pain in his stomach. Dr. Hayes and Dr. Wood immediately attended; but at nine o'clock he expired without a groan, aged about 71.[1]

GALLOIS (JOHN), a learned Frenchman, was born of a good family, at Paris, in 1632. He had studied divinity, ecclesiastical and profane history, philosophy, mathematics, the Oriental, together with the Italian, Spanish, English, and German languages; and was deemed an universal scholar. He is now memorable chiefly for having been the first who published the "Journal des Sçavans,"[1] in conjunction with M. de Sallo, who had formed the design of this work. The first journal was published on Jan. 5, 1665; but these gentlemen censured new books with so much severity, that the whole tribe of authors rose up against their work, and effectually cried it down. De Sallo abandoned it entirely, after having published a third journal, in March following. Gallois was determined to

[1] Rees's Cyclopædia.—Gent. Mag. 1805.

continue it, yet did not venture to send out a fourth journal till Jan. 1666, and then not without an humble advertisement in the beginning of it, in which it is declared, that the author "will not presume to criticize, but only simply to give an account of books." This, and the protection shewn by the minister Colbert, who was much pleased with the work, gradually reconciled the public to the Journal. Thus began literary journals, which have been continued from that time to this under various titles, and by various authors; among whom are the names of Bayle and Le Clerc. Gallois continued his journal to 1674, when more important occupations obliged him to drop it, or rather transfer it to another person. Colbert had taken him into his house the year before, with a view of being taught Latin by him; and the minister of state, it is said, took most of his lessons in his coach, as he journeyed from Versailles to Paris. Voltaire observes on this occasion, that "the two men, who have been the greatest patrons of learning, Louis XIV. and Colbert, neither of them understood Latin." Gallois had been made member of the academy of sciences in 1668, and of the French academy in 1673. He lost his patron by death in 1683; and then, being at liberty, was first made librarian to the king, and afterwards Greek professor in the royal college. He died of the dropsy in 1707; and in 1710 a catalogue of his books was printed at Paris, consisting of upwards of 12,000 volumes. It is remarkable of this learned man, that though he had served many friends by his interest with Colbert, yet he had neglected to make any provision for himself: whence it happened, that, at the death of that minister, he was but in poor circumstances, although an abbé.[1]

GALLONIUS (ANTHONY), a native of Rome, where he died in 1605, excelled in theology, and was priest of the congregation of the oratory. His works were numerous, but he is chiefly known by his "Trattato de gli instrumenti di Martirio, &c."; "A Treatise on the different kinds of Cruelties inflicted by the pagans on the Martyrs of the primitive Church, illustrated with engravings of the instruments of torture made use of by them." This work, first published in Italian in 1591, was compiled from unquestionable authorities. In 1594 the author translated it into Latin, and published it at Rome, under the

[1] Niceron, vol. VIII.—Moreri.—Chaufepie.

title "De Sanctorum Martyrum Cruciatibus, &c." illustrated with wood cuts. It has since gone through many editions on the continent. In 1591 he published his "History of the Virgins," also in Italian; "The Lives of certain Martyrs," 1597, 4to; "The Life of St. Philip Neri;" and "De Monachatu Sancti Gregorii," the account of St. Gregory when a monk, in 1604.[1]

GALLUCCI (Angelo), an Italian Jesuit, was born at Macerata in 1593, and in his thirteenth year entered the Jesuits' college, where he was educated, and where he afterwards taught rhetoric for twenty-four years. He died at Rome, Feb. 28, 1674. He is the author of some Latin orations, but principally of a history of the wars of the Netherlands, "Commentarii de Bello Belgico," including the period from 1593 to 1609. This history, which is written in Latin, was published at Rome, 1671, 2 vols. fol. and in 1677 in 2 vols. 4to. It was afterwards translated into Italian by James Cellesi. His style is pure, but less flowing than his predecessor on the same subject, Strada.[2]

GALLUCCI (John Paul), a learned Italian astronomer, who lived in the sixteenth century, and was a member of the academy of Venice, is said to have invented an instrument for observing the celestial phænomena. He published several works, among which are, 1. "Della fabrica et uso di diversi stromenti di Astronomia et Cosmografia," Venice, 1597. 2. "Specimen Uranicum," Venice, 1593. 3. "Cœlestium corporum et rerum ab ipsis pendentium Explicatio," Venice, 1605. This work has been improperly ascribed to Paulus Galvicius in the catalogue of Thuanus's library. 4. "Theatrum mundi et temporis," Venice, 1589. 5. "De Themate erigendo, parte fortunæ, divisione Zodiaci, dignitatibus Planetarum et temporibus ad medicandum accommodatis." This is printed with "Hasfurtus de cognoscendis et medendis morbis ex corporum cœlestium positione, cui argumenta et explicationem inscripsit," Venice, 1584.[3]

GALLUCCI (Tarquinius), an Italian Jesuit, was born at Sabina, in Italy, in 1574, and was for some years a celebrated professor of rhetoric at Rome. He was then made rector of the Greek college in that city, where he died July 28, 1649. He published a small volume of orations on various literary arguments, an oration recited by him at

[1] Moreri.—Gen. Dict. [2] Gen. Dict.—Moreri. [3] Ibid.

the funeral of cardinal Bellarmine, also "Virgilianæ Vindicationes," with three commentaries on tragedy, comedy, and elegy, Rome, 1621, 4to. He was a strenuous defender of Virgil, in whose behalf, against Homer, he contended with madam Dacier. His most considerable publication was a commentary on Aristotle's Morals, published at Paris, 2 vols. fol. 1632—1645.[1]

GALLUS (CORNELIUS), an ancient Roman poet, and a person of distinction, was born at Frejus, in Provence, or as some think Friuli, in Italy. He was the particular favourite of Augustus Cæsar, who made him governor of Egypt, after the death of Antony and Cleopatra; but he was guilty of such mal-administration in his government, that he was condemned to banishment, and deprived of his estate. This disgrace so afflicted him that he put an end to his life, when he was aged about forty-three, in the year 26. Virgil has complimented him in many places; and the whole tenth eclogue is on the subject of his love to Lycoris, the poetical name of Gallus's mistress, whose cruel disdain is there lamented. Gallus had written four books of elegies on his amour, which Propertius commends; but Quintilian thinks him not so tender as Tibullus or Propertius. As to those six elegies which have been published under his name, the critics are agreed that they are spurious, and that they were written by Maximus Etruscus, a contemporary with Boethius. Aldus Manutius met with some fragments at Venice ascribed to Gallus; which, though written in a better taste than the former, Joseph Scaliger has proved to be also spurious. Some think he is the author of the little poem called "Ciris," found among the works attributed to Virgil. His fragments have been printed with the editions of Catullus, printed in 1659, 1755, &c.[2]

GALLY (HENRY), an English divine, born at Beckenham, in Kent, in August 1696, was admitted pensioner of Bene't college, under the tuition of Mr. Fawcett, May 8, 1714, and became scholar of the house in July following. He took the degree of M. A. in 1721, and was upon the king's list for that of D. D. (to which he was admitted April 25, 1728) when his majesty honoured the university of Cambridge with his presence. In 1721 he was chosen

[1] Gen. Dict.—Moreri.
[2] Vossius de Poet. Lat.—Fabric. Bibl. Lat.—Saxii Onomast.

lecturer of St. Paul's Covent-garden, and instituted the same year to the rectory of Wavenden, or Wanden, in Buckinghamshire. The lord chancellor King appointed him his domestic chaplain in 1725, preferred him to a prebend in the church of Gloucester in 1728, and to another in that of Norwich about three years after. He presented him likewise to the rectory of Ashney, alias Ashton, in Northamptonshire, in 1730; and to that of St. Giles's in the fields, in 1732; his majesty made him also one of his chaplains in ordinary in October 1735. Dr. Gally died August 7, 1769. He was the author of, 1. "Two sermons on the Misery of Man, preached at St. Paul's Covent-garden, 1723," 8vo. 2. "The Moral Characters of Theophrastus, translated from the Greek, with notes, and a Critical Essay on Characteristic Writing," 1725, 8vo. 3. "The Reasonableness of Church and College Fines asserted, and the Rights which Churches and Colleges have in their Estates defended," 1731, 8vo. This was an answer to a pamphlet called "An Enquiry into the Customary Estates and Tenants of those who hold Lands of Church and other Foundations by the tenure of three Lives and twenty-one years. By Everard Fleetwood, esq." 8vo. 4. "Sermon before the House of Commons, upon the Accession, June 11, 1739," 4to. 5. "Some Considerations upon Clandestine Marriages," 1750, 8vo. This was much enlarged in a second edition the year following, and had the honour afterwards to be noticed in the house of commons in the debates on the marriage act. 6. "A Dissertation against pronouncing the Greek language according to Accents," 1754, 1755, 8vo. 7. "A Second Dissertation," on the same subject, 8vo.[1]

GALVANI (LEWIS), from whose name the appellation of *Galvanism* was given to a supposed new principle in nature, also called animal electricity, was born Sept. 9, 1737, at Bologna, of a family, several of which had distinguished themselves in the professions of law and divinity. In his early youth he shewed a great propensity to religious austerities; but being dissuaded from entering into an order of monks, whose convent he frequented, he directed his attention to the study of medicine. He pursued this study under able masters, and gained their esteem, especially that of professor Galcazzi, who received him into

[1] Nichols's Bowyer.—Lord Orford's Works, vol. V. p. 36.

his house, and gave him his daughter in marriage. To this union his success in life is in a great measure to be ascribed. In 1762, after having sustained an inaugural thesis, "De Ossibus," he was appointed public lecturer in the university of Bologna, and reader in anatomy to the institute in that city, chiefly by the interest of his wife's relations. By the excellence of his method of teaching he obtained crowded audiences, and by his researches and experiments in physiology and comparative anatomy he established a high reputation throughout the schools of Italy. A singular accident is said to have given birth to the discovery which has immortalized his name. His wife, to whom he was most tenderly attached, being in a declining state of health, used a soup made from frogs as a restorative: and some of these animals, skinned for the purpose, happening to lie on a table in Galvani's laboratory, on which was placed an electrical machine, one of the assistants in his experiments, by accident, brought the point of a scalpel near the crural nerves of a frog lying not far from the conductor. Instantly the muscles of the limb were agitated with strong convulsions. The experiment was repeated, the fact ascertained, and a long series of new experiments, ingeniously varied, were put in execution, by which he investigated the law of nature of which accident had thus given him a glimpse. His first publication on the subject was printed for the institute at Bologna in 1791, and entitled "Aloysii Galvani de viribus Electricitatis in motu Musculari Commentarius." This work immediately excited the attention of philosophers both in Italy and other countries, and the experiments were repeated and extended. In the hands of the celebrated Volta the agent was increased in power to a great extent; and, directed by the genius of sir Humphrey Davy, it has already led to most important discoveries in regard to the composition of many substances, heretofore deemed elementary, and bids fair to change the whole face of chemical science.

In conjunction with his physiological inquiries, the duties of his professorship, and his employment as a surgeon and accoucheur, in which practice he was very eminent, gave full occupation to the industry of Galvani. Besides a number of curious observations on the urinary organs, and on the organ of hearing in birds, which were published in the Memoirs of the Institute of Bologna, he drew up various memoirs on professional topics, which have re-

mained inedited. He regularly held learned conversations with a few literary friends, in which new works were read and commented upon. He was a man of most amiable character in private life, and possessed of great sensibility, insomuch that the death of his wife, in 1790, threw him into a profound melancholy. His early impressions on the subject of religion remained unimpaired, and he was always punctual in practising its minutest rites. During the troubles in Italy he had espoused the side of the old established government, and was stript of all his offices, because he refused to take the oaths of allegiance to the new Cisalpine republic; and most of his relations perished by sudden or violent deaths, many of them in defence of their country. In a state of melancholy and poverty he retired to the house of his brother James, a man of very respectable character, and fell into an extreme debility. The republican governors, probably ashamed of their conduct towards such a man, passed a decree for his restoration to his professional chair and its emoluments: but it was now too late. He expired Dec. 5, 1798.[1]

GAMA (VASCO, or VASQUEZ DI), an illustrious Portugueze, is immortalized by his discovery of the passage to the East Indies by the Cape of Good Hope. The maritime town of Sines in Portugal was the place of his birth, his family was good, but not noble, till made so by the honours he acquired. In 1497, Emanuel king of Portugal, earnestly desirous of making discoveries in those parts of the globe, appointed Gama to command an expedition to endeavour to sail round the Cape, then called the Cape of Tempests. Vasco highly pleased with this appointment, which suited his undaunted and adventurous spirit, sailed from the Tagus, July 8, having two ships besides his own, and a store ship. At Lisbon he was generally considered as going to certain destruction, and the whole equipment as devoted; but though, on his approach to the Cape, he actually encountered dreadful storms, his perseverance was not to be conquered. Like Columbus, he had to contend with the mutinous despondence of his own people, as well as with the elements, but was superior to all. Having doubled the Cape on the 20th of November, he sailed along the eastern coast of Africa, but met with inveterate

[1] Rees's and Nicholson's Cyclopædias.—Thomson's Hist. of the Royal Society.—Philosophical Transactions.

hostility and treachery from the Moorish settlers, except the king of Melinda. He proceeded as far as Calicut, doubled the Cape again in April 1499, and returned to Lisbon in the space of two years and almost two months. The king and nation were overjoyed at this success, and he was created count of Vidiguere, and admiral of the Indian, Persian, and Arabian seas. Gama now rested a few years, while Cabral was sent out with thirteen ships; and John de Nova, with a reinforcement of three more, visited Calicut; but it was found that greater force was wanted, and in 1502, he set sail again, having twenty ships under his command. He returned in September 1503, with thirteen ships laden with riches. When Emanuel, king of Portugal died, the credit of Gama continued unimpaired, and in 1524, he was by his successor, John III. appointed viceroy of India. He returned thither a third time, and established his seat of government at Cochin, but died on the 24th of December 1525, almost as soon as he was settled. He was honoured with the title of don for himself and his posterity, and created a grandee of Portugal. Gama was formed by nature to conduct the most arduous enterprises. His intrepidity, which was invincible, was not more remarkable than his sagacity and prudence: and the feelings of his heart appear to wonderful advantage, when we find him, amidst all the extravagance of public applause, after his first return from India, drooping for the loss of his brother and companion of his voyage, Paulus de Gama, and unable to enjoy his fame. He had even sent his flag-ship home before him, under the command of Coello, his next officer, that he might attend and sooth the death-bed of this beloved brother. Such a victory of tenderness over ardent and successful ambition, gives a better picture of his heart than the most elaborate eulogium. The poem of Camoens, entitled "The Lusiad," on Gama's first expedition, is now well known in this country by Mickle's able translation.[1]

GAMACHES (STEPHEN SIMON), a writer of some eminence, and a member of the French academy of sciences, was born at Meulan in 1672, and, entering the church, obtained the office of canon of the Holy Cross de la Bretonniere, and died at Paris in 1756. He was much esteemed for his literary talents, which appeared in the following

[1] Moreri.—Robertson's Hist. of America.

works: 1. "Physical Astronomy," 1740, 4to. 2. "Literary and Philosophical Dissertations," 1755, 8vo. 3. "System of the Christian Philosopher," 1721, 8vo. 4. "System of the Heart," published in 1708, under the feigned name of Clerigny. 5. "The Elegancies of Language reduced to their Principles," a book called by one writer, the "Dictionary of fine Thoughts," and by others pronounced to be a work which every man who writes should read.[1]

GAMBARA (LORENZO), was an Italian poet of the sixteenth century, protected and beloved by cardinal Alexander Farnese, whose writings were much esteemed in his day, but now are thought flat and insipid. He wrote, 1. "A Latin treatise on Poetry, in which he dissuades Christian poets from using pagan mythology." This was the *amende honorable* for many licentious and profane poems written in his youth. 2. "A Latin poem on Columbus." Also eclogues, entitled, "Venatoria," and other productions. Muretus treats this author with the greatest contempt, but he is highly praised by Giraldi and Manutius. He died in 1586, at the age of 90.[2]

GAMBARA (VERONICA), an Italian poetess, born in 1485, was the daughter of the count John Francis Gambara, and was married in 1509 to Giberto X. lord of Correggio, whom she survived many years. Her natural disposition, the course of her education, and, above all perhaps, the instructions and advice of Peter Bembus, led her in her youth to devote a part of her leisure to the cultivation of her poetical talents, which through all the vicissitudes of her future life, was her occasional amusement. In 1528 she went to reside at Bologna, with a brother who was governor of that city, where she established a kind of academy that was frequented by many of the literati, who then resided at the Roman court. On her return to Correggio, she had the honour of receiving as her guest the emperor Charles V. She died in 1550. Her writings which had been dispersed in various collections of the time, were corrected and published by Zamboni in 1759, Brescia, 8vo, with a life of the authoress. They display a peculiar originality and vivacity, both in sentiment and language, which raise them far above those insipid effusions, which under the name of sonnets at that time inundated Italy.[3]

[1] Dict. Hist. [2] Tiraboschi.—Moreri.—Saxii Onomast.
[3] Tiraboschi, vol. VII.—Roscoe's Leo.—Moreri.

GAMBOLD (John), a pious bishop among the Moravian brethren, was born near Haverford West in South-Wales, and became a member of Christ-church, Oxford, where he took the degree of M. A. May 30, 1734; and was afterwards vicar of Stanton Harcourt, in Oxfordshire, to which he was presented by Dr. Secker, when bishop of Oxford. At this place, in 1740, he wrote "The Martyrdom of Ignatius, a Tragedy," published after his death by the rev. Benjamin La Trobe with the Life of Ignatius, drawn from authentic accounts, and from the epistles written by him from Smyrna and Troas in his way to Rome, 1773, 8vo. A sermon, which he preached before the university of Oxford, was published under the title of "Christianity, Tidings of Joy," 1741, 8vo. In 1742 he published at Oxford, from the university-press, a neat edition of the Greek Testament, but without his name, "Textu per omnia Milliano, cum divisione pericoparum & interpuncturâ A. Bengelii," 12mo. Joining afterwards the Church of the Brethren*, established by an act of parliament of 1749†, and known by the name of "Unitas Fratrum," or, the United Brethren; he was, for many years, the regular minister of the congregation settled at London, and resided in Neville's-court, Fetter-lane, where he preached at the chapel of the society. His connexion with these sectaries commenced in 1748, when Peter Boehler visited Oxford, and held frequent meetings with John and Charles Wesley, for the edification of *awakened* people, both learned and unlearned. His discourses were in Latin, and were interpreted by Mr. Gambold. He was consecrated a bishop at an English provincial synod held at Lindsey house in Nov. 1754, and was greatly esteemed for his piety and learning by several English bishops, who had

* The following particulars were communicated to the author of the "Anecdotes of Bowyer" by a friend who knew him in the early part of life: "Mr. Gambold was a singular, over-zealous, but innocent enthusiast. He had not quite fire enough in him to form a second Simeon Stylites. He was presented to Stanton Harcourt by bishop Secker, I think in 1739, but cannot be certain. He had been only chaplain of Christ-church, not a student (the name given to the fellows), of that royal foundation. He deserted his flock in 1742, without giving any notice to his worthy diocesan and patron, to associate with people, among whom, though he might be innocent, have been some monstrous characters. When he was young, he had nearly perished through disregard to his person. At this time he was kindly relieved by his brother collegian in the same department; Dr. Free, a person well known in London; but the tale is not worth giving."

† The "Petition of the Brethren" on this occasion, most probably drawn up by Mr. Gambold, is preserved in the "Journals of the House of Commons," vol. XXV. p. 717.

been his contemporaries in the university of Oxford. In 1765 a congregation was settled by bishop Gambold, at Coothill, in Ireland. Soon after he had joined the brethren, he published a treatise, written while he was at Stanton Harcourt, and which proves his steady attachment to the church of England, entirely consistent with his connexion with, and ministry in, the church of the brethren. The title of it is, "A short summary of Christian Doctrine, in the way of question and answer; the answers being all made in the sound and venerable words of the Common-prayer-book of the church of England. To which are added, some extracts out of the Homilies. Collected for the service of a few persons, members of the established church; but imagined not to be unuseful to others." We know not the exact date of this treatise; but a second edition of it was printed in 1767, 12mo. Mr. Gambold also published in 1751, 8vo, "Maxims and Theological Ideas and Sentences, collected out of several dissertations and discourses of count Zinzendorf, from 1738 till 1747." His "Hymns for the use of the Brethren" were printed in 1748, 1749, and 1752; some Hymns, and a small hymn-book for the children belonging to the brethren's congregations, were printed entirely by Mr. Gambold's own hand in Lindsey house at Chelsea. A letter from Mr. Gambold to Mr. Spangenberg, June 4, 1750, containing a concise and well-written character of the count of Zinzendorf, was inserted in Mr. James Hutton's "Essay towards giving some just ideas of the personal character of count Zinzendorf, the present advocate and ordinary of the brethren's churches," 1755, 8vo. In 1752 he was editor of "Sixteen Discourses on the Second Article of the Creed, preached at Berlin by the ordinary of the Brethren," 12mo. In June 1753 appeared "The ordinary of the Brethren's churches his short and peremptory remarks on the way and manner wherein he has been hitherto treated in controversies, &c. Translated from the High Dutch, with a preface, by John Gambold, minister of the chapel in Fetter-lane." In the same year he published, "Twenty-one discourses, or dissertations, upon the Augsburg Confession, which is also the Brethren's Confession of Faith; delivered by the ordinary of the Brethren's churches before the seminary. To which is prefixed a synodical writing relating to the subject. Translated from the High Dutch, by F. Okeley, A. B." In 1754 he was editor of "A mo-

dest Plea for the Church of the Brethren," &c. 8vo; with a preface by himself. In the same year, in conjunction with Mr. Hutton, secretary to the brethren, he also drew up "The representation of the committee of the English congregation in union with the Moravian church," addressed to the archbishop of York; and also "The plain case of the representatives of the people known by the name of the Unitas Fratrum, from the year 1727 till these times, with regard to their conduct in this country under misrepresentation." And in 1755 he assisted in the publication of "A letter from a minister of the Moravian branch of the Unitas Fratrum, together with some additional notes by the English editor, to the author of the Moravians compared and detected;" and also of "An exposition, or true state of the matters objected in England to the people known by the name of Unitas Fratrum; by the ordinary of the brethren; the notes and additions by the editor." In 1756 he preached at Fetter-lane chapel, and printed afterwards, a sermon upon a public fast and humiliation, setting forth "the reasonableness and extent of religious reverence." He was not only a good scholar, but a man of great parts, and of singular mechanical ingenuity. It was late in both their lives before the learned Bowyer was acquainted with his merits; but he no sooner knew them, than he was happy in his acquaintance, and very frequently applied to him as an occasional assistant in correcting the press; in which capacity Mr. Gambold superintended (among many other valuable publications) the beautiful and very accurate edition of lord chancellor Bacon's works in 1765; and in 1767 he was professedly the editor, and took an active part in the translation from the High Dutch, of "The History of Greenland;" containing a "description of the country and its inhabitants; and particularly a relation of the mission carried on for above these thirty years by the Unitas Fratrum at New Herrnhut and Lichtenfels in that country, by David Crantz; illustrated with maps and other copper-plates: printed for the brethren's society for the furtherance of the Gospel among the Heathen," 2 vols. 8vo. In the autumn of 1768 he retired to his native country, where he died, at Haverford West, universally respected, Sept. 13, 1771.[1]

GANDY (JAMES), an able artist, although little known, was born in 1619, and instructed by Vandyck; and his

[1] Nichols's Bowyer.

works are a sufficient proof of the signal improvement he received from the precepts and example of that great master. The cause of his being so totally unknown was, his being brought into Ireland by the old duke of Ormond, and retained in his service. And as Ireland was at that time in a very unsettled condition, the merit and the memory of this master would have been entirely unnoticed, if some of his performances, which still subsist, had not preserved him from oblivion. There are at this time in Ireland many portraits, painted by him, of noblemen and persons of fortune, which are very little inferior to Vandyck, either for expression, colouring, or dignity; and several of his copies after Vandyck, which were in the Ormond collection at Kilkenny, were sold for original paintings of Vandyck. Mr. Gandy died in 1689.[1]

GANGANELLI (JOHN VINCENT ANTONY), who was elevated to the popedom by the name of Clement XIV. was the son of a physician, and born in 1705. He was educated at Rimini, near his birth-place, and at the age of eighteen entered into the Franciscan order at Urbino. After finishing his studies at various seminaries, he was appointed in 1740 to be professor of divinity in the college of St. Bonaventure, at Rome. In this situation he gained the good opinion of pope Benedict XIV. who gave him the place of counsellor of the holy office; and in 1759 Clement XIII. made him a cardinal. It is said that in all his intercourse with his brethren and at their public assemblies, he endeavoured to lower their tone, and to persuade them that it was almost too late to oppose the will of the sovereigns of Europe by a display of ecclesiastical power. This could not be very acceptable to the cardinals, who persisted in their opinion of the power of the reigning pontiff, and encouraged him in his disputes with France and other kingdoms. On the death of Clement XIII. Ganganelli was elected in his room in May 1769, chiefly by the influence of the courts of France and Spain, who now urged him to suppress the order of Jesuits, and although he did not enter on that measure without much deliberation, it was at last carried, and forms the principal event of his pontificate. He signed the brief for this purpose on July 21, 1773, and it is said, with considerable reluctance. The consequence to papal power was no doubt

[1] Pilkington.

great, but it appeared after all to be but one link in the great chain of causes which must relieve the world entirely from its influence. Ganganelli did not long survive this event, dying Sept. 22, 1773. After his death, a life of him was published by Caraccioli, replete with anecdotes illustrative of his amiable character and liberal sentiments; but we know not how to give credit to a writer who soon afterwards published some volumes of "Letters" by Ganganelli, which, it is now universally acknowledged, were forgeries.[1]

GARAMOND (CLAUDE), a French engraver and letter-founder, was a native of Paris, and began to distinguish himself about 1510; when he founded his printing types, clear from all remains of the gothic, or, as it is usually called, the black letter. He brought them to so great a degree of perfection, that he can neither be denied the glory of having surpassed whatever had been done in this way before, nor that of not being excelled by any of his successors in this useful mechanic art. His types were prodigiously multiplied, as well by the great number of matrices which he engraved of every size, as by the letters which were founded from these, so that all parts of Europe were supplied with them; and as often as they were used by foreigners, they took care, by way of recommending their works, to distinguish them by his name, both in Italy, Germany, England, and even in Holland; particularly the small Roman, by way of excellence, was known among the printers in all these countries, by the name of Garamond's small Roman. He likewise, by the special command of Francis I. founded three species of Greek types for the use of Robert Stephens, who printed with them all his beautiful editions, both of the New Testament, and several Greek authors. Garamond died in 1561; and all his fine types came into the hands of Fournier the elder, an eminent letter-founder at Paris.[2]

GARASSE (FRANCIS), a French Jesuit, and the author of the enmity between the Jesuits and the Jansenists, in the church of Rome, was born at Angoulême in 1585, and having laid a good foundation of grammar-learning, entered of the Jesuits' college in 1600. It was the special care of those fathers, to admit none into their society but youths of genius; and Garasse was not wanting in good

[1] Dict. Hist. [2] Moreri.

natural parts, nor did he neglect to improve them by reading and study; of which he gave an admirable proof in his book of elegies on the death of Henry IV. and in a poem in heroic verse, addressed to Louis XIII. upon his inauguration, in the name of the college at Poictiers. The titles of these two pieces are, 1. "Elegiarum de funesta morte Henrici magni liber singularis," Pictavii, 1611, 4to. 2. "Sacra Rhemensia Carmina Heroica nomine Collegii Pictavensis oblata Ludov. XIII. Regi Christianissimo in sua inauguratione," ibid. The two following pieces are also ascribed to him: 1. "De la Resemblance de la lumiere du Soleil & de la Justice," Bourdeaux, 1612. 2. "Les champs Elysiens pour la Reception du Roy Louis XIII. lors qu'il entroit a Bourdeaux à l'occasion de son Marriage."

As he had a great deal of spirit and imagination, and a strong voice, he became a popular preacher in the chief cities of France. He acquitted himself in the pulpit with uncommon vivacity, and had a peculiar turn for the wit then in vogue, which, being enforced by a suitable delivery, made deep impressions upon his audience. But he was not content with the honour he thus did to his order. His ambition led him to aim at being more extensively serviceable by his writings. With that spirit, while yet in his noviciate, he published in 1614 a defence of the Jesuits against three of their adversaries at once. This piece he entitled "The Horoscope of Anti-Coton, together with the life, death, burial, and apotheosis of his two cousin-germans Marteliere and Hardeviliere." The treatise appeared under a feigned name, and was drawn up in the ironical style, but too much vitiated by buffoonery; and, in the same name and style, he printed in 1615, "The Calvinistic Elixir, or Reformed Philosopher's Stone, first dug up by Calvin at Geneva, and afterwards polished by Isaac Casaubon at London, with the testamentary codex of Anti-Coton, lately found upon Charenton-bridge." The first of these is entitled "Andreæ Schioppii Casparis fratris horoscopus," &c. Antwerp, 1614, 4to. The second "Andreæ Schioppii Casparis fratris Elixir Calvinisticum," &c. ibid. 1651, 8vo. In the first he attacked the three following pieces; 1. "L'Anticoton, ou refutation de la Lettre declaratoire du Pere Coton," 1610, 8vo. 2. "Playdoye du Pierre de la Martiliere Avocat en Parlement pour le Recteur de l'Université de Paris contre les Je-

suits," Paris, 1612, 8vo. 3. "Petri Hardovillerii Actio pro Academia Parisiensi adversus Presbyteros & Scholasticos Collegii Claromontanii habita in Senatu Parisiensi. ann. 1611," Paris, 1612, 8vo. Niceron observes, that our author's satirical style was very like that of the famous Schiop-pius, which was apparently the reason of his chusing that mask, which suited him exactly well.

The two subsequent years he employed his pen in satire and panegyric, both grossly exaggerated. These panegyrics are, 1. "Oraison L'Andreæ de Nesmond premier President du Parlement de Bourdeaux." This oration was made in 1616, when that president died, and was printed with his remonstrances at Lyons, 1656, 4to. 2. "Colossus Henrico Magno in ponte novo positus, Carmen," Paris, 1617, 4to. That famous equestrian statue was erected Aug. 25, 1614. The satire is, "Le banquet des Playdoiers de Mr. Servin, par Charles de l'Espinoell," 1617, 8vo; a virulent attack on the magistrate Servin.

In 1618, he took the four vows, and became a father of his order. This is the highest title conferred on that or any other of the monastic institutions; and our author, being thereby admitted to read and study the sublimest mysteries of his religion, in a few years appeared upon the stage of the public in the character of a zealous champion for the faith, against the infidels and prophaners of those mysteries. But in the mean time his pen was far from lying idle. In 1620 he printed a piece entitled "Rabelais reformed by the ministers, particularly Peter du Moulin, minister of Charenton, in answer to the buffooneries inserted in his book" (of the invocation of pastors); and two years afterwards he ventured to attack the ghost of Stephen Pasquier, in another piece, entitled "Recherches des Recherches & autres œuvres d'Etienne Pasquier." There cannot be given a better specimen of the peculiar strain of his satirical wit, than is furnished by the epistle dedicatory to this book. It is addressed to the late Stephen Pasquier, wherever he may be: "for," says he, "having never been able to find out your religion, I know not the route or way you took at your departure out of this life; and therefore I am forced to write to you at a venture, and to address this packet wherever you may be."

Garasse the next year, 1623, published "La Doctrine curieuse des beaux esprits de ce temps, &c. The curious doctrine of the wits, or pretenders to wit, of this age, con-

taining several maxims pernicious to the state of religion and good manners, refuted and overthrown." He took occasion in several places of this work, to throw out rough and abusive raillery upon Pasquier; and went on in the same strain, in a third production, printed in 1625, 4to. The sons of Pasquier were at last provoked beyond all patience, to see the manes of their father so irreligiously disturbed. Resolving to revenge his memory, and to pay our author in his own coin, they published a treatise, in which Garasse was thus accosted: having recounted the words of his dedication just mentioned; "This," say they, in the singular number, "has made me use the same freedom with you, and forced me to address this packet to you, in what place soever you may be. For, not knowing whether you may be at the service-tree, which you call a tavern of honour, and where you confess you have had many a good meal free-cost; or at the town of Clomar, in the suburbs of St. Germain, where your name is written in such fair characters on all the mantle-trees of the chimnies; or in some other place of the same kind; I am constrained to send you this book at a venture, and to direct it to you in what place soever you be." The truth was, that in general the free course of Garasse's life ran parallel to that of his wit, which he had indulged to such a height in his "Doctrine Curieuse," that notwithstanding the specious title against atheists and atheistical libertines prefixed by the author, a very different one was bestowed upon it by others, particularly Naudè, who distinguished it by the title of "Atheism reduced to an art." Prior Ogier, in particular, having observed that our author was better qualified for a satirical poet or a merry Andrew*, than for a catholic doctor, exclaimed against the whole order, for making choice of such a champion. This was made public the same year; and in the following our author issued a defence, entitled "Apologie de F. Garasse," &c. To this the prior immediately prepared for a reply; but here the fraternity stepped in, and procured such mediators as found means to end the dispute in an amicable way. The jesuit prevented his antagonist by a letter full of civilities, which was answered in the same way by the prior, and care was taken to let the public see those letters, as soon as they

* He alludes to Garasse's assuming the name of Andrew Schioppius. The title of the book is "Jugement et Censure de livre de la Doctrine Curieuse de Françoise Garasse."

were written, in 1624*. By the same method our author was also reconciled to Balzac, with whose character he had made free, having provided a seat for him among the atheists of the times.

The "Doctrine Curieuse," carried the strongest marks of a most busy and active temper; vivacity was the characteristic of the author, and he had no sooner escaped the difficulties which that treatise brought upon him, but he plunged into another, of a much more threatening aspect. This was created by a book he published in 1625, under the title of "La Somme Theologique des verités capitales de la religion Chretienne." It was this book which first excited the war between the Jansenists and the Jesuits, and in the following manner. The abbot of St. Cyran, observing in Garasse's book a prodigious number of falsifications of Scripture and the fathers, besides many heretical and impious opinions, thought the honour of the church required a refutation of them. Accordingly, he wrote an answer at large, in four parts. But while the first part was in the press, the noise it every where made occasioned Garasse's book to be more carefully examined. March 2, 1626, the rector of the Sorbonne declared before that society that he had received several complaints of it; and, proposing to have it examined, a committee was appointed for that purpose, who should give their opinion of it on the 2d of May following. This matter alarming Garasse, he presently after this appointment published at Paris, "L'abus decouverte," &c. In this piece he drew up a list of 111 propositions; the most easy to maintain that he could find, and having composed a censure of them, which he pretended was that of the abbot St. Cyran, he refuted that answer with ease. This coming to the hands of St. Cyran, March 16, he wrote some notes upon it the same day, which were printed with the title of "A refutation of the pretended abuse, and discovery of the true ignorance and vanity of father Francis Garasse;" and the committee of the Sorbonne made their report on the day appointed. But some persons who approved the book desired more time, and that the propositions censured might be communicated to them. This was granted; and on the 1st of July, attempting partly to defend, and partly

* In favour of Garasse they bore this artful title, "Literæ a D. Ogier & hujus ad illum de sua cum Ecclesia reconciliatione."

to explain it, they found themselves under a necessity of confessing that there were some passages in it which could not be excused; and that F. Garasse had promised to correct them, without performing his promise. On this, the doctors agreeing that the book ought to be censured, the censure was accordingly passed Sept. 1, and immediately published, with the title of "Censura S. Facultatis Theologicæ, &c. The Censure of the sacred Faculty of the Clergy at Paris, upon a book entitled Theological Summary of F. Francis Garasse." The sentence was to this effect, that the summary contained several heretical, erroneous, scandalous, and rash propositions; several falsifications of passages of Scripture, and of the holy fathers, falsely cited, and wrested from their true sense; and an infinite number of expressions unfit to be written or read by Christians and divines.

This sentence was perfectly agreeable to the abbot of St. Cyran's critique, which, after many hindrances raised by the Jesuits, came out the same year, entitled, "A Collection of the faults and capital falsities contained in the Theological Summary of F. Francis Garasse *." In answer to which, our author wrote, "Avis touchant la refutation, &c. Advice concerning the refutation of the Theological Summary of F. Garasse." This came out also before the end of the year, and concluded the dispute between the two combatants in particular. But the two orders of Jesuits and Jansenists in general, of whom these were respectively the champions, grew from the consequences of it, into such an implacable hatred and animosity against each other, as seemed not be extinguishable by ordinary means. With respect to Garasse, the Jesuits used some kind of prudence. They did not obstinately persist in supporting him, but banished him to one of their houses at a great distance from Paris, where he was heard of no more. This punishment, to a man of his ambitious and busy temper, was worse than death. Accordingly, as if weary of such a life, when the plague raged violently in Poictiers, in 1631, he asked earnestly of his superiors to attend those that were seized with it; leave was granted, and in that charitable

* He intended four volumes, but the two first only were printed, and an abridgment of the fourth; his name is not in the title-page, and in the privilege prefixed, he assumes the name of Alexandre de l'Exclusse. Bayle recommends it as one of the most useful books a man can read, especially if he designs to set up for an author who argues from authorities, allusions, comparisons, &c.

office, catching the contagion, he died among the infected persons in the hospital, on the 14th of June that year. He is styled by bp. Warburton, in his Commentary on the "Essay on Man," an eminent casuist.[1]

GARCILASSO, or GARCIAS LASSO DE LA VEGA, a celebrated Spanish poet, was born of a noble family at Toledo, in 1500 or 1503. His father was a counsellor of state to Ferdinand and Isabella, and employed by them on several important negociations, particularly in an embassy to pope Alexander VI. Garcilasso was educated near the emperor Charles V. who had a particular regard for him, and took him with him in his military expeditions, where he became as renowned for his courage as for his poetry. He accompanied that emperor into Germany, Africa, and Provence; and it was in this last expedition, in 1536, that he commanded a battalion, when he received a wound, of which he died at Nice, about three weeks after, aged only thirty-three. The wound was made by a stone thrown by a countryman from a turret, and falling upon his head. The Spanish poetry was greatly obliged to Garcilasso, not only for extending its bounds, but also for introducing new beauties into it. He had strong natural talents for poetry; and he did not fail to improve them by culture, studying the best poets ancient and modern. His poems are full of fire; have a nobleness and majesty without affectation; and, what is somewhat singular, there is in them a great deal of ease, united with much subtilty. Paul Jovius has not scrupled to say that his odes have all the sweetness of Horace. Though his imitations of the ancients may be traced throughout almost all his works, yet, as they are conspicuous for good taste and harmonious versification, and were written amidst many distracting occupations, there can be no doubt that he would have gained great celebrity if he had lived longer. The learned grammarian Sanctius has written commentaries upon all his works, and has illustrated him every where with very learned and curious notes. They were all printed at Naples in 1664, with this title, "Garcilasso de la Vega Obras Poëticas con annotationes de Franc. Sanchez," in 8vo. We must not confound this poet with another person of the same name, a native of Cusco, who wrote in Spanish the History of Florida, and that of Peru and the Incas.[2]

[1] Gen. Dict. by Bayle.—Moreri.—Niceron, vol. XXXI.
[2] Antonio Bibl. Hisp.—Moreri.

GARDEN (Francis), better known to the public by the title of Lord Gardenstone, was born at Edinburgh June 24, 1721. His father was Alexander Garden, of Troup, an opulent land-holder in Aberdeenshire; and his mother was Jane, daughter of sir Francis Grant, of Cullen, one of the senators of the college of justice. After passing through the usual course of liberal education at school and at the university, he applied to the study of law as a profession, and in 1744 was admitted a member of the faculty of advocates, and called to the Scottish bar. In his practice as an advocate he soon began to be distinguished by a strong native rectitude of understanding; by that vivacity of apprehension and imagination, which is commonly denominated genius; by manly candour in argument, often more persuasive than subtilty and sophistical artifice; by powers which, with diligence, might easily attain to the highest eminence of the profession.* But the same strength, openness, and ardour of mind which distinguished him so advantageously among the pleaders at the bar, tended to give him a fondness for the gay enjoyments of convivial intercourse, which was in some respects unfavourable to his progress in juridical erudition, yet without obstructing those promotions to which his talents entitled him. In 1764 he became his majesty's solicitor, and afterwards one of the judges in the courts of session and justiciary, the supreme judicatures, civil and criminal, for Scotland. On this occasion he assumed, according to the usual practice, the title of lord Gardenstone. His place in the court of session he continued to occupy till his death, but had some years before resigned the office of a commissioner of justiciary, and in recompense got a pension of 200*l.* per annum. Clear discernment, strong good sense, conscientious honesty, and amiable benevolence, remarkably distinguished his opinions and conduct as a judge.

As he advanced in years, humanity, taste, and public spirit, became still more eminently the predominant principles in his mind. He pitied the condition of the peasantry, depressed rather by their ignorance of the most skilful modes of labour, and by their remoteness from the sphere of improvement, than by any tyranny or extortion of their landlords. He admired, protected, and cultivated the fine arts. He was the ardent votary of political liberty, and friendly to every thing that promised a rational ame-

lioration of public œconomy, and the principles of government. In 1762 he purchased the estate of Johnston, co. Kincardine. Within a few years after he began to attempt a plan of the most liberal improvement of the value of this estate, by an extension of the village of Laurencekirk, adjoining. He offered leases of small farms, and of ground for building upon, which were to last for the term of one hundred years; and of which the conditions were extremely inviting to the labourers and tradesmen of the surrounding country. These offers were eagerly listened to; and being more desirous to make the attempt beneficial to the country than profitable to himself, he was induced within a few years to reduce his ground-rents to one half of the original rate. Weavers, joiners, shoemakers, and other artizans in a considerable number, resorted to settle in the rising village. His lordship's earnestness for the success of his project, and to promote the prosperity of the people whom he had received under his protection, led him to engage in several undertakings, by the failure of which he incurred considerable losses. Projects of a print-field, and of manufactures of linen and of stockings, attempted with sanguine hopes in the new village, and chiefly at his lordship's risk and expence, misgave in such a manner as might well have dispirited a man of less steady and ardent philanthropy. But the village still continued to advance under his lordship's eye and fostering care. In 1779 he procured it to be erected into a burgh of barony, having a magistracy, an annual fair, and a weekly market. He provided in it a good inn for the reception of travellers, and furnished it with a library for their amusement, the only one of the kind probably in either kingdom. We remember, likewise, an *Album*, in which were many ingenious contributions, both in prose and verse, by the literati of Scotland. He invited an artist for drawing, from the continent, to settle at Laurencekirk. He had at length the pleasure of seeing a considerable linen-manufactory fixed in it; and before his death he saw his plan of improving the condition of the labourers, by the formation of a new village at Laurencekirk, crowned with success beyond his most sanguine hopes. He has acknowledged in a memoir concerning this village, "That he had tried in some measure a variety of the pleasures which mankind pursue; but never relished any so much as the pleasure arising from the progress of his village."

In 1785, by the death of a brother, he became possessed of the family estates, worth about 3000*l.* a year, which not only enabled him to pursue his usual course of liberality, but to seek relief from the growing infirmities of his age, by a partial relaxation from business, which he determined to employ in travel. Accordingly, he set out in Sept. 1786, and performed the tour of France, Geneva, Swisserland, the Netherlands, and Italy, and after three years, returned to his native country, with a large collection of objects of natural history, and specimens of the fine arts. His last years were spent in the discharge of the duties of his office as a judge; in performing many generous offices of benevolence and humanity, and in promoting the comfort of his tenants. As an amusement for the last two or three years of his life, he revised some of the light fugitive pieces, in which he had indulged the gaiety of his fancy in his earlier days; and a small volume was published under the title of "Miscellanies in prose and verse," in which the best pieces are upon good authority ascribed to lord Gardenstone. He revised also the "Memorandums" which he had made upon his travels, and two volumes of them were published during his lifetime, under the title of "Travelling Memorandums," containing a number of interesting observations, criticisms, and anecdotes. A third volume appeared after his death, with an account of him, from which we have borrowed the greater part of this article. His lordship died July 22, 1793, deeply regretted by his friends and by his country. His last publication was "A Letter to the Inhabitants of Laurencekirk," containing much salutary advice.[1]

GARDINER (JAMES), a brave officer of the army, and not less celebrated for his piety, was born at Carriden, in Linlithgowshire, in Scotland, Jan. 10, 1687-8. He was the son of captain Patrick Gardiner, of the family of Torwoodhead, by Mrs. Mary Hodge, of the family of Gladsmuir. His family was military, his father, his uncle by the mother's side, and his elder brother, all fell in battle. He was educated at the school of Linlithgow, but was soon removed from it, owing to his early zeal to follow his father's profession. At the age of fourteen he had an ensign's commission in the Dutch service, in which he con-

[1] Life prefixed to his Memorandums.—Sinclair's Statistical Reports.—Gleig's Supplement to the Encyclopedia Britannica.

tinued until 1702; when he received the same from queen Anne, and being present at the battle of Ramillies, in his nineteenth year, was severely wounded and taken prisoner by the French. He was carried to a convent, where he resided until his wound was cured; and soon after was exchanged. In 1706 he obtained the rank of lieutenant, and after several intermediate promotions, was appointed major of a regiment commanded by the earl of Stair, in whose family he resided for several years. In January 1730, he was advanced to the rank of lieutenant-colonel in the same regiment, in which he continued until April 1743, when he received a colonel's commission over a regiment of dragoons. During the rebellion in Scotland, in 1745, his regiment being in that country, and the rebel army advancing to Edinburgh, he was ordered to march with the utmost expedition to Dunbar, which he did; and that hasty retreat, with the news soon afterwards received of the surrender of Edinburgh to the rebels, struck a visible panic into the forces he commanded. This affected his gallant mind so much, that on the Thursday before the battle of Preston-pans, he intimated to an officer of considerable rank, that he expected the event would be as it proved; and to a person who visited him, he said, "I cannot influence the conduct of others as I could wish; but I have one life to sacrifice to my country's safety, and I shall not spare it." On Friday Sept. 20th, the day before the fatal battle, when the whole army was drawn up, about noon, the colonel rode through the ranks of his regiment, and addressed them in an animated manner, to exert themselves with courage in defence of their country. They seemed much affected by his address, and expressed a very ardent desire of attacking the enemy immediately; a desire in which he, and another gallant officer of distinguished rank, would have gratified them, had it been in their power, but their ardour and their advice were overruled by the strange conduct of the commander-in-chief, sir John Cope, and therefore all that colonel Gardiner could do, was to spend the remainder of the day in making as good a disposition as the circumstances would allow. He continued all night under arms, wrapped up in his cloak, and sheltered under a rick of barley which happened to be in the field. By break of day the army was roused by the noise of the approach of the rebels; and the attack was made before sun-rise. As soon as the enemy came

within gun-shot, they commenced a furious fire; and the dragoons which constituted the left wing immediately fled. The colonel at the beginning of the attack, which lasted but a few minutes, received a ball in his left breast, which made him give a sudden spring in his saddle; upon which his servant, who had led the horse, would have persuaded him to retreat; but he said it was only a flesh-wound, and fought on, though he presently after received a shot in his right thigh. The colonel was for a few moments supported by his men, and particularly by about fifteen dragoons, who stood by him to the last; but after a faint fire, the regiment in general was seized with a panic; and though their colonel and some other brave officers did what they could to rally them, they at last took to a precipitate flight. Just in the moment when colonel Gardiner seemed to be making a pause to deliberate what duty required him to do in such a circumstance, he saw a party of the foot fighting bravely near him, without an officer to lead them, on which he rode up to them immediately, and cried out aloud, "Fire on, my lads, and fear nothing." As he had uttered these words, a Highlander advanced towards him with a scythe fastened to a long pole, with which he gave him such a deep wound in his right arm, that his sword dropped from his hand, and several others coming about him at the same time, while he was thus dreadfully entangled with that savage weapon, he was dragged from his horse. The moment he fell, another Highlander gave him a stroke either with a broad-sword, or a Lochaber axe, on the hinder part of the head, which was the mortal blow. All that his faithful servant, John Forster, who furnished this account, saw further at this time, was, that as his hat was falling off, he took it in his left hand, waved it as a signal for him to retreat, and added, which were the last words he ever heard him speak, "Take care of yourself." The servant immediately fled to a mill, about two miles distant, where he changed his dress, and disguised like a miller's servant, returned with a cart about two hours after the engagement. He found his master not only plundered of his watch and other things of value, but even stripped of his upper garments and boots. He was, however, still breathing, and from appearances, not altogether insensible. In this condition he was conveyed to the church of Tranent, and from that to the clergyman's house, where he expired about eleven o'clock in the fore-

noon, Saturday Sept. 21, 1745. The rebels entered his house before he was carried off from the field, and plundered it. His remains were interred on the Tuesday following, Sept. 24, at the parish church of Tranent. Even his enemies spoke honourably of him, and seemed to join in lamenting the fall of so brave and so worthy a man. Nor was it for bravery only that colonel Gardiner was distinguished. He was perhaps one of the most pious men of his age and country. He was, says his biographer, in the most amazing manner, without any religious opportunity, or peculiar advantage, deliverance, or affliction, reclaimed on a sudden, in the vigour of life and health, from a life of licentiousness, not only to a steady course of regularity and virtue, but to high devotion, and strict, though unaffected sanctity of manners. All this is amply illustrated in Dr. Doddridge's well-known life of this gallant hero, whose death was as much a loss, as the cause of it, the battle of Preston-pans, was a disgrace to his country.

In July 1726, Col. Gardiner married lady Frances Erskine, daughter to David fourth earl of Buchan, by whom he had thirteen children, five only of which survived their father, two sons and three daughters.[1]

GARDINER (Richard), an English divine, a native of Hereford, where he was born in 1591, was educated at the school there, and became a student of Christ-church, Oxford, about 1607. After taking his degrees in arts, he entered into holy orders, and was noted for a quaint singularity in his manner of preaching. King James I. being much pleased with a speech which he had delivered before him in the Scotch tone, when he was deputy-orator, gave him the reversion of the next canonry of Christ-church; into which he was installed, on the death of Dr. Thomas Thornton, in 1629; and taking his degrees in divinity the following year, he was made one of the chaplains in ordinary to king Charles I. In 1648 he was ejected from his canonry by the parliamentary visitors, and lived obscurely in Oxford, until the restoration, when he was re-instated in his stall, and from that time devoted the profits of it to charitable uses, with some benefactions to his relations, and to Christ-church. He published several sermons, particularly a volume containing sixteen, Lond. 1659, 8vo. 2. "Specimen Oratorium," Lond. 1653, containing some

[1] Doddridge's Life of Colonel Gardiner, and Funeral Sermon on him.

of his university orations. This was reprinted in 1657, and in 1662, with additional orations and letters. There were subsequent editions printed at Oxford in 1668 and 1675, &c. yet the book is very scarce. He died Dec. 20, 1670, and was buried in Christ-church cathedral, with an elegant Latin epitaph, written at the desire of his executors, by Dr. South, who succeeded him in his canonry.[1]

GARDINER (STEPHEN), bishop of Winchester, and chancellor of England, was the illegitimate son of Dr. Lionel Woodvill or Wydville, dean of Exeter, and bishop of Salisbury, brother to Elizabeth, queen consort to Edward IV.* He was born in 1483, at Bury St. Edmonds, in Suffolk, and took his name from his reputed father †, whom his mother married, though in a menial situation, to conceal the incontinence of the bishop. After a proper education at school, he was sent to Trinity-hall, in Cambridge; where pursuing his studies with diligence, he soon obtained reputation by the quickness of his parts, and was particularly distinguished for his elegance in writing and speaking Latin, as well as for his uncommon skill in the Greek language ‡. In the former he made Cicero his pattern, and became so absolute a master of his style, as to be charged with affectation in that respect. With these attainments in classical learning, he applied himself to the civil and canon law; and took his doctor's degree in the first of these, in 1520; in the latter, the following year; and it is said, was the same year elected master of his college.

But his views were far from being confined to the university. He had some time before been taken into the family of the duke of Norfolk, and thence into that of

* Mr. Lodge says, that one of Rawlinson's MSS. in the Bodleian library, with more probability makes him a younger son of sir Thomas Gardiner, knt. the representative of a very ancient family in Lancashire. Lodge's Illustrations, vol. I. p. 102. But this contradicts all former accounts, and leaves us at a loss to conjecture why he was in early life often called Dr. Stephens.

† Viz. Gardiner; but this was not done till after he became bishop of Winchester, when he also assumed the arms of the Gardiners of Glemsford, in Suffolk, with a distinction of a border; and at last they were impaled with the arms of the see of Winchester without the distinction. Strype's Memorials, vol. III. Before that time he usually went by the name of Stephens.

‡ Leland compliments him on this account, in a poem addressed to him by the name of Stephen Gardiner, in the close of which he foretels him, that his brow would be honoured with a mitre; a proof that his surname was at least given him by others before he was a bishop. Leland's Encom. Illustr. Viror. p. 49.

[1] Ath. Ox. vol. II.—Biog. Brit. vol. VI. p. 3765.

cardinal Wolsey, who made him his secretary. This post he now held, and it proved the foundation of his rise at court. The cardinal having projected the treaty of alliance with Francis I. in 1525, employed his secretary to draw up the plan, and the king coming to his house at More-park, in Hertfordshire, found Gardiner busy at this work. He looked at it, liked the performance extremely well, the performer's conversation better, and his fertility in the invention of expedients best of all; and from this time Gardiner was admitted into the secret of affairs, and entirely confided in, both by the king and his first minister. He received a public mark of that confidence in 1527, when he was sent to Rome, in order to negociate the arduous business of Henry's divorce from queen Katharine. Edward Fox, provost of King's-college, in Cambridge, went with him on this embassy; but Gardiner was the chief, being esteemed the best civilian in England at this time; and having been admitted into the king's cabinet-council for this affair, he is styled in the cardinal's credential letters to the pope, "primary secretary of the most secret counsels." He was now in such favour with the cardinal, that, in these very letters, he called Gardiner the half of himself, "Dimidium sui," than whom none was dearer to him. He wrote that Gardiner should unlock his [the cardinal's] breast to the pope; who, in hearing him speak, he might think he heard the cardinal himself. The successful issue of this embassy in obtaining a new commission, directed to the cardinals Wolsey and Campejus, as well as Gardiner's address in the negociation, may be seen in the general histories of England. We shall only notice one particular not mentioned there, which is his success in disposing Campejus to make a tour to England. This requiring some extraordinary management, Gardiner took it upon himself; and having put every thing requisite to set the affair in a proper light at home, into the hands of his colleague Fox, dispatched him to carry the account to the king, who joined with Anne Boleyn in applauding * the ingenuity, intrepidity, and industry of the new minister.

* There is a letter from this lady to our negociator in the Paper-office, supposed to be written on this occasion, which begins, "Mr. Stephens, I thank you for my letter, wherein I perceive the willing and faithful mind you have to do me pleasure," &c. See the whole in Biog. Brit.

But the loudest in his praises was the cardinal, in whose private business Gardiner had reconciled the pope to the endowment of his two colleges at Oxford and Ipswich*, out of the revenues of the dissolved lesser monasteries. This added to the rest, made such an impression upon the cardinal's mind, that crying out, " O inestimable treasure and jewel of this realm!" he desired Fox to remark those words, and insert them in his letter. There was still another instance of Gardiner's abilities and attachment to Wolsey, which had its share in exciting this burst of admiration. During the course of this embassy, the pope falling dangerously ill, the cardinal set all his engines to work, to secure the keys provisionally to himself, in case of a new election, and the suffrages of one-third part of the cardinals were procured for him. He dispatched orders immediately to provide that those cardinals should be withdrawn to a place of safety, and should there declare him pope, though the majority should appear against him; assuring his own party, that they should be vigorously sustained by king Henry and his allies. This scheme, however, was rendered abortive by the recovery of Clement VII. but the pains taken in it by the cardinal's agents, among whom Gardiner had at least an equal share, could not fail to be highly pleasing to him. In the event, indeed, the king had most reason to be satisfied with his minister, who gave his opinion that all solicitations at Rome would be lost time; the pope, in his judgment, being immoveable in the resolution to do nothing himself; though he might not improbably be brought to confirm such a sentence as his majesty could draw from the legates †. Henry, fully persuaded in the issue of the sincerity and judgment of this advice, recalled Gardiner, resolving to make use of his abilities in managing the legantine court ‡.

During his residence at Rome, he had among other things obtained some favours at that court for bishop Nix of Norwich, who on his return rewarded him with the archdeaconry of Norfolk, in 1529; and this probably was

* Gardiner and Fox were the persons on whom the cardinal chiefly relied for laying the plan of these magnificent foundations. Strype.

† The whole letter is inserted in the Biog. Brit. as an instance of Gardiner's elegant style in English, above others written at the same time, or even later.

‡ The king did not suffer the proceedings to be begun before the cardinals till Gardiner's return. Burnet's Hist. of Reform. vol. II.

the first preferment he obtained in the church. In truth, it must be owned that his merit as a divine did not entitle him to any extraordinary expectations that way, but as he made his first entrance into business in a civil capacity, so he continued to exercise and improve his talents in state affairs, which gave him an opportunity of rendering himself useful, and in a manner necessary to the king; who soon after his arrival, took him from Wolsey, and declared him secretary of state. Thus introduced into the ministry at home, besides the ordinary business of his office, and the large share he is said to have had in the administration of affairs in general, he was particularly advised with by the king in that point which lay nearest to his heart; and when cardinal Campejus declared that the cause of the divorce was evoked to Rome, Gardiner, in conjunction with Fox the almoner, found out Cranmer, and discovering his opinion, introduced him to his majesty, whom they thus enabled to extricate himself out of a difficulty then considered as insuperable.

As this step proved the ruin of Wolsey, in his distress he applied to his old servant the secretary, who on this occasion is said by the writer of his life in the Biog. Britannica, to have afforded an eminent proof of his gratitude, in soliciting his pardon; which was followed in three days by his restoration to his archbishopric, and 6000*l.* sent him, besides plate and furniture for his house and chapel. It is certain, however, that Gardiner did not interpose before Wolsey had supplicated him more than once in the most humble manner, to intercede for him, and it is equally certain that Gardiner did not risk much in applying to the king, who for some time entertained a considerable regard for the fallen Wolsey. Gardiner also, at the cardinal's recommendation, in 1530, introduced the provost of Beverly to the king, who received him graciously, and shewed him that he was his good and gracious lord, and admitted and accepted him as his orator and scholar. These were matters of easy management. But the year had not expired, when the king's service called the secretary to a task of another nature, which was to procure from the university of Cambridge their declaration in favour of his majesty's cause, after Cranmer's book should appear in support of it. In this most difficult point his old colleague Fox was joined with him; and they spared no pains, address, or artifice in accomplishing it. To make amends

for such an unreserved compliance with the royal will, a door was presently opened in the church, through which, by one single step (the archdeaconry of Leicester, into which he was installed in the spring of 1531), Gardiner advanced to the rich see of Winchester, and was there consecrated the November * following. Gardiner was not, at the time, apprized of the king's design of conferring on him this rich bishopric; for Henry, in his caprice, would sometimes rate him soundly, and when he bestowed it on him said, "I have often *squared* with you, Gardiner, but I love you never the worse, as the bishopric I give you will convince you." As bishop of Winchester he now assisted in the court when the sentence, declaring Katharine's marriage null and void, was passed by Cranmer, May 22, 1533. The same year he went ambassador to the French king at Marseilles, to discover the designs of the pope and that monarch in their interview, of which Henry was very suspicious; and upon his return home, being called, as other bishops were, to acknowledge and defend the king's supremacy, he readily complied, and published his defence for it, with this title, "De vera Obedientia." His conduct was very uniform in this point, as well as in that of the divorce and the subsequent marriage, and he acquired great reputation by his writings in defence of them.

In 1535, Cranmer visiting the see of Winchester, in virtue of his metropolitan power, Gardiner disputed that power with great warmth. Some time afterwards, he resumed his embassy to France, where he procured the removal of Pole (then dean of Exeter, afterwards cardinal) out of the French dominions, having represented him as his master's bitter enemy; and this was the original root of that disagreement between them, which in time became public. Before his return this second time, being applied to by Cromwell for his opinion about a religious league with the protestant princes of Germany, he declared himself against it, and advised a political alliance, which he judged would last longer, as well as answer the king's ends better, if strengthened by subsidies. In 1538 he was sent ambassador to the German diet at Ratisbon, where he incurred the suspicion of holding a secret correspondence

* Registr. Centuar. He had resigned the archdeaconry of Leicester in the end of September, and been incorporated LL. D. at Oxford, October preceding. Athen. Oxon. Vol. I. col. 158.

with the pope. Whatever truth there may be in this charge, it is certain that Lambert this year was brought to the stake by his instigation, for denying the real presence in the sacrament. This instance of a sanguinary temper was then shown before the statute of the six articles was enacted; a law on which many were put to death, and which he undeniably framed and promoted in the house of lords to the utmost extent of his influence. This act passed in 1540; and the first person condemned by it, and burnt in Smithfield, the same year, was Robert Barnes, who at his death declared his suspicion of Gardiner's having a hand in it *. Upon the death of Cromwell, his rival long in the king's favour, the university of Cambridge, where he still held his mastership of Trinity-hall, chose him their vice-chancellor; and in return he shewed his sense of it by an assiduity in his office among them, and a warm zeal to assist them on all occasions with his interest at court; which, as long as the sunshine of any signal service lasted, was very good. But in this, his case, like other courtiers, was subject to the sudden vicissitudes of light and shade which so remarkably checquered the series of that reign; and this minister was no more excepted than his fellows from complying with those conditions of ministerial greatness, which were indispensable as long as Henry sat at the helm: and, though he tells us himself that, after the king had let him into the secret, that he could look sour and talk roughly, without meaning much harm, he ever after bore those sallies with much less anxiety, and could stand a royal rattling pretty well †; yet this was only sometimes, and on some occasions. For upon others, we find him submitting to very disagreeable supplications and expressions of deep humility, and great sense of his failings, directly contrary to the convictions of his own conscience and un-

* His words at the stake were, that he forgave the world in general, and the bishop of Winchester in particular, if he had any hand in his death; which implying a doubt, Bayle, preposterously enough, infers Gardiner's innocence of this man's blood. See his Dict. in Barnes (Robert.)

† This secret Henry acquainted him with on the following occasion: Our doctor had been joined with the earl of Wiltshire, his relation by blood, in some affair of consequence, which had not been managed to the king's satisfaction, upon which he treated Gardiner in the presence of the earl with such a storm of words as quite confounded him; but before they parted, the king took him into his chamber, and told him, that he was indeed very angry, yet not particularly with him, though he had used him so, because he could not take quite so much liberty with the earl. See his letter to Somerset in Fox's Acts and Monuments, and in Biog. Brit.

derstanding. Of this we have the following remarkable instance.

The bishop had for his secretary a relation of his own name, Gardiner, who, in some conferences with Fryth the martyr, had acquitted himself so well that they were judged fit for the public view*. This young clergyman was much in his master's favour, yet he fell under a prosecution upon the act of supremacy; and being very obstinate, was executed as a traitor, March 7, 1544. This was made an engine against the bishop by his enemies, who whispered the king that he was very likely of his secretary's opinion, notwithstanding all he had written; and that if he was once in the Tower, matter enough would come out against him. On this suggestion, his majesty consented to his proposed imprisonment. But the bishop being informed of it in time, repaired immediately to court; confessed all that his majesty had charged him with, whatever it was; and thus, by complying with the king's humour, and shewing the deepest concern for real or pretended failings, obtained full pardon, to the great mortification of his enemies. We have selected this instance from many others of a similar nature, all which are evident proofs of Gardiner's want of honest and sound principle, because it may be of use in discovering his real principles upon the subject of the supremacy, which will at last be found to be nothing more, in fact, than an engine of his political craft. It has indeed been alleged in his behalf, that he was not always so servile and ready an instrument of the king's will, especially upon the matter of the supremacy, and Strype publishes (Memorials, vol. I. p. 215) a letter in the Cottonian library, which Gardiner wrote to the king in consequence of his majesty's being angry with him for approving some sentiments in a book that seemed to impugn his supremacy. But if this letter, as Strype conjectures, was written about 1535, this was the time when the king had some thoughts of a reconciliation with the see of Rome, and of returning the supremacy to the pope, which being very well known to Gardiner, might encourage him to speak with the more freedom on that subject. Gardiner, than whom no man seems to have more carefully studied the king's temper, was not accustomed to look upon him-

* The title of this piece is, "A Letter of a young gentleman named master German Gardiner, wherein men may see the demeanour and heresy of John Fryth, lately burnt, &c."

self as undone because he sometimes received such notices of his majesty's displeasure as threw some other courtiers into the most dreadful apprehensions. This knowledge and his artful use of it taught him to seek his own safety, in taking a share with others, in the divorce of Anne of Cleves, and that of queen Catherine Howard; the first of which, if we consider his skill in the law, must have been against his conscience, and the second as much against his inclination, on account of his attachment to that noble family. The same regard for himself might also, had he been in the kingdom at the time, have led him to take a part against queen Anne Boleyn, sir Thomas More, and bishop Fisher.

All his sagacity, subtlety, and contrivance, however, were not sufficient to save him from a cloud, which shewed itself in the close of this reign; a change which might be attributed to the unsteadiness of the master, were there not facts sufficient to throw the imputation in some measure upon the servant. Certain it is, though upon what particular provocation is not known, that he engaged deeply in a plot against the life of Cranmer; which being discovered and dispersed by the king, his majesty, fully satisfied of the archbishop's innocence, left all his enemies, and among the rest Gardiner, to his mercy. The malice, though forgiven by Cranmer, cannot be supposed to be forgotten by Henry. But this did not hinder him from making use of this willing servant, against his last queen, Katharine Parr. That lady, as well as her preceding partners of the royal bed, falling under her consort's distaste, he presently thought of a prosecution for heresy; upon which occasion he singled out Gardiner, whose inclinations that way were well known, as a proper person for his purpose to consult with. Accordingly the minister listened to his master's suspicions, improved his jealousies, and cast the whole into the form of articles; which being signed by the king, it was agreed to send Katherine to the Tower. But she had the address to divert the storm from breaking upon her head, and to throw some part of it upon her persecutors. The paper of the articles, being entrusted to chancellor Wriothesly, was dropt out of his bosom, and carried to her; and she, with the help of this discovery to her royal consort, found charms enough left to dispel his suspicions: the result whereof was, severe reproaches to the chancellor, and a rooted displeasure to the bishop, in-

somuch that the king would never see his face afterwards. His behaviour to him corresponded with that resentment. In the draught of his majesty's will, before his departure on his last expedition to France, the bishop's name was inserted among his executors and counsellors to prince Edward. But after this, when the will came to be drawn afresh, he was left out; and though sir Anthony Brown moved the king twice, to put his name as before into it, yet the motion was rejected, with this remark, that "if he (Gardiner) was one, he would trouble them all, and they should never be able to rule him." Besides this, when the king saw him once with some of the privy-counsellors, he shewed his dislike, and asked his business, which was, to acquaint his majesty with a benevolence granted by the clergy: the king called him immediately to deliver his message, and having received it, went away. Burnet assigns Gardiner's known attachment to the Norfolk family for the cause of this disgrace: but, whatever was the cause, or whatever usage he met with on other occasions, this justice is undeniably due to him, that he ever shewed a high respect to his master's memory, and either out of policy or gratitude, he always spoke and wrote of him with much deference.

In this unhinged situation he stood when Edward VI. ascended the throne; and his behaviour under the son more than justified the father's censure upon the unruliness of his temper. Being prevented from disturbing the council within doors, he opposed all their measures without. The reformation was the great object of this reign; and that, as planned by Cranmer, he could not by any condescension of the archbishop be brought to approve, or even to acquiesce in. He condemned the diligence in bringing it on as too hasty, which would cause a miscarriage; observing, that under a minority, all should be kept quiet, and for that reason no alterations attempted; and this served him also for a ground to oppose the war with Scotland, as too hazardous and expensive. From the same principle, he no sooner heard of the intended royal visitation, than he raised objections to it: he both questioned its legality, and censured its imprudence as an innovation; alledging that it would tend to weaken the prerogative as assumed by Henry, in the eyes of the meanest, when they saw all done by the king's power as supreme head of the church (on the due use of which all reforma-

tion must depend) while he was a child, and could know nothing at all, and the protector, being absent, not much more. These, however, were words only, and he did not stop there; for when the homilies and injunctions for that visitation were published, he insisted, on the perusal of them, that he could not comply with them, though at the expence of losing his bishopric; asserting, at the same time, that all their proceedings were framed against the law both of God and the king, of the danger of which, he said, he was well apprized.

Upon his coming to London he was called before the council, Sept. 25, 1547; and there refusing to promise either to receive the homilies, or pay obedience to the visitors, if they came into his diocese, he was committed close prisoner to the Fleet. Some days after, he was sent for to the deanery of St. Paul's by Cranmer, who, with other bishops, discoursed in defence of the homily upon justification; which he had censured, as excluding charity from any share in obtaining it. The archbishop proceeded to apologize for Erasmus's "Paraphrase on the New Testament," as the best extant; which, being ordered by the injunctions to be set up in all churches, had been objected to by Gardiner. His grace, seeing no hopes from arguments, which made no impression, let fall some words of bringing him into the privy-council, in case of his concurrence with them; but that too having no effect, he was remanded to the Fleet, where he continued till the parliament broke up, Dec. 24, and then was set at liberty by the general act of amnesty, usually passed on the accession of a prince to the throne. He was never charged with any offence judicially, every thing being done in virtue of that extent of prerogative which had been assumed by Henry VIII. which was thought necessary for mortifying the prelate's haughty temper, as well as to vindicate their proceedings from the contempt he had shewn them.

After his discharge he went to his diocese; and, though he opposed, as much as possible, the new establishment in its first proposal, yet now it was settled by act of parliament, he knew how to conform; which he not only did himself, but took care that others should do the same. Yet he no sooner returned to town than he received an order, which brought him again before the council; where, after some rough treatment, he was directed not to stir from his house till he went to give satisfaction in a

sermon, to be preached before the king and court in a public audience; for the matter of which he was directed both what he should, and what he should not say, by sir William Cecil. He did not refuse to preach, which was done on St. Peter's day; but so contrarily to the purpose required *, that he was sent to the Tower the next day, June 30, 1548, where he was kept close prisoner for a year.

But his affairs soon after put on a more pleasing countenance. When the protector's fall was projected, Gardiner was deemed a necessary implement for the purpose; his head and hand were both employed for bringing it about, and the original draught of the articles was made by him. Upon this change in the council he had such assurances of his liberty, and entertained so great hopes of it, that it is said he provided a new suit of clothes in order to keep that festival; but in all this he was disappointed: his first application for a discharge was treated with contempt by the council, who laughing said, "the bishop had a pleasant head;" for reward of which, they gave him leave to remain five or six weeks longer in prison, without any notice taken to him of his message. Nor did the lords shew any regard to his next address: and he had been almost two years in the Tower, when the protector, restored to that high office, went with others by virtue of an order of council, June 9, 1550, to confer with him in that place. In this conference they proposed to release him upon his submission for what was past, and promise of obedience for the future, if he would also subscribe the new settlement in religion, with the king's complete power and supremacy, though under age; and the abrogation of the six articles. He consented to, and actually subscribed, all the conditions except the first, which he refused, insisting on his innocence. The lords used him with great kindness, and encouraged him to hope his troubles should be quickly ended, and upon this, seeing also the protector among them, he flattered himself with the hopes of being released in two days, and in that confidence actually made his farewell feast. But the contempt he had at first shewn to the council, being still avowed by his refusing to make a submission now, was not so readily overlooked. On the

* His text was Matthew viii. 15. whence he took occasion, in acknowledging the king's supremacy, to deny that of his council, whom he treated very contemptuously. The MS. is extant in Bene't college library, at Cambridge. Tanner's Bibl. Brit. Hibern. p. 309.

contrary, this first visit was followed by several others of the like tenor; which meeting with the same refusal, at length the lords Herbert, Petre, and bishop Ridley, brought him new articles, in which the required acknowledgement, being made more general, runs thus: "That he had been suspected of not approving the king's proceedings, and being appointed to preach, had not done it as he ought to have done, and so deserved the king's displeasure, for which he was sorry;" and the other articles being enlarged were, "besides the king's supremacy, the suppression of abbies and chanteries, pilgrimages, masses, and images, adoring the sacrament, communion in both kinds, abolishing the old books, and bringing in the new book of service, with that for ordaining priests and bishops, the completeness of the scripture, and the use of it in the vulgar tongue, the lawfulness of clergymen's marriage, and for Erasmus's Paraphrase, that it had been on good considerations ordered to be set up in churches." These being read, he insisted first to be released from his imprisonment, and said that he would then freely give his answer, such as he would stand by, and suffer if he did amiss; but he would trouble himself with no more articles while he was detained in prison, since he desired not to be delivered out of his imprisonment in the way of mercy, but of justice. On July 19, he was brought before the council, who having told him that they sat by a special commission to judge him, asked whether he would subscribe these last articles or no? which he answering in the negative, his bishopric was sequestered, and he required to conform in three months on pain of deprivation. Upon this the liberty he had before of walking in some open galleries, when the duke of Norfolk was not in them, was taken from him, and he was again shut up in his chamber. At the expiration of the limited time, the bishop still keeping his resolution, was deprived for disobedience and contempt, by a court of delegates, in which Cranmer presided, after a trial which lasted from Dec. 15 to Feb. 14 following, in twenty-four sessions. He appealed from the delegates to the king, but no notice was taken of it, the court being known to be final and unappealable.

In the course of the proceedings, Gardiner always behaved himself contemptuously toward the judges, and particularly called them sacramentarians and heretics; on which account he was ordered to be removed to a meaner

lodging in the Tower; to be attended by one servant only, of the lieutenant's appointment; to have his books and papers taken from him; to be denied pen, ink, or paper; and nobody suffered to visit him. However, as he continued a close prisoner here during the rest of Edward's reign, the severity of this order was afterwards mitigated; as appears from various pieces written by him in this confinement. He is said to have kept up his spirits and resolution, and it is not improbable, that he foresaw the great alteration in affairs which was speedily to take place. The first dawning of this began to appear on the demise of king Edward, when Mary was publicly proclaimed queen July 19, 1553. On Aug. 3 she made her solemn entry into the Tower, when Gardiner, in the name of himself and his fellow-prisoners, the duke of Norfolk, duchess of Somerset, lord Courtney, and others of high rank, made a congratulatory speech to her majesty, who gave them all their liberty. The spokesman took his seat in council the same day, and on the 8th performed the obsequies for the late king in the queen's presence. On the 9th he went to Winchester-house in Southwark, after a confinement of somewhat more than five years; and was declared chancellor of England on the 23d. He had the honour of crowning the queen Oct. 1, and on the 5th opened the first parliament in her reign. By these hasty steps Gardiner rose to the prime ministry; and was possessed at this time of more power, civil and ecclesiastical, than any English minister ever enjoyed, except his old master cardinal Wolsey. He was also re-chosen chancellor of Cambridge, and restored to the mastership of Trinity-hall there, of which, among his other preferments, he had been deprived in the former reign.

The great and important affairs transacted under his administration, in bringing about the change in the constitution by queen Mary, are too much the subject of general history to be related here. The part that Gardiner acted is very well known; and although from the arrival of cardinal Pole in England, he held only the second place in affairs relating to the church, in matters of civil government, his influence was as great as before, and continued without the least diminution to the last. By his advice a parliament was summoned to meet in Oct. 1555. As he was always a guardian of the revenues of the ecclesiastics, both regular and secular, he had at this time projected

some additional security for church and abbey lands. He opened the session with a well-judged speech, Oct. 21, and was there again on the 23d, which was the last time of his appearing in that assembly. He fell ill soon after, and died Nov. 12, aged seventy-two. His death was occasioned probably by the gout; the lower parts of his body, however, being mortified, and smelling offensively, occasion was hence taken to consider the manner of his death as a judgment. The report that he was seized with the disury in consequence of the joy with which he was transported on hearing of the martyrdom of Latimer and Ridley, has been disproved by the dates of that event, and of his illness, in this way. Fox says that when seized with the disorder he was put to bed, and died in great torments a fortnight afterwards. But, says Collier, Latimer and Ridley suffered Oct. 16, and Gardiner opened the parliament on the 21st, and was there again on the 23d, and lastly, died Nov. 12, not of the disury, but the gout. The reader will determine whether the disorder might not have been contracted on the 16th, and increased by his subsequent exertions; and whether upon the whole, Collier, with all his prejudices in favour of popery, which are often very thinly disguised, was likely to know more of the matter than the contemporaries of Gardiner. Godwin and Parker say that he died repeating these words, "Erravi cum Petro, at non flevi cum Petro;" i. e. "I have sinned with Peter, but I have not wept with Peter."

He died at York place, Whitehall, whence his body was removed to a vault in St. Mary Overy's church, Southwark; and after great preparations for the solemnity, was carried for final interment to Winchester cathedral.

Gardiner, says an excellent modern biographer, was one of those motley ministers, half statesman and half ecclesiastic, which were common in those needy times, when the revenues of the church were necessary to support the servants of the crown. It was an inviduous support; and often fastened the odium of an indecorum on the king's ministers; who had, as ministers always have, opposition enough to parry in the common course of business; and it is very probable that Gardiner, on this very ground, has met with harder measure in history, than he might otherwise have done. He is represented as having nothing of a churchman about him but the name of a bishop. He had been bred to business from his earliest youth; and was

thoroughly versed in all the wiles of men, considered either as individuals, or embodied in parties. He knew all the modes of access to every foible of the human heart; his own in the mean time was dark, and impenetrable. He was a man, "who," as Lloyd quaintly says, "was to be traced like the fox; and, like the Hebrew, was to be read backwards;" and though the insidious cast of his eye indicated, that he was always lying in wait, yet his strong sense, and persuasive manner, inclined men to believe he was always sincere; as better reasons could hardly be given, than he had ready on every occasion. He was as little troubled with scruples as any man, who thought it not proper entirely to throw off decency. What moral virtues, and what natural feelings he had, were all under the influence of ambition; and were accompanied by a happy lubricity of conscience, which ran glibly over every obstacle. Such is the portrait, which historians have given us of this man; and though the colouring may be more heightened in some than in others; yet the same turn of feature is found in all.

In opposition to this character, so ably epitomized by Mr. Gilpin, in his Life of Cranmer, we are not surprized at the labours of Roman catholic writers to palliate the vices of Gardiner; our only surprise, not unmixed with shame, is that such writers as Heylin and Collier, and Dr. Campbell in the "Biographia Britannica," should have engaged in the same cause, and with such effect as to be quoted as authorities by the enemies of the reformation. After all, however, Gardiner's actions sufficiently attest the badness of his character. Nor can he even be screened under the pretext that he acted under mistaken principles of conscience, unless at the same time we deprive him of that knowledge and those talents which have been justly ascribed to him. In the first edition of this Dictionary, it was said that "no maxim was more constantly professed, nor more uniformly observed by him, than that of making the law the rule of his conduct." But this is not justified by fact. Many of the protestants were thrown into prison by him, while the laws of Edward VI. were yet in force, and they were kept there until he could procure a law by which they might be brought to the stake. And that sanguinary measures were delightful to him, appears from the gross scurrility with which he treated the protestants who were tried before him. Another curious apology has been

advanced, that although he was the author of those cruelties, yet he very soon grew weary of them, and refused to have any hand in them, leaving the whole to Bonner. But even this was, without any alteration in his disposition, merely a change of policy. He saw that the end was not promoted by the means, and that the courage of the martyrs in their sufferings could not be concealed from the people, on whom it produced an effect the very reverse of what he purposed; and he seems to have discovered the truth of the maxim that "the blood of the martyrs was the seed of the church."

In his private character, Gardiner is entitled to some respect, not from its morality, for he is said to have been licentious; but he was a man of learning, and in some remarkable instances a patron of learned men. Thomas Smith, who had been secretary to Edward VI. was permitted by him to live in Mary's days, in a state of privacy unmolested, and with a pension of 100*l.* a year for his better support, though he had a good estate of his own. Roger Ascham, another secretary to the same prince, of the Latin tongue, was continued in his office, and his salary increased by this prelate's favour; which he fully repaid, by those elegant epistles to him, that are extant in his works. Strype, who notices this circumstance, adds: "Thus lived two excellent protestants, under the wings, as it were, of the sworn enemy and destroyer of protestants." He is said also to have been of a liberal and generous disposition; kept a good house, and brought up several young gentlemen, some of whom became afterwards men of the first rank in the state.

He wrote several books, of which the principal are, 1. "De vera Obedientia, 1534." 2. "Palinodia dicti libri;" when this was published is not known. 3. "A necessary doctrine of a Christian man, set forth by the king's majestie of England, 1543." 4. "An Explanation and Assertion of the true Catholic Faith, touching the most blessed Sacrament of the Altar, &c. 1551." 5. "Confutatio Cavillationum quibus sacrosanctum Eucharistiæ sacramentum ab impiis Capernaitis impeti solet, 1551." This he composed while a prisoner in the Tower: he managed this controversy against Peter Martyr and others, who espoused Cranmer. After the accession of queen Mary, he wrote replies in his own defence, against Turner, Bonet, and other protestant exiles.

Some of his letters to Smith and Cheke, on the pronunciation of the Greek tongue, are still extant in Bene't-college library at Cambridge. The controversy made a great noise in its time, but was not much known afterwards; till that elegant account of it appeared in public, which is given by Baker in his "Reflections on Learning," p. 28, 29, who observes, that our chancellor assumed a power, that Cæsar never exercised, of giving laws to words. However, he allows that, though the controversy was managed with much warmth on each side, yet a man would wonder to see so much learning shewn on so dry a subject. Du Fresne was at a loss where the victory lay; but Roger Ascham, with a courtly address, declares, that though the knights shew themselves better critics, yet Gardiner's letters manifest a superior genius; and were only liable to censure, from his entering further into a dispute of this kind, than was necessary for a person of his dignity.[1]

GARENCIERES (THEOPHILUS), a physician at Caen, but a native of Paris, received his degree before the age of twenty, and came over to England, where he abjured the Roman catholic religion. He was incorporated in the university of Oxford on the 10th of March, 1657, and having settled in London, was appointed physician to the French ambassador: but fortune was altogether adverse to him, and he died overwhelmed with poverty and distress, in some part of Westminster, occasioned, as Wood says, "by the ill usage of a certain knight," whose name, however, he does not mention, nor the time of our author's death. He was a man of some science, as his works evince. They consist of a treatise, in English, on the nature and properties of the tincture of coral, printed in 1676, in 12mo; and another in Latin, entitled "Angliæ Flagellum, seu, Tabes Anglica numeris omnibus absoluta," 1647, in 18mo. He also translated into English, "The true Prophecies or Prognostics of Michael Nostradamus, physician to Henry II. Francis II. and Charles IX. kings of France," 1672, folio.[2]

GARENGEOT (RENE JAMES CROISSANT DE), an eminent French surgeon, was born at Vitre, a small town in

[1] Biog. Brit.—Strype's Cranmer passim.—Strype's Annals and Memorials, —Burnet's Hist. of the Reformation.—Lloyd's State Worthies.—Gilpin's Life of Cranmer, pp. 67, 95, 119, 178.—For his learning, see a note on Warton's Life of Sir T. Pope, p. 238.—Of his conduct as a persecutor, Fox's Acts and Monuments, and in defence Collier's Church History.—Heylin's Hist. of the Reformation,—and Dodd's Church Hist.

[2] Wood's Fasti, vol. II.—Rees's Cyclopædia.

Brittany, on the 13th of July, 1688, where his father practised surgery. In order to improve himself, he spent five years in the hospital of Angers, and in the great naval hospitals of Brittany; and afterwards made two voyages in the navy. In 1711 he went to Paris, and studied under Winslow, Thibaut, Meri, &c. and afterwards gave a course of lectures on anatomy in the medical schools; and henceforth his reputation extended even to foreign countries; for he was elected a member of the royal society of London. He was also appointed demonstrator royal in the schools of medicine. On the establishment of the society of academicians, under the patronage of the king, in 1731, Garengeot was chosen "Commissaire pour les extraits," which office he retained until 1742. He then succeeded Terryer in the place of surgeon-major of the king's regiment of infantry. He died at Cologne, in consequence of an attack of apoplexy, Dec. 10, 1759.

The first of the works of Garengeot, entitled "Traité des Operations de Chirurgie," was published at Paris in 1720, and translated into the English and German languages. 2. "Traité des Instrumens de Chirurgie," printed at Paris and the Hague, 1723, and at Paris again in 1727, in two volumes, with plates. 3. "Myotomie humaine," Paris, 1724, 1728, 1750, two volumes, 12mo. The last of these editions is much more correct than the two former. 4. "Splanchnologie, ou, Traité d'Anatomie concernant les viscères," Paris, 1728, 1729, in 12mo; ibid, 1742, in two volumes, 12mo. A German edition was printed at Berlin, in 8vo, in 1733, which is said to contain some valuable matter, but chiefly belonging to Winslow and Morgagni. 5. "His last work was "L'Operation de la Taille par l'appareil latéral corrigée de tous ses defauts," Paris, 1730, in 12mo.[1]

GARISSOLES (Anthony), a French protestant divine, was born in 1587, at Montauban. During his academical studies, he made so rapid a progress in divinity, that he was appointed minister at Puylaurens, when only twenty-four years of age, by the synod of Castres. He was afterwards minister and professor of divinity at Montauban, and died there in 1650. His principal works are, an epic poem in 12 books, entitled "Adolphidos," in which he celebrates the great exploits of Gustavus Adolphus, in elegant

[1] Dict. Hist.—Rees's Cyclopædia.

Latin verse; another Latin poem in praise of the protestant Swiss Cantons; several theological theses; a treatise "De Imputatione primi peccati Adæ," 8vo; another, "De Christo Mediatore," 4to; and an explanation in Latin of Calvin's Catechism, which he wrote with his colleague M. Charles, 8vo, &c.[1]

GARLAND (JOHN), or JOANNES DE GARLANDIA, a grammarian, is said to have been a native of Garlande en Bric in Normandy; but as he came into England soon after the Conquest, Bale, Pitts, Tanner, have supposed him an Englishman, and Prince has enrolled him among the "Worthies of Devon." He was not dead in 1081. His works have not all been printed; but among those that have, are, 1. "A Poem on the contempt of the World," improperly attributed to St. Bernard, Lyons, 1489, 4to. 2. Another poem, entitled "Floretus, or Liber Floreti;" on the Doctrines of Faith, and almost the whole circle of Christian morality. 3. A treatise on "Synonimes," and another on Equivoques," or ambiguous terms, Paris, 1490, 4to, and reprinted at London by Pynson in 1496, and again in 1500. 4. A poem in rhymed verses, entitled "Facetus," on the duties of man towards God, his neighbour, and himself, Cologne, 1520, 4to; the three poems are often printed together. 5. "Dictionarium artis Alchymiæ, cum ejusdem artis compendio," Basle, 1571, 8vo.[2]

GARNET (HENRY), a person memorable in English history for having been privy to the celebrated conspiracy called "The Gunpowder Plot," was born in Nottinghamshire in 1555, and bred at Winchester school; whence he went to Rome, and took the Jesuit's habit in 1575. After studying under Bellarmin, Saurez, and Christopher Clavius, he was for some time professor of philosophy and Hebrew in the Italian college at Rome; and when Clavius, professor of mathematics, was disabled by old age, he supplied his place in the schools. He returned to England in 1586, as provincial of his order; although it was made treason the year before, for any Romish priest to come into the queen's dominions. Here, under pretence of establishing the catholic faith, he laboured incessantly to raise some disturbance, in order to bring about a revolution; and with this view held a secret correspondence

[1] Gen. Dict. by Bayle.—Moreri.

[2] Tanner.—Moreri.—Prince's Worthies of Devon.—Dibdin's Typographical Antiquities, vol. II.

with the king of Spain, whom he solicited to project an expedition against his country. This not proceeding so fast as he would have it, he availed himself of the zeal of some papists, who applied to him, as head of their order, to resolve this case of conscience; namely, "Whether, for the sake of promoting the catholic religion, it might be permitted, should necessity so require, to involve the innocent in the same destruction with the guilty?" to which this casuist replied without hesitating, that, "if the guilty should constitute the greater number, it might." This impious determination gave the first motion to that horrible conspiracy, which was to have destroyed at one stroke the king, the royal family, and both houses of parliament; but the plot being providentially discovered, Garnet was sent to the Tower, and was afterwards tried, condemned to be hanged for high-treason, and executed at the west end of St. Paul's, May 3, 1606. He declared just before his execution, that he was privy to the gunpowder plot; but, as it was revealed to him in confession, thought it his duty to conceal it. But besides this miserable subterfuge, it was proved that he knew something of it, out of confession. He has been placed by the Jesuits among their noble army of martyrs. He was probably an enthusiast, and certainly behaved at his execution in a manner that would have done credit to a better cause. It is said, however, upon other authority, that he declined the honour of martyrdom, exclaiming, "Me martyrem! O quale martyrem!"—"I a martyr! O what a martyr!" Dodd's account of his execution is rather interesting. He published some works, among which are enumerated, 1. "A treatise of Christian Renovation or Birth," London, 1616, 8vo. 2. "Canisius's Catechism, translated from the Latin," ibid. 1590, 8vo, and St. Omers, 1622. Several works were published in defence of the measures taken against him.[1]

GARNET (THOMAS), an ingenious English physician, was born at Casterton, near Kirkby Lonsdale, Westmoreland, April 21, 1766. About the age of fourteen, after having received the first rudiments of education at his native village, he was placed as an apprentice under the tuition of Mr. Dawson, at Sedbergh, in Yorkshire, a celebrated mathematician, who was at that time a surgeon and apothecary.

[1] Hist. of England.—Dodd's and Collier's Church Histories.

Here he laid the foundation of his medical and philosophical knowledge. After this he proceeded to Edinburgh, and took his degree about 1788. During his residence there, he became the pupil of Dr. Brown, whose new system of medicine Dr. Garnet, from this time, held in the highest estimation. Soon after he visited London, and attended the practice of the hospitals. He had now arrived at an age which made it necessary for him to think of some permanent establishment. With this view he left London, and settled at Bradford in Yorkshire, where he gave private lectures on philosophy and chemistry, and wrote a treatise on the Horley Green Spa. In 1791 he removed to Knaresborough, and in summer to Harrogate, and was soon engaged in an extensive practice. As this, however, was necessarily limited to the length of the season, which lasted only three or four months, Dr. G. soon after his marriage, which took place in 1795, formed the design of emigrating to America. At Liverpool, where he was waiting to embark, he was strongly solicited to give a chemical course of lectures, which met with a most welcome reception, as did also another course on experimental philosophy. He then received a pressing invitation from Manchester, where he delivered the same lectures with equal success. These circumstances happily operated to prevent his departure to America, and he became a successful candidate for the vacant professorship of Anderson's institution at Glasgow, in 1796. In Scotland, his leisure hours were employed in collecting materials for his "Tour through the Highlands;" which work was in some degree impeded by the sudden death of his wife in child-birth; an event which so strongly affected his feelings, that he never thought of it but with agony. Dr. G. was induced to relinquish the institution at Glasgow, by favourable offers from the new Royal Institution in London, where, for one season, he was professor of natural philosophy and chemistry, and delivered the whole of the lectures. On retiring from this situation, which was far too laborious for the state of his health, at the close of 1801, he devoted himself to his professional practice, and took a house in Great Marlborough-street, where he built a new and convenient apartment, completed an expensive apparatus, and during the winter of 1801 and 1802, he gave regular courses on experimental philosophy and chemistry, and also a new course on "Zoonomia," or, "the Laws of Ani-

mal Life, arranged according to the Brunonian theory." These were interrupted in February, for some weeks, by a dangerous illness, which left him in a languid state; though he not only resumed and finished the lectures he had begun, but also commenced two courses on botany, one at his own house, and the other at Brompton. In the midst of these, he received, by infection, from a patient whom he had attended, the fever which terminated his life, June 28, 1802. His "Zoonomia" was afterwards published for the benefit of his family. "Thus," says his biographer, "was lost to society a man, the ornament of his country, and the general friend of humanity. In his personal attachments, he was warm and zealous. In his religion he was sincere, yet liberal to the professors of contrary doctrines. In his political principles he saw no end, but the general good of mankind; and, conscious of the infirmity of human judgment, he never failed to make allowances for error. As a philosopher and a man of science, he was candid, ingenuous, and open to conviction; he never dealt in mystery, or pretended to any secret in art; he was always ready in explanation, and desirous of assisting every person willing to acquire knowledge." Besides his "Tour in Scotland," and the other works mentioned before, Dr. Garnet contributed many papers to the Memoirs of the Medical Society of London, the Royal Irish Academy, and other scientific societies.[1]

GARNHAM (Rev. ROBERT EDWARD), an English divine, was born at Bury St. Edmund's, May 1, 1753, and was the only surviving child of the rev. Robert G. many years master of the free grammar-school at Bury, and rector of Nowton and Hargrave, in Suffolk *. His mother was Mary, daughter of Mr. Benton, and sister of the late Edward Benton, esq. secondary in the court of king's-bench. He was educated partly by his father, who supported a considerable reputation for classical learning, and partly at Bury school, whence he was admitted of Trinity-college, Cambridge, in 1770, and the following year was elected scholar. In 1774 he was admitted to his degree of B. A.

* He was formerly fellow of Trinity college, Cambridge, and took the degree of B. A. 1737, and M. A. 1747. After having retired some years from his school, he died at Bury, Nov. 8, 1798, aged 82. His widow survived him little more than twelve months, dying at Bury, Dec. 6, 1799, aged 79. They were buried in the chancel of the parish-church of Nowton.

[1] Preface to his "Zoonomia."—Gent. and European Mag. for 1802.

which he obtained with credit to his college and himself; and was elected fellow in 1775, and proceeded M. A. in 1777. In 1793 he was elected college preacher, and in November 1797, was advanced into the seniority. He was ordained deacon March 3, 1776, and afterwards entered on the curacies of Nowton and Great Welnatham, in the neighbourhood of Bury. On June 15, 1777, he was ordained priest, but having imbibed some scruples as to the articles of the church, of the Socinian cast, he determined never to repeat his subscription to the articles for any preferment which he might become entitled to from the college patronage, or which might be offered to him from any other quarter. Agreeably to, and consistently with, this state of mind, he resigned, at Midsummer, 1789, the curacies in which he was then engaged, and resolved thenceforward to decline officiating in the ministry. Mr. Garnham's health was never robust, and, during the last five or six years of his life, suffered much from sickness, which prevented his residing at Cambridge after the death of his father, in 1798, and indisposed and disqualified him from pursuing his former application to his studies. His indisposition and infirmities continued to increase; and, in the summer of 1801, he evidently appeared to be much broken. For some short time he had complained of an asthma; and, on the Saturday preceding his death, was attacked with an inflammation on the lungs and breast. He continued till the morning of the following Thursday, June 24, 1802, when he expired in the 50th year of his age, and was buried in the chancel of Nowton church. His writings were numerous, but all anonymous. 1. "Examination of Mr. Harrison's Sermon, preached in the cathedral church of St. Paul, London, before the lord mayor, on May 25, 1788, 1789." 2. "Letter to the right rev. the bishop of Norwich (Dr. Bagot), requesting him to name the prelate to whom he referred as 'contending strenuously for the general excellence of our present authorized translation of the Bible,' 1789." 3. "Letter to the right rev. the bishop of Chester (Dr. Cleaver), on the subject of two sermons addressed by him to the clergy of his diocese; comprehending also a vindication of the late bishop Hoadly, 1790." 4. "Review of Dr. Hay's sermon, entitled, 'Thoughts on the Athanasian Creed,' preached April 12, 1790, at the visitation of the archdeacon of Bucks," 1790. 5. "Outline of a Commentary on Revelations xi. 1—14," 1794,

6. "A Sermon preached in the chapel of Trinity-college, Cambridge, on Thursday, Dec. 19, 1793, the day appointed for the commemoration of the benefactors to that society," 1794. He wrote also the papers in "Commentaries and Essays" signed Synergus: and some in "The Theological Repository," signed Ereunetes, and Idiota.[1]

GARNIER (JOHN), a Jesuit, professor of classical learning, philosophy, and rhetoric, was born at Paris in 1612, and died at Bologna in 1681, in a deputation to Rome from his order. His principal works are, 1. An edition of "Mercator," folio, 1673. 2. An edition of the "Liberat," in 8vo, Paris, 1675, with learned notes. 3. An edition of the "Liber diurnus," or Journal of the Popes, with historical notes, and very curious dissertations, 1680, 4to. 4. "The supplement to the works of Theodoret," 1685, 4to. 5. "Systema Bibliothecæ Collegii Parisiensis, societatis Jesu," Paris, 1678, 4to; a very useful book to those who are employed in arranging large libraries.[2]

GARNIER (JOHN JAMES), an ingenious French writer, was born at Goron in the Maine, March 18, 1729. After being educated, probably in his own country, he came to Paris, without money or interest, and depending only on his learning. This soon recommended him, however, to a place in the college of Harcourt, and in 1760 he was appointed coadjutor to the abbé Sellier in the royal college, and was made before 1764 Hebrew professor, and chosen a member of the academy of inscriptions and belles lettres. His useful studies were interrupted by the revolution, and in 1793 he was compelled to fly, for refusing the republican oaths. He then went to Bougival, where he died in 1795. All he could save from confiscation was his library; but his friend Lalande, the celebrated astronomer, so effectually represented to the government, the disgrace of suffering a man of so much merit to want bread, that a pension was granted him. He wrote, 1. "L'Homme de lettres," Paris, 1764, 2 vols. 12mo, in which the method he lays down to form a man of letters is highly liberal and ingenious. 2. "Traité de l'origine du gouvernement Françoise," 1765, ib. 12mo. 3. "De l'education civile," 1765, 12mo. 4. "De commerce remis a sa place." In 1770 he published the 9th vol. 4to of Velly and Villaret's History of France, beginning with the year 1469, and continuing his labours in this work, produced the 15th vol.

[1] Gent. Mag. 1802.   [2] Moreri.—Niceron, vols. XL.—Saxii Onomast.

in 1786, displaying throughout the whole more erudition than his predecessors. He wrote several papers in the memoirs of the academy of inscriptions, relative, among other subjects, to the philosophy of the ancients, and especially to that of Plato, of which he was perhaps rather too fond, though less fanciful than some modern Platonists.[1]

GARNIER (ROBERT), a French tragic poet, was born at Ferté Bernard in the province of Maine, in 1534. He was designed for the law, which he studied some time at Toulouse; but afterwards quitted it for poetry, in which he succeeded so well, that he was deemed by his contemporaries not inferior to Sophocles or Euripides. Thuanus says, that Ronsard himself placed nobody above Garnier in this respect: what Ronsard says, however, is no more than that he greatly improved the French drama.

> Par toi, Garnier, la scene des François,
> Se change en or, qui n'etoit que de bois.

But although his tragedies were read with great pleasure by all sorts of persons, and held in the highest estimation, when they had no better to read, upon the introduction of a more refined taste, they gradually fell into disesteem, and now only serve to shew, that France, like other nations, has been capable of admiring very indifferent poets. Besides tragedies, he wrote songs, elegies, epistles, eclogues, &c. of no better stamp. He died in 1590, after having obtained several considerable posts. Seneca the tragedian, was Garnier's model, which single circumstance may easily give the learned reader an idea of his taste and manner. His dramatic works were printed collectively at Lyons, in one vol. 12mo, 1597, and reprinted at Paris in 1607.[2]

GAROFALO. See TISI.

GARRARD (MARC), or GERARDS, a Flemish painter, was born at Bruges in 1561, and practised history, landscape, architecture, and portrait. He also engraved, illuminated, and designed for glass-painters. His etchings for Esop's fables, and view of Bruges were much esteemed. He came to England not long after the year 1580, and remained here until his death in 1635, having been painter to queen Elizabeth and Anne of Denmark. His works are numerous, though not easily known, as he never used any peculiar mark. In general they are neat, the ruffs and

[1] Dict. Hist.—Month. Rev. vol. XXX.
[2] Moreri.—Niceron, vol. XXVIII.—Dict. Hist.

habits stiff, and rich with pearls and other jewels. His flesh-colours are thin and light, tending to a blueish tincture. His procession of queen Elizabeth to Hunsdon-house has been engraved by Vertue, who thought that part of the picture of sir Thomas More's family at Burford might have been completed by this painter.[1]

GARRICK (DAVID), an unrivalled actor, was grandson of Mr. Garrick, a merchant in France, who, being a protestant, fled to England as an asylum, upon the revocation of the edict of Nantes in 1685; and son of Peter Garrick, who obtained a captain's commission in the army, and generally resided at Lichfield. Peter Garrick was on a recruiting party in Hereford, when his son David was born; and, as appears by the register of All-saints in that city, baptized Feb. 28, 1716. His mother was Arabella, daughter of Mr. Clough, one of the vicars in Lichfield cathedral. At ten years of age, he was sent to the grammar-school at Lichfield; but, though remarkable for declining puerile diversions, did not apply himself with any assiduity to his books. He had conceived an early passion for theatrical representation; and, at little more than eleven years of age, procured "The Recruiting Officer" to be acted by young gentlemen and ladies, himself performing the part of serjeat Kite. From school he went on invitation to an uncle, a wine-merchant, at Lisbon; but returning shortly to Lichfield, he was sent once more to the grammar-school, where, however, he did not make any considerable progress in learning.

About the beginning of 1735, Mr. (afterwards Dr.) Samuel Johnson, undertook to instruct some young gentlemen of Lichfield in the belles lettres; and David Garrick, then turned eighteen, became one of his scholars, or (to speak more properly) his friend and companion. But the master, however qualified, was not more disposed to teach, than Garrick was to learn; and, therefore, both growing weary, after a trial of six months, agreed to try their fortunes in the metropolis. Mr. Walmsley, register of the ecclesiastical court at Lichfield, a gentleman much respected, and of considerable fortune, was Garrick's friend upon this occasion, recommended him to Mr. Colson, an eminent mathematician, to be boarded and instructed by him in mathematics, philosophy, and polite

[1] Walpole's Anecdotes, where are a few other particulars of this artist.

learning; with a view of being sent within two or three years to the Temple, and bred to the law. But when Garrick arrived in London, he found that his finances would not suffice to put him under Mr. Colson, till the death of his uncle; who, about 1737, left Portugal, and died in London soon after. He bequeathed his nephew 1000*l.* with the interest of which, he prudently embraced the means of acquiring useful knowledge under Mr. Colson. His proficiency, however, in mathematics and philosophy was not extensive; his mind was still theatrically disposed; and, both father and mother living but a short time after, he gave himself up to his darling passion for acting; from which, says his historian, "nothing but his tenderness for so dear a relation as a mother had hitherto restrained him." During the short interval, however, between his mother's death and his commencing comedian, he engaged in the wine trade, with his brother Peter Garrick; and they hired vaults in Durham-yard.

When he had at length formed his final resolution, he prepared himself in earnest for that employment he so ardently loved, and in which he so eminently excelled. He was frequently in the company of the most admired actors; he obtained introductions to the managers of the theatres; he tried his talent in reciting particular and favourite portions of plays; and sometimes wrote criticisms upon the action and elocution of the players. His diffidence, however, withheld him from trying his strength at first upon a London theatre: he thought the hazard too great; and therefore commenced his noviciate in acting, with a company of players then ready to set out for Ipswich, under the direction of Mr. Giffard and Mr. Dunstall, in the summer of 1741. The first effort of his theatrical talents was exerted in Aboan, in "Oroonoko;" and met with applause equal to his most sanguine desires. Under the assumed name of Lyddal, he not only acted a variety of characters in plays, particularly Chamont in the "Orphan," captain Brazen in the "Recruiting Officer," and sir Harry Wildair; but he likewise attempted the active feats of the harlequin. In every essay he was gratified with constant and loud applause, and Ipswich has always boasted of having first seen and encouraged this memorable actor.

Having thus tried his powers before a provincial audience, and taken all the necessary steps for a London stage, he made his appearance at Goodman's-fields, Oct.

19, 1741, when he acted Richard III. for the first time. His acting was attended with the loudest acclamations of applause; and his fame was so quickly propagated through the town, that the more established theatres of Drury-lane and Covent-garden were deserted. The inhabitants of the most polite parts of the town were drawn after him; and Goodman's-fields were full of the splendor of St. James's and Grosvenor-square. We must not wonder, that the players were the last to admire this rising genius; who, according to his biographer (and surely he must know), "are more liable to envy and jealousy than persons of most other professions," and Quin and Cibber could not conceal their uneasiness and disgust at his great success. The patentees also of Drury-lane and Covent-garden were seriously alarmed at the great deficiency in the receipts of their houses, and at the crouds which constantly filled the theatre of Goodman's-fields; for Giffard, the manager there, having found his advantage from Garrick's acting, had admitted him to a full moiety of the profits; and Garrick, in consequence of his being perpetually admired, acted almost every night. Nay, to a long and fatiguing character in the play, he would frequently add another in the farce. Those patentees, therefore, united their efforts, to destroy the new-raised seat of theatrical empire, and for this purpose intended to have recourse to law. An act of parliament, the 11th of George II. co-operated with their endeavours; which were further aided by sir John Barnard, who, for some reasons, was incensed against the comedians of Goodman's-fields; in consequence of which, Garrick entered into an agreement with Fleetwood, patentee of Drury-lane, for 500*l.* a-year; and Giffard and his wife, soon after, made the best terms they could with the same proprietor. During the time of Garrick's acting in Goodman's-fields, he brought on the stage two dramatic pieces, "The Lying Valet, a Farce;" and a dramatic satire, called "Lethe;" which are still acted with applause. The latter was written before he commenced actor.

Garrick's fame was now so extended, that an invitation, upon very profitable conditions, was sent him to act in Dublin, during the months of June, July, and August, 1742; which invitation he accepted, and went, accompanied by Mrs. Woffington. His success there exceeded all imagination; he was caressed by all ranks as a prodigy of theatrical accomplishment; and the playhouse was so

crouded during this hot season, that a very mortal fever was produced, which was called Garrick's fever. He returned to London before the winter, and attended closely to his theatrical profession, in which he was now irrevocably fixed. To pursue the particulars of his life through this would be to give an history of the stage; for which, we rather choose, and it is more consistent with our plan, to refer to Davies's very minute account.

In April 1747 he became joint-patentee of Drury-lane theatre with Mr. Lacy. July 1749, he was married to mademoiselle Viletti; and, as if he apprehended that this change of condition would expose him to some sarcastical wit, he endeavoured to anticipate it, by procuring his friend Mr. Edward Moore, to write a diverting poem upon his marriage. In truth this guarding against distant ridicule, and warding off apprehended censure, was a favourite peculiarity with him through life. When he first acted Macbeth, he was so alarmed with the fears of critical examination upon his new manner, that during his preparation for the character, he devoted some part of his time to write an humourous pamphlet upon the subject. It was called, "An Essay on Acting; in which will be considered, the mimical behaviour of a certain fashionable faulty actor, &c. To which will be added, a short criticism on his acting Macbeth."

In 1763, he undertook a journey into Italy, and set out for Dover, in his way to Calais, Sept. 17. His historian assigns several causes of this excursion, and among the chief, the prevalence of Covent-garden theatre under the management of Mr. Beard, the singer; but the real cause probably was, the indifferent health of himself and Mrs. Garrick, to the latter of whom the baths of Padua were afterwards of service. During his travels, he gave frequent proofs of his theatrical talents; and he readily complied with requests of that kind, because indeed nothing was more easy to him. He could, without the least preparation, transform himself into any character, tragic or comic, and seize instantaneously upon any passion of the human mind. He exhibited before the duke of Parma, by reciting a soliloquy of Macbeth; and had friendly contests with the celebrated mademoiselle Clairon at Paris. He saw this actress when he paid his first visit to Paris in 1752; and though mademoiselle Dumesnil was then the favourite actress of the French theatre, he ventured to

pronounce that Clairon would excel all competitors; which prediction was fulfilled.

After he had been abroad about a year and a half, he turned his thoughts homewards; and arrived in London in April 1765. But, before he set out from Calais, he put in practice his usual method of preventing censure, and blunting the edge of ridicule, by anticipation, in a poem called "The Sick Monkey," which he got a friend to print in London, to prepare his reception there. The plan of it was, the talk and censure of other animals and reptiles on him and his travels. Wretched, surely, must be the life of a man exposed continually to public inspection, if thus afraid of censure and ridicule, and afraid with so little reason. In the mean time the piece died still-born; and his historian says, "is among the few things he wrote, which one would wish not to remember." After his return, he was not so constantly employed as formerly in the fatigues of acting; he had now more leisure to apply himself in writing; and in a few months he produced two dramatic pieces.

In 1769 he projected and conducted the memorable Jubilee at Stratford, in honour of Shakspeare; so much admired by some, and so much and so justly ridiculed by others. The account of it, by his biographer, is curious, under more points of view than one. On the death of Mr. Lacy, in 1773, the whole management of the theatre devolved on him. He was now advanced in years; he had been much afflicted with chronical disorders; sometimes with the gout, oftener with the stone: for relief from the latter of which, he had used lixiviums and other soap medicines, which in reality hurt him. Yet his friends thought that a retirement from the stage, while he preserved a moderate share of health and spirits, would be more unfriendly to him, than the prosecution of a business, which he could make rather a matter of amusement, than a toilsome imposition. Accordingly, he continued upon the stage some time after; but finally left it in June 1776, and disposed of his moiety of the patent to messieurs Sheridan, Linley, and Ford, for 35,000*l*. In Christmas, 1778, when upon a visit at earl Spencer's in the country, he was seized with a fit of his old disorder; but recovered so far, as to venture upon his journey home, where he arrived, at his house in the Adelphi, Jan. 15, 1779. The next day, he sent for his apothecary, who found him dressing him-

self, and seemingly in good health; but somewhat alarmed, that he had not for many hours discharged any urine, contrary to his usual habit. The disorder was incessantly gaining ground, and brought on a stupor, which increased gradually to the time of his death. This happened Jan. 20, without a groan. The celebrated surgeon Mr. Pott pronounced his disease to be a palsy of the kidneys. His body was interred with great magnificence in Westminster-abbey, and in 1797 a monument was erected to his memory, at the expence of a private friend. Garrick is supposed to have died worth 140,000*l.*

Mr. Garrick in his person was low, yet well-shaped and neatly proportioned, and, having added the qualifications of dancing and fencing to his natural gentility of manner, his deportment was constantly easy and engaging. His complexion was dark, and the features of his face, which were pleasingly regular, were animated by a full black eye, brilliant and penetrating. His voice was clear, melodious, and commanding, with a great compass of variety; and, from Mr. Garrick's judicious manner of conducting it, enjoyed that articulation and piercing distinctness, which rendered it equally intelligible, even to the most distant parts of an audience, in the gentle whispers of murmuring love, the half-smothered accents of infelt passion, or the professed and sometimes aukward concealments of an aside speech in comedy, as in the rants of rage, the darings of despair, or all the open violence of tragical enthusiasm.

As to his particular fort or superior cast in acting, it would be perhaps as difficult to determine it, as it would be minutely to describe his several excellencies in the very different casts in which he at different times thought proper to appear. Particular superiority was swallowed up in his universality; and although it was sometimes contended, that there were performers equal to him in their own respective forts of playing, yet even their partizans could not deny that there never existed any one performer that came near his excellence in so great a variety of parts. Tragedy, comedy, and farce, the lover and the hero, the jealous husband who suspects his wife's virtue without cause, and the thoughtless lively rake who attacks it without design, were all alike open to his imitation, and all alike did honour to his execution. Every passion of the human breast seemed subjected to his powers of expression; nay, even time itself appeared to stand still or advance as he

would have it. Rage and ridicule, doubt and despair, transport and tenderness, compassion and contempt, love, jealousy, fear, fury, and simplicity, all took in turn possession of his features, while each of them in turn appeared to be the sole possessor of those features. One night old age sat on his countenance, as if the wrinkles she had stampt there were indelible; the next the gaiety and bloom of youth seemed to o'erspread his face, and smooth even those marks which time and muscular conformation might have really made there. These truths were acknowledged by all who saw him in the several characters of Lear or Hamlet, Richard, Dorilas, Romeo, or Lusignan; in his Ranger, Bays, Drugger, Kitely, Brute, or Benedict. In short, nature, the mistress from whom alone this great performer borrowed all his lessons, being in herself inexhaustible, and her variations not to be numbered, it is by no means surprizing, that this, her darling son, should find an unlimited scope for change and diversity in his manner of copying from her various productions; and, as if she had from his cradle marked him out for her truest representative, she bestowed on him such powers of expression in the muscles of his face, as no performer ever yet possessed; not only for the display of a single passion, but also for the combination of those various conflicts with which the human breast at times is fraught; so that in his countenance, even when his lips were silent, his meaning stood pourtrayed in characters too legible for any to mistake it.

His conduct as a manager, and his private character, have been variously estimated. No man perhaps had more friends, or more admirers, but he could not fail to create enemies by a superiority which so frequently bid defiance to rivalship. On the other hand it is allowed that as he excelled all other performers in dramatic merit, so he also excelled them in jealousy of fame. This seems to have accompanied him through the whole course of his life, and formed a perpetual source of uneasiness to himself, and ridicule to his enemies. As by his vast riches he had the power of doing good, his liberality has been asserted by one party, and denied by another. But it is impossible to refuse credit to the many instances of generosity which his biographers have produced, and as impossible to reconcile them with the common notions of avarice. This, however, and other questions respecting the public and private character of Garrick, will be found amply discussed in ou

references. As a performer it has been again and again said, that we "shall ne'er look on his like again," a sentence sufficiently mortifying to the lovers of the drama, but which perhaps may be confirmed without any positive defect in the merit of his successors. If another Garrick in all respects equal to the former should appear, and we may form the supposition, there would always be an *indistinct, traditionary* idea of the original English Roscius, which would obstruct the fame of a new candidate. The idea of Garrick must soon become of this description, as the generations who admired him are fast decaying, and in a few years criticism will be able to do no more than strike a balance between the contending opinions of his friends and foes.

As a writer, Garrick claims but a second place. There is in the Biog. Dramatica a list of about forty dramatic pieces, some original, but chiefly alterations of old plays, or light temporary pieces. Besides these he wrote some minor poems, and a vast number of prologues and epilogues. The general character of all these is vivacity, neatness, and a happy adaptation to the occasion.[1]

GARSAULT (FRANCIS ALEXANDER DE), was grandson of M. de Garsault, groom of the king's grand stable, whom M. de Colbert made inspector general of the studs throughout the kingdom in 1663. His uncle was captain of the king's studs, and he was appointed captain in reversion, but did not succeed to the place; he nevertheless paid much attention to horses, and was by that means qualified to publish his "Nouveau parfait Marechal," the fourth edition of which is, 1770, 4to. It is the best French work on that subject; nor has it been exceeded by any that have since appeared. M. de Garsault had before translated Snape's "Anatomy of a Horse" from the English, which translation appeared in 1737, 4to. In 1756 he published his treatise on carriages, including a description of a coach that cannot be overturned; which he made use of a long time. "Le Guide du Cavalier," 1769, 12mo, is the last work published on horses by this author; he afterwards employed his leisure hours in painting, engraving, and several other works; as "les Faits des Causes celebres," 12mo; "le Notionaire de ce qu'il y a de plus

[1] Davies and Murphy's Lives of Garrick.—Biog. Dramatica.—Nichols's Bowyer.—Cumberland's Life.—Dr. Johnson's Works—and Life by Boswell.—Mason's Life of Whitehead, p. 63, 64, &c. &c.

utile dans les Connoissances acquises," 8vo. He wrote also in the collection of the academy of the sciences, the arts of the tennis-racket maker, the peruke-maker, the taylor, the sempstress, the shoemaker, the harness-maker, the sadler, and a collection of plants engraved, in 4 vols, 8vo. A palsy brought him insensibly to his grave, November 1778, at the age of 85.[1]

GARTH (Sir SAMUEL), a celebrated poet and physician, was born of a good family in Yorkshire, and sent from school to Peter-house-college in Cambridge; where making choice of physic for his profession, he acquainted himself with the fundamental principles and preparatory requisites of that useful science. At the same time he had an admirable genius and taste for polite literature; and, being much delighted with those studies, he continued at college, employing his leisure hours in that way, till he took the degree of M. D. July 7, 1691. Soon after this, resolving to undertake the practice of his profession in London, he offered himself a candidate to the college of physicians; and, being examined March 12, 1691-2, was admitted fellow June 26th following.

The college at this time was engaged in that charitable project, of prescribing to the sick poor * gratis, and furnishing them also with medicines at prime cost. The foundation of this charity was first begun by an unanimous vote passed July 28, 1687, ordering all their members to give their advice gratis, to all their sick neighbouring poor, when desired, within the city of London, or seven miles round. With the view of rendering this vote more effectual, another was passed August 13, 1688, that the laboratory of the college should be fitted up for preparing medicines for the poor, and also the room adjoining, for a repository. But the apothecaries found means to raise a party afterwards in the college against it; so that the design could not be carried into execution. The college was in this embroiled state, when our author became a fellow; and concurring heartily with those members who resolved, notwithstanding the discouragements they met with, to promote the charity, an order was made by the unanimous consent of the society in 1694, requiring strict

* By the poor were understood such as brought certificates of their being so, signed by the rector, vicar, or curate of the parish where they dwelt, to which were added the churchwardens and overseers.

[1] Dict. Hist. de L'Avocat.

obedience from all their members to the order of 1688. This new order was presented to the City on June 18, 1695, for their assistance; but this too being defeated by the dissolution of the common-council at the end of the year, a proposition was made to the college, Dec. 22, 1696, for a subscription by the fellows, candidates, and licentiates, for carrying on the charity, by preparing medicines in a proper dispensatory for that purpose.

In the same year, Dr. Garth, detesting the behaviour of the apothecaries, as well as of some members of the faculty in this affair, resolved to expose them, which he accordingly executed, with peculiar spirit and vivacity, in his admirable poem entitled "The Dispensary." The first edition came out in 1699, and it went through three impressions in a few months. This extraordinary encouragement induced him to make several improvements in it; and, in 1706, he published the sixth edition, with several descriptions and episodes never before printed *. In 1697 he spoke the annual speech in Latin before the college, on St. Luke's day; which being soon after published, left it doubtful, whether the poet or the orator was most to be admired. In his poem he exposed, in good satire, the false and mean-spirited brethren of the faculty. In the oration, he ridiculed the multifarious classes of the quacks, with spirit, and not without humour.

So much literary merit did not fail to gain him great reputation as a polite scholar, and procured him admittance into the company and friendship of most of the nobility and gentry of both sexes; who being inclined by his agreeable conversation to try his skill in his profession, were still more pleased to find him answer their wishes and expectations. By such means he came into vast practice, and endeared himself to his patients by his politeness, agreeable conversation, generosity, and great good-nature. It was these last qualities that prompted him in 1701 to provide a suitable interment for the shamefully abandoned corpse of Dryden; which he caused to be brought to the college of physicians, proposed and encouraged by his own example a subscription for defraying the

* Pope observed that the Dispensary had been corrected in every edition, and that every change was an improvement. Dr. Johnson, however, adds, not without reason, that it still wants something of poetical ardour; and being no longer supported by accidental and extrinsic popularity, has scarcely been able to support itself.

expence of a funeral, pronounced a suitable oration over the remains of the great poet, and afterwards attended the solemnity from Warwick-lane to Westminster-abbey. It is commonly observed, that the making of a man's fortune is generally owing to some one lucky incident; and nothing was perhaps of more service in that respect to Dr. Garth, than the opportunity he had of shewing his true character by this memorable act of generosity.

In his Harveian speech he had stepped a little aside from the principal subject, to introduce a panegyric on king William, and to record the blessings of the revolution. The address is warm and glowing; and to shew that his hand and heart went together, he entered with the first members who formed the famous Kit-Kat club, which consisted of above thirty noblemen and gentlemen, and was erected in 1703, purely with the design of distinguishing themselves by an active zeal for the protestant succession in the house of Hanover *. The design of these gentlemen to recommend and encourage loyalty, by the powerful influence of pleasantry, wit, and humour, furnished Dr. Garth with an opportunity of distinguishing himself among the most eminent in those qualities, by the extempore epigrams he made upon the toasts of the club, which were inscribed on their drinking-glasses.

In politics, Dr. Garth was prompted not more by good sense than by good disposition, to make his muse subservient to his interest, only by proceeding uniformly in the same road, without any malignant deviations. Thus, as he had enjoyed the sunshine of the court during lord Godolphin's administration in queen Anne's reign, that minister had the pleasure to find him among the first of those who paid the muse's tribute on the reverse of his fortune in 1710; and in the same unchangeable spirit, when both the sense and poetry of this address were attacked by Prior with all the outrage of party virulence, he took no notice of it; but had the satisfaction to see an unanswerable defence made for him by Addison. The task, indeed, was easy, and that elegant writer in the conclusion of it observes, that the same person

* Boyer's Life of queen Anne. The name of Kit-Kat was taken from one Christopher Kat, a pastry-cook, near the tavern in King-street, Westminster, where they met, who often served them with tarts, and other articles for the table. Jacob Tonson was their secretary, and in virtue of that office, became possessed of the pictures of all the original members of that club.

who has endeavoured to prove that he who wrote the "Dispensary" was no poet, will very suddenly undertake to shew that he who gained the battle of Blenheim, was no general. There was, indeed, no need of a prophetic spirit to inspire the prediction. It was written in Sept. 1710; and the following year, in December, the duke of Marlborough was removed from all his places, and having obtained leave to go abroad, embarked at Dover for Ostend, Nov. 30, 1712. Dr. Garth had lived in the particular favour and esteem of this great man while in power, and when he was out of power he lamented in elegant verse, his disgrace and voluntary exile.

In the mean time, with the same feelings, he had written a dedication for an intended edition of Lucretius, in 1711, to his late majesty king George I. then elector of Brunswick; and on the accession of that prince to the throne, had the honour of being knighted with the duke of Marlborough's sword, was appointed king's physician in ordinary, and physician general to the army. These were no more than just rewards even of his medical merit. He had gone through the office of censor of the college in 1702, and had practised always with great reputation, and a strict regard to the honour and interest of the faculty; never stooping to prostitute the dignity of his profession, through mean and sordid views of self-interest, by courting even the most popular and wealthy apothecaries. In a steady adherence to this noble principle, he concurred with the much celebrated Dr. Radcliffe, with whom he was also often joined in physical consultations.

Garth had a very extensive practice, but was extremely moderate in his views of advancing his own fortune; his humanity and good-nature inclining him more to make use of the great interest he had with persons in power, for the support and encouragement of other men of letters. He chose to live with the great in that degree of independency and freedom, which became a man possessed of a superior genius, of which he was daily giving fresh proofs to the public. One of these was addressed to the late duke of Newcastle, in 1715, entitled "Claremont;" being written on the occasion of giving that name to a villa belonging to that nobleman, who was then only earl of Clare, which he had adorned with a beautiful and sumptuous structure. Among the Latin writers, Ovid appears to have been the

doctor's favourite; and it has been thought that there was some resemblance in their dispositions, manners, and poetry. One of his last performances, was an edition of Ovid's Metamorphoses, translated by various hands, in which he rendered the whole 14th book, and the story of Cippus in the 15th. It was published in 1717, and he prefixed a preface, wherein he not only gives an idea of the work, and points out its principal beauties, but shews the uses of the poem, and how it may be read to most advantage.

The distemper which seized him the ensuing year, and ended not but with his life, caused a general concern, and was particularly testified by lord Lansdown, a brother poet, though of a different party, in a copy of verses written on the occasion. He died after a short illness, which he bore with great patience, January 18, 1718-19. His loss was lamented by Pope, in a letter to a friend, as follows: "The best-natured of men," says this much-admired poet, "Sir Samuel Garth, has left me in the truest concern for his loss. His death was very heroical, and yet unaffected enough to have made a saint or a philosopher famous. But ill tongues and worse hearts have branded even his last moments, as wrongfully as they did his life, with irreligion. You must have heard many tales on this subject; but if ever there was a good christian, without knowing himself to be so, it was Dr. Garth." This, however, is nothing against positive evidence, that Dr. Garth was a free-thinker, and a sensualist; and the latter part of it, his being a good Christian without knowing himself to be so, if it be not nonsense, is a proof that Pope cannot deny what he is angry to hear, and loth to confess. Dr. Johnson observes, that "Pope afterwards declared himself convinced that Garth died in the communion of the church of Rome," and adds a sentiment of Lowth's, "that there is less distance than is thought between scepticism and popery; and that a mind, wearied with perpetual doubt, willingly seeks repose in the bosom of an infallible church." If Dr. Johnson took this declaration of Pope's from Spence's "MS Anecdotes," to which it is known he had access, he did not transcribe the whole. What Pope said is thus given by Spence: "Garth talked in a less libertine manner than he had been used about the three last years of his life. He was rather doubtful and

fearful than irreligious. It was usual for him to say, that if there was any such thing as religion, it was among the Roman catholics. He died a papist, (as I was assured by Mr. Blount, who called the father to him in his last moments) probably from the greater efficacy, in which we give the sacraments. He did not take any care of himself in his last illness, and had talked for three or four years as one tired of living." The same MS. insinuates that this impatience of life had nearly at one time prompted him to suicide.

Dr. Garth was interred Jan. 22, in the church of Harrow-on-the-hill, near London, where he had caused a vault to be built for himself and his family; being survived by an only daughter, married to the honourable colonel William Boyle, a younger son of the honourable colonel Henry Boyle, uncle to the last earl of Burlington of that name.[1]

GARTHSHORE (MAXWELL), an eminent physician, and very amiable man, was born at Kircudbright, the principal town of the county of that name in Scotland, Oct. 28, 1732. He was the son of the rev. George Garthshore, the minister of Kircudbright, and received his early education at home. At the age of fourteen he was placed with a surgeon-apothecary in Edinburgh, where he attended the medical classes of the university, and the infirmary. In his twenty-second year, when he had finished his medical studies, he entered the army, as mate to surgeon Huck (afterwards Dr. Huck Saunders) in lord Charles Hay's regiment. In 1756 he had an opportunity of relinquishing this service for the more advantageous situation of succeeding to the practice of Dr. John Fordyce, a physician at Uppingham, in Rutlandshire, who was about to remove to London. In this place, Dr. Garthshore resided until 1763, giving much satisfaction by his activity, assiduity, and successful practice in physic and midwifery, in a very extensive range of country. Here also he formed some valuable connections, and in 1759 married a young lady heiress to a small estate. This last advantage encouraged him to remove to London in 1763, and after a short residence in Bedford-street, Covent-garden, he settled in a house in St. Martin's lane, where he continued nearly fifty years. His professional views in

[1] Biog. Brit.—Johnson's Lives.—Cibber's Lives.—Spence's Anecdotes, MS.

coming to London were amply gratified*; but here he was soon assailed by a heavy domestic affliction, the loss of his wife, which took place the 8th of March, 1765. From this calamity Dr. G. sought relief in the practice of his public duties. His natural susceptibility, the instruction of his father, the correspondence of Mr. Maitland, an early friend and patron, had deeply impressed him with devotion to his Maker, and taught him to consider it as inseparable from good-will and beneficence to men. Volumes of his Diary, kept for the whole of his life in London, and amounting to many thousands of close-written pages, in contractions very difficult to decypher, consist of medical, miscellaneous, and eminently pious remarks, meditations, and daily ejaculations of praise and thanksgiving, with fervent prayers to be kept steady in that course of well-doing essential to happiness in the present life and in that which is to come. The tone and temper, elevation and energy, acquired by this sublime heavenly intercourse, appeared indispensable to this good man, not only as the consolation of sorrow, and the disposer to patience and resignation under the ills of life, but as the spring and principle of unwearied perseverance in active virtue; the diligent, liberal, charitable exercise of the profession to which he was devoted. From this time forward he continued for nearly half a century cultivating medicine in all its branches, most attentive to every new improvement in them†, physician to the British lying-in hospital, fellow of the royal and antiquarian societies, rendering his house an asylum for the poor, as well as a centre of communication for the learned; for his connection with the higher orders of men never prevented his habitual attentions and services to the less fortunate: in general, to stand

* As an accoucheur, he was acknowledged by the best judges to have had the following very admirable qualities: "He was extremely patient, as long as patience was a virtue; and in cases of difficulty or of extreme danger, he decided with quickness and great judgment; and he had always a mind sufficiently firm to enable his hands to execute that which his head had dictated." Sir G. Baker made him acquainted with the celebrated Dr. William Hunter, through whose recommendation and interest Dr. Garthshore was chosen physician to the hospital in Brownlow-street.

† In 1769 he read before the society of physicians a case of fatal Ileus, which was published in the fourth vol. of Med. Obs. and Enquiries. And in the same year two cases of retroverted Uterus, which were published in the fifth volume. In 1789 he published in the London Medical Journal, Observations on Extra-uterine cases and ruptures of the Tubes and Uterus; and in the same year sent to the royal society a remarkable case of numerous Births, with observations; printed in the 77th volume of the Philosophical Transactions.

in need of his assistance was the surest recommendation to his partiality.

To the last he maintained his gaiety and briskness; and, in company with his friends, was always ready to give way to those innocent sallies of pleasantry, that facetiousness and hilarity which are the natural fruits of an unblemished life, and of a benevolent disposition. In 1795 he married a second wife; but she died long before him. The day previous to his death he said to a friend, in the words of Grotius, "Heu vitam perdidi operosè nihil agendo;" adding, that he had firm reliance on God's goodness through Christ. He died next day, the 1st March, 1812, and was interred in Bunhill-fields burying-ground.

In person he bore so striking a resemblance to the first earl of Chatham, that he was sometimes mistaken for him. This likeness once produced considerable sensation in the house of commons. Lord Chatham was pointed to in the gallery; all believed him to be there; the person really present was Dr. Garthshore. He died worth about 55,000*l.* and by his will, made only a few days before his death, after the payment of a considerable number of legacies, names as residuary legatee, John Maitland, esq. M. P.[1]

GARZI (LOUIS), born at Rome in 1640, was a disciple of Andrea Sacchi, and considered by many as an equal, if not superior rival of Carlo Marat. His paintings are not much known in this country, but in Italy are celebrated for the highest excellencies of colouring, design, and composition. He lived a considerable time at Naples, but returned before his death to Rome, where he had commenced his career, and at the age of eighty, painted the dome of the church of Stigmatie (by order of Clement XI.) which was reckoned his most perfect work. He lived to complete it, and died in 1721, having survived a son who attained great excellence in painting, and much imitated his father's manner.[2]

GARZONI (THOMAS), an Italian writer of some note, was born in 1549, at Bagnacavallo, near Ferrara; he was a regular canon lateran, and died in his own country, 1589, æt. 40. He had chiefly educated himself, and learned Hebrew and Spanish without a master. He was author of several moral works, printed at Venice, 1617, 4to. But the principal production of this active writer and general reader is en-

[1] Gent. Mag. vol. LXXXII. [2] D'Argenville, vol. I.—Pilkington.

titled "La Piazza universale di tutti le professioni del mondo," a work of infinite labour and considerable use at the time it was written, as the author had almost all the materials to seek, there being no direct model on so extensive a scale then extant. It seems first to have been published at Venice, the year in which he died, and afterwards went through innumerable editions. Superficial knowledge only is to be found in his book; but it points out where more and better information may be found. It has been truly said by Niceron, that the works of Garzoni prove him to have dipped into all the sciences, and sufficiently manifest the extent of his knowledge, and of what he would have been capable with a regular education and a longer life. His reflections, when he allows himself time to make them, and room in his book for their insertion, are excellent. But the task he had set himself was too great for a single mind, or the bodily labour of an individual. It is extremely difficult to render the title of this book in English; the word Piazza has twelve or fourteen different meanings and shades of meaning in the Crusca; it implies a square or market-place appropriated to commerce. Perhaps "the universal commerce of all the arts and professions in the world" may nearly express the author's meaning.[1]

GASCOIGNE (GEORGE), an old English poet of considerable merit, was born of an ancient and honourable family in Essex, and was son and heir of sir John Gascoigne, who, for some reason not assigned by his biographer, Whetstone, chose to disinherit him. Previously to this harsh step, he had been privately educated under a clergyman of the name of Nevinson, perhaps Stephen Nevinson, LL. D. prebendary, and commissary of the city and diocese of Canterbury. After this he was removed, either to Oxford or Cambridge. Wood says, he "had his education in both the universities, though chiefly, as he conceives, in Cambridge;" but Gascoigne himself, in his "Steele-Glasse," informs us that he was a member of the university of Cambridge, without mentioning Oxford. His progress at Cambridge is unknown, but he removed from it to Gray's-inn, for the purpose of studying the law. It is probable that in both places he wrote a considerable number of his poems, those of the amatory kind particu-

[1] Niceron, vol. XXXVI.—Moreri.—Rees's Cyclopædia.

larly, as he seems to include them among his youthful follies.

Wood now informs us, that Gascoigne "having a rambling and unfixed head, left Gray's-inn, went to various cities in Holland, and became a soldier of note, which he afterwards professed as much, or more, as learning, and therefore made him take this motto, *Tam Marti quam Mercurio*. From thence he went to France to visit the fashions of the royal court there, where he fell in love with a Scottish dame." In this there is a mixture of truth and error. The story of the Scottish dame has no better foundation than some lines in his "Herbes," written probably in an assumed character. His being in France is yet more doubtful, and perhaps the following is nearly the fact. While at Gray's-inn, he incurred the expences of a fashionable and courtly life, and was obliged to sell his patrimony, whatever that might be, and it would appear that his father, dissatisfied with his extravagance, refused him any farther assistance, and probably about this, disinherited him.

Without blaming his father, farther than by calling his disinheritance "a froward deed," he now resolved to assume the airs of independence, in hopes that his courtly friends would render him in reality independent; but he soon found that their favours were not to be obtained without solicitations incompatible with a proud spirit. A more honourable resource then presented itself. William prince of Orange was at this time endeavouring to emancipate the Netherlands from the tyranny of the Spanish monarch, and Gascoigne, prompted by the hope of gaining laurels in a field dignified by patriotic bravery, embarked on the 19th of March, 1572, for Holland. The vessel being under the guidance of a drunken Dutch pilot, was run aground, and twenty of the crew who had taken to the long-boat were drowned. Gascoigne, however, and his friends remained at the pumps, and being enabled again to put to sea, landed safe in Holland, where, having obtained a captain's commission under the prince of Orange, he acquired considerable military reputation, but an unfortunate quarrel with his colonel retarded his career. Conscious of his deserts, he repaired immediately to Delf, and resolved to resign his commission to the hands from which he received it; the prince in vain endeavouring to close the breach between his officers.

During this negociation a circumstance occurred which had nearly cost our poet his life. A lady at the Hague (then in the possession of the enemy) with whom Gascoigne had been on intimate terms, had his portrait in her hands, and resolving to part with it to himself alone, wrote a letter to him on the subject, which fell into the hands of his enemies in the camp; from this paper they meant to have raised a report unfavourable to his loyalty: but upon its reaching his hands, Gascoigne, conscious of his fidelity, laid it immediately before the prince, who saw through their design, and gave him passports for visiting the lady at the Hague: the burghers, however, watched his motions with malicious caution, and he was called in derision "the Green Knight." Although disgusted with the ingratitude of those on whose side he fought, Gascoigne still retained his commission, till the prince coming personally to the siege of Middleburg, gave him an opportunity of displaying his zeal and courage, and rewarded him with 300 gilders beyond his regular pay, and a promise of future promotion. He was, however, surprised soon after by 3000 Spaniards, when commanding, under captain Sheffield, 500 Englishmen lately landed, but retired in good order at night, under the walls of Leyden; the jealousy of the Dutch was then displayed by their refusing to open their gates, and Gascoigne with his band were in consequence made captives. At the expiration of twelve days his men were released, and the officers after an imprisonment of four months, were sent back to England.

On his return to England, he resided partly in Gray's-inn, and partly at Walthamstow. In his "Flowers" he informs us, that he had, in the midst of his youth, determined to abandon all vaine delights, and to return to Gray's-inn, there to undertake *again* the study of the common law; and that at the request of five gentlemen of the inn, namely Francis and Anthony Kinwelmersh, Messrs. Vaughan, Nevile, and Courtop, he wrote what he calls his "Memoires." These tasks, however, may have been performed at an earlier period of life, if it can be proved that he left the inn twice before this time, but his general design now was to trust to his wit, and to publish his early poems, and those other works, written in his more serious moments, that were intended to counteract the licentious tendency of his amatory verses. In the summer of 1575, he accompanied queen Elizabeth in one of her stately pro-

gresses, and wrote for her amusement, in the month of July, a kind of mask, entitled "The Princely Pleasures of Kenelworth Castle." Some of the verses were not only written, but spoken by him on this occasion; but the whole of the entertainment, owing to the unfavourable weather, was not performed. On his return from this progress, his principal residence, while preparing his works, was at Walthamstow. Here it appears, by Whetstone's account, he wrote the "Steele Glasse," the "Glass of Government," the "Delicate Diet," a book of hunting, and the "Doom's Day Drum," which last was not published until after his death. He left other pieces behind him, some of which were afterwards printed in various collections, but without his name.

Although he enjoyed the esteem of many of his poetical contemporaries, and the patronage of lord Grey of Wilton, the earl of Bedford, sir Walter Rawleigh, and other persons of distinction; yet during this period, he complains bitterly of the envy of rivals, and the malevolence of critics, and seems to intimate that, although he apparently bore this treatment with patience, yet it insensibly wore him out, and brought on a bodily distemper which his physicians could not cure. In all his publications, he takes every opportunity to introduce and bewail the errors of his youth, and to atone for any injury, real or supposed, which might have accrued to the public from a perusal of his early poems, in which, however, the proportion of indelicate thoughts is surely not very great. His biographers, following the Oxford historian, have hitherto placed his demise at Walthamstow in 1578; but Whetstone, on whom we can more certainly rely, informs us that he died at Stamford in Lincolnshire, Oct. 7, 1577. He had perhaps taken a journey to this place for change of air, accompanied by his friend Whetstone, who was with him when he died, so calmly, that the moment of his departure was not perceived. He left a wife and son behind him, whom he recommended to the liberality of the queen, whether successfully, or what became of them, cannot now be known. The registers of Stamford and of Walthamstow have been examined without success.

Although his age is not mentioned by any of his biographers, yet from various expressions in his works, it may be conjectured that it did not exceed forty years, and even a much shorter period might be fixed upon with great pro-

bability. His stay at Cambridge was perhaps not long; in 1566, when his comedy of the "Supposes" was acted at Gray's-inn, he is denominated *one of the students*. In one of his prefaces, he calls himself of middle age; his exploits in the army are consistent with the prime of life; and it is certain that he did not survive these above five years. The editions of Gascoigne's works are all extremely scarce, and often imperfect. An account of them may be seen in the late edition of the English poets, from which this article is taken.

If we consider the general merit of the poets in the early part of the Elizabethan period, it will probably appear that the extreme rarity of Gascoigne's works has been the chief cause of his being so much neglected by modern readers. In smoothness and harmony of versification, he yields to no poet of his own time, when these qualities were very common; but his higher merit is that in every thing he discovers the powers and invention of a poet, a warmth of sentiment tender and natural, and a fertility of fancy, although this be not always free from the conceits of the Italian school. As a satirist, if nothing remained but his "Steele Glasse," he may be reckoned one of the first. There is a vein of sly sarcasm in this piece, which appears to be original; and his intimate knowledge of mankind, acquired indeed at the expence probably of health, and certainly of comfort and independence, enabled him to give a more curious picture of the dress, manners, amusements, and follies of the times, than we meet with in almost any other author.

A pamphlet of uncommon rarity has lately been brought to light, after a concealment of nearly a century. Bishop Tanner is the first who notices this pamphlet, under the title of "A Remembrance of the well-employed life and godly end of George Gascoigne, esq. who deceased at Stamford in Lincolnshire, 7th October, 1577, reported by George Whetstone." But it is very extraordinary that the learned prelate should inform us of this pamphlet being in his possession, and at the same time express his doubt whether it was the life of this, or of another George Gascoigne, when a very slight inspection must have convinced him that it could be no other, and that, in its principal facts, it agreed with the account he had just transcribed from Wood. Since the antiquities of poetry have become a favourite study, many painful inquiries have been made

after this tract, but it could not be found in Tanner's library, which forms part of the Bodleian, or in any other collection, private or public, and doubts began to be entertained whether such a pamphlet had ever existed. About six or seven years ago, however, it was discovered in the collection of a deceased gentleman, a Mr. Voight of the Custom-house, London, and was purchased at his sale by Mr. Malone. It consists of about thirteen pages small quarto, black letter, and contains certainly not much *life*, but some particulars unknown to his biographers. A transcript of the whole is given in the late edition of the English Poets.[1]

GASCOIGNE (Sir WILLIAM), chief justice of the king's bench in the reign of Henry IV. was descended of a noble family, originally from Normandy, and born at Gawthorp in Yorkshire, about 1350. Being designed for the law, he became a student either at Gray's-inn or the Inner Temple*; and growing eminent in his profession, was made one of the king's serjeants at law, Sept. 1398. In October following, he was appointed one of the attornies to Henry IV. then duke of Hereford, on his going into banishment: and upon the accession of that prince to the throne, in 1399, sat as judge in the court of common-pleas. In Nov. 1401, he was made chief justice of the king's bench; and how much he distinguished himself in that office, appears from the several abstracts of his opinions, arguments, distinctions, and decisions, which occur in our old books of law-reports.

In July 1403, he was joined in a commission with Ralph Nevil, earl of Westmoreland, and others, to issue their power and authority, for levying forces in Yorkshire and Northumberland, against the insurrection of Henry Percy, earl of that county, in favour of Richard II. and, after that earl had submitted, was nominated April 1405, in another commission to treat with his rebellious abettors, a proclamation to the purpose being issued next day by the king at Pontefract. These were legal trusts, which he executed from a principle of gratitude and loyalty, with spirit and steadiness. But, on the taking of archbishop Scroop in

* Fuller says, the latter: Dugdale the former, from his arms on one of the windows in Gray's-inn-hall. Orig. Jurisdic. p. 308, edit. 1671, folio. The arms are, Argent, on a pale Sable, a demy-luce Or.

[1] Johnson and Chalmers's edition of the English Poets, with the references there.

arms the same year, when the king required him to pass sentence upon that prelate as a traitor, in his manor-house at Bishopthorp near York, no prospect of fear or favour was able to corrupt him to any such violation of the subjects' rights, or infringement of those laws, which suffered no religious person to be brought to a secular or lay trial, unless he were a heretic, and first degraded by the church. He therefore refused to obey the royal command, and said to his majesty: "Neither you, my lord the king, nor any liege subject of yours in your name, can legally, according to the rights of the kingdom, adjudge any bishop to death." Henry was highly displeased at this instance of his intrepidity; but his anger must have been short, if, as Fuller tells us, Gascoigne had the honour of knighthood conferred on him the same year. However that be, it is certain, the king was fully satisfied with his fidelity and circumspection in treating with the rebels; and on that account joined him again in a commission as before, dated at Pontefract-castle, April 25, 1408.

Besides the weight of his decisions in the King's-bench, already mentioned, he was engaged in reforming and regulating other public affairs, pursuant to the resolutions and directions of the parliament. Of this we shall give one instance. The attornies being even then grown by their multitude and mal-practice a public grievance*, an act was made in 1410, not only for the reduction and limitation of them to a certain number for every county, but also for their amendment and correction; as that they should be sworn every term to deal faithfully and truly by their clients, and in breach thereof be imprisoned for a twelvemonth, and then make their ransom according to the king's will: and it being farther enacted, that the justices of both benches should make this regulation, sir W. Gascoigne must unavoidably have had a principal part in promoting the general benefit by redressing that grievance.

From his general conduct, as related by historians, there is sufficient reason to place sir William Gascoigne in the rank of chief justices of the first merit, both for his integrity and abilities, and he had once occasion to distinguish

* There were but 140 lawyers and attornies in England, in the time of Edward I. as appears in a parliament-roll, ann. 20 of that reign, in 1292. Yet, Fortescue assures us, they increased in a little more than 100 years to about 2000; but afterwards they were reckoned at 10,000 by lord Coke, in Epil. to Inst. iv.

himself above his brethren, by a memorable transaction in the latter end of this king's reign. A servant of the prince of Wales (afterwards Henry V.) being arraigned for felony at the bar of the King's-bench; the news soon reached his master's ears, who, hastening to the court, ordered him to be unfettered, and offered to rescue him. In this being opposed by the judge, who commanded him to leave the prisoner and depart, he rushed furiously up to the bench, and, as is generally affirmed, struck the chief justice, then sitting in the execution of his office. On this sir William, after some expostulations upon the outrage, indignity, and unwarrantable interruption of the proceedings in that place, directly committed him to the king's bench prison, there to wait his father's pleasure; and the prince submitted to his punishment, with a calmness no less sudden and surprising, than the offence had been which drew it upon him. The king, being informed of the whole affair, instead of being displeased with the chief justice, returned thanks to God, "That he had given him both a judge who knew how to administer, and a son who could obey justice." This extraordinary event has been recorded, not only in the general histories of the reigns of these two sovereigns, but celebrated also by the poets; and particularly Shakspeare, in the second part of "Henry IV."

This unparalleled example of firmness and civil intrepidity upon that bench, happened in the latter end of Henry IVth's reign, which our chief justice did not long survive. He was called to the parliament which met in the first year of Henry V. but died before the expiration of the year, Dec. 17, 1413. He was twice married, and had a train of descendants by both his wives: by the former, the famous earl of Strafford, in the reign of Charles I.[1]

GASPARINO (BARZIZZA), one of the revivers of literature, and an able grammarian, took his name from the village of Barzizza, near Bergamo, where he was born in 1370. It is thought that he studied at Bergamo, and kept a private school there. He afterwards became professor of the belles lettres at Pavia, Venice, Padua, and Milan. He was in this last mentioned city in 1418, when pope Martin V. passed through in his return from the council of Constance. Barzizza was on this occasion appointed to pay him the compliments of the city, and the two univer-

[1] Biog. Brit.—Archæologia, vol. VI. p. 334.—Gough's Sepulchral Monuments.

sities of Pavia and Padua having sent orators to the pope, he was also employed in preparing their intended speeches. He was during the rest of his life patronized by the duke Philip-Maria-Visconti, and enjoyed the esteem due to his learning and talents until his death at Milan about the end of 1430.

His Latin works, consisting of treatises on grammar and rhetoric, orations, letters, &c. do not form the only title he has to be considered among the revivers of learning and elegant Latinity. He merited this honour also, like Aurispa and Guarino, for his ability in explaining the ancient classics, and in decyphering the manuscript copies which at that time engaged the curious researches of the learned world. His "Epistles" form an epoch in the history of French printing. When two doctors of the Sorbonne, William Fichet, and John de la Pierre, had engaged from Germany three printers, Gering, Crantz, and Friburger, to come to Paris, in 1459, a printing-press was set up in the house of the Sorbonne, and Gasparino's "Epistles" were the first typographical production in France. The title was "Gasp. Pergamensis (Bergomensis) Epistolæ," 4to, without date, but printed in 1470. All Gasparino's works were collected and printed by cardinal Furietti at Rome, 1725, 4to, with those of his son GUINIFORTE. This son was born at Pavia in 1406. He had not the same reputation for eloquence and elegance as his father; but his works shew that he had studied the ancients with equal assiduity. He lectured at Novara on Cicero's Offices, and Terence's comedies, when a lucky circumstance introduced him to Alphonso king of Arragon. Being admitted to address him at Barcelona, in 1432, the king was so struck with his eloquence, as immediately to appoint him one of his council, and Guiniforte in consequence had the honour to accompany him in his expedition to the coast of Africa. Falling sick, however, in Sicily, he obtained leave to return to Milan, but without any loss of the king's respect and friendship for him. Here the duke Philip of Milan gave him the title of his vicar-general. With this he held the office of professor of moral philosophy, the duties of which were frequently interrupted by his being employed in diplomatic affairs to the courts of Arragon and Rome. After the death of Philip, his successor appointed Guiniforte to be ducal secretary, and he

passed the rest of his life in that office. It is thought he died about the end of 1459.[1]

GASSENDI (PETER), a very eminent mathematician and philosopher, was born Jan. 22, N. S. 1592, at a village called Chantersier, about three miles from Digne in Provence, in France. His father, Antony Gassendi, a Roman catholic, educated him with great piety, and the first words he learned to pronounce were those of his prayers. This practice made such an impression upon his infant mind, that at four years of age he demonstrated the good effects of it in reproving or exhorting his playfellows, as occasion prompted. In these first years of his youth he likewise took particular delight in gazing at the moon and stars, in clear uncloudy weather, and was so intent on these observations in solitary places, that his parents had him often to seek, not without many anxious fears. At a proper age they put him to school at Digne, to Godfrey Wendeline, an excellent master, under whose care he made a quick and extraordinary progress in learning. In a very short time he learned not only the elements of the Latin language, but was so far advanced in rhetoric as to be superior to all the boys in that school; and some friends who had witnessed his proficiency, recommended to have him removed, in order to study philosophy under Fesay, a very learned Minorite friar, then at Aix. This proposal was not much relished by his father, whose design was to breed up his son in his own way to country business, or farming, as a more profitable employment than that of a scholar, nor would he consent but upon condition that the boy should return home in two years at farthest. Young Gassendi accordingly, at the end of his allotted time, repaired to Chantersier; but he did not stay there long, being invited to be a teacher of rhetoric at Digne, before he was full sixteen years of age; and he had been engaged in this not above three years, when his master Fesay dying, he was made professor of philosophy in his room at Aix.

He was scarcely yet past the bounds of childhood, when his merit raised him also above this professorship. Having at his leisure hours composed his "Paradoxical Exercitations," they came into the hands of the famous Nicolas

[1] Ginguené Hist. Lit. d'Italie.—Tiraboschi.—Moreri.—Hody de Græcis illustribus.—Life prefixed to Furietti's edition of his Works.—Saxii Onomast.

Peiresc, who joined with Joseph Walter, prior of Valette, in a resolution to take him out of the way of losing his time in empty scholastic squabbles, and procure him a place in the church, which would afford him such leisure and quiet as was necessary for cultivating more useful researches. Being now of years sufficient to receive the priesthood, he entered into holy orders; and after being first made a canon of the church of Digne, and D. D. he obtained the wardenship or rectory of the same church, which was carried by the interest of his two friends, though not without some difficulty, against several competitors. He held this place for the space of twenty years; and during that time several of those pieces were written which make up the collection of his works.

In 1628 he accompanied Francis Luillere, master of accounts at Paris, in his journey to the Netherlands; which was the only time he was ever out of France. In Holland he wrote his Exercitation against Fludd in defence of Mersennus, who, upon his setting out on this journey, had put Fludd's book into his hands for that purpose. During his stay in this country, he also became acquainted, among others, with Des Cartes and John Gerard Vossius; against the former of whom he maintained a dispute upon the subject of metaphysics, and he convinced the latter of his great skill in mathematics. In 1640 he was nominated for proctor of his diocese in the general synod of the Gallican church, but the election was carried for another by the interest of cardinal Richelieu.

Gassendi had from his infancy a turn to astronomy, which grew up with his years; and, in 1618, he had begun to make observations upon the stars, and to digest them into a method. His reputation daily increasing, he became so eminent in that science, that in 1645 he was appointed royal professor of mathematics at Paris, by the interest of Alphonse du Plessis, cardinal of Lyons, and brother to cardinal Richelieu. This institution being chiefly designed for astronomy, Gassendi not only employed himself very diligently in observations, but read lectures with great applause to a crowded audience. He did not, however, hold this place long; for, contracting a cold, which brought on a dangerous cough, and an inflammation of his lungs, he found himself under a necessity of quitting Paris; and being advised by the physicians to return to Digne for the benefit of his native air, he went

there in 1647. This advice had the desired success; which was also effected the sooner by the kindness of Louis Valois, earl of Alais, and viceroy of Provence, who, observing the philosopher's circumstances, invited him to his house; where Gassendi's conversation upon points of learning gave him so high an idea of his talents, that he frequently made use of him as a friend and counsellor in political affairs. After enjoying this honourable ease until this nobleman was called to court, Gassendi returned to Digne, where he began to write the life of his patron, the famous Nicolas Peiresc, a task which had been enjoined him by the earl of Alais.

He resided at Digne till 1653; when, in company of Francis Bernier, physician, and Anthony Poller, his amanuensis, he returned to Paris. Here he lived in the house of M. Monmor, master of the court of requests, at whose request he had formerly engaged to write the life of Tycho Brahe, and then made several collections with that view; and this request being now renewed, he immediately set about the work, and published it at Paris, with the lives of Copernicus, Purbachius, and Regiomontanus, in 1654, 4to. But he neither suffered this nor any other business to prevent him from going on with his astronomical observations, and had no sooner finished the last-mentioned book than he proceeded to complete his system of the heavens. While he was thus employed, too intensely for the feeble state of his health, he relapsed into his former disorder, which had been relieved by the intermission of his studies; so that he was neither able to enjoy his garden-walks, nor the society of his friends, with his usual alacrity; and in the autumn of his years, his case became desperate.

In the first attack he had been relieved by bleeding, which, however, so much enfeebled him, that he never recovered his former strength. Yet this, as the only remedy in his case, was judged necessary by his physicians. He had suffered this depletion for the ninth time, when, perceiving himself to be too much sunk, he modestly proposed to forbear a repetition, as thinking himself not able to undergo it; and two of his physicians had yielded to this suit, when a third, obstinately insisting on the contrary, drew his colleagues into his opinion. Gassendi submitted, and the operation was repeated even to the fourth time, at which, holding out his arm for the purpose, he said to Peter his amanuensis, who constantly attended him,

"It is more eligible by this deprivation of strength to sleep quietly in Christ, than to be taken off with more pain by suffocation." Having undergone the operation, he presently felt himself approaching to his last hour, and sent for a priest to administer the viaticum; which being given, he expired about four in the afternoon, on Sunday, Oct. 22, 1655, in the sixty-third year of his age. At his death, his hand was found upon the region of his heart, which place he had frequently desired his amanuensis to touch, in order to mark its motion, which when this attendant observed to be very faint and fluttering, he said, "You see what is man's life;" which were the last words he spoke.

He had made his will Oct. 15 preceding, by which he appointed M. de Monmor his executor, and left him all his MSS. with leave to publish such as he should think fit for the press; and that gentleman, with the assistance of another friend, having carefully collected and perused them, came to the opinion, that he had written nothing which was not worthy of him, and the whole was published by Monmor's order at Leyden, 1658, in six volumes, folio. This honourable friend had before testified his great respect for Gassendi's memory at his funeral, which was performed two days after his death, by depositing his corpse with those of his own ancestors, in the church of St. Nicholas in the Fields, at Paris. Here also he erected a handsome monument, exhibiting his bust, by Nanteuil, set upon a frame of black, inclosing a plate of white marble; upon which was an inscription, in the close whereof his character is elegantly and literally expressed in three words, attesting his "piety, wisdom, and learning." His dirge and requiem, and funeral rites, according to the usage in the Romish church, were likewise performed in the church of Digne; and a funeral oration pronounced by Nicolas Tixelius, his successor in that rectory, who printed it at Leyden in 1656. It appears by his letters, printed in the sixth volume of his works, that he was often consulted by the most famous astronomers of his time; as Kepler, Longomontanus, Snellius, Hevelius, Galileo, Kercher, Bullialdi, and others; and he is generally esteemed one of the founders of the reformed philosophy, in opposition to that of Aristotle and the schoolmen.

The sound judgment, extensive reading, and capacious memory of Gassendi, indeed qualified him to attain great

distinction among philosophers. He is also ranked by Barrow among the most eminent mathematicians of the age, and mentioned with Galileo, Gilbert, and Des Cartes. His commentary on the tenth book of Diogenes Laertius is a sufficient proof of his erudition. With uncommon abilities for the task, he undertook to frame from Lucretius, Laertius, and other ancient writers, a consistent scheme of Epicurean doctrine, in which the phænomena of nature are immediately derived from the motion of primary atoms. But he was aware of the fundamental defect of this system, and added to it the important doctrine of a Divine superintending Mind, from whom he conceived the first motion and subsequent arrangement of atoms to have been derived, and whom he regarded as the wise governor of the world. Gassendi strenuously maintained the atomic doctrine in opposition to the fictions of the Cartesian philosophy, which were at that time obtaining great credit; and particularly asserted, in opposition to Des Cartes, the doctrine of a vacuum. On the subject of morals, Gassendi explained the permanent pleasure or indolence of Epicurus, in a manner perfectly consistent with the purest precepts of virtue.

His large and valuable library, together with his astronomical and philosophical apparatus, was purchased by the emperor Ferdinand III. and afterwards deposited, with other choice collections, in the imperial library at Vienna. The edition of his works above mentioned contains the philosophy and life of Epicurus; the author's own philosophy; his astronomical works; the lives of Peiresc, Copernicus, Tycho Brahe, Purbach, Regiomontanus, John Muller, &c. a refutation of the Meditations of Des Cartes; Epistles; and other treatises. Bernier, a celebrated French physician, has given an accurate view of the philosophy of Gassendi in his abridgment of it, published in French at Lyons, in 1684, in eight volumes 12mo. The Life of Gassendi, accurately written by Bougerelle, a priest of the oratory, was published at Paris in 1737.[1]

GASTAUD (FRANCIS), a French divine of the eighteenth century, descended from a family of distinction, was born at Aix, in Provence, and being at an early age admitted into orders, officiated for some years as priest in the parish church of St. Paul. Among his theological publications is

[1] Life by Bougerelle.—Hutton's Dict.—Martin's Biog. Philosophica.—Brucker.—Saxii Onomast.

"A Collection of Homilies on the Epistles to the Romans," in two volumes, 12mo, with a delineation of the character of St. Paul prefixed. But on the death of his elder brother, a celebrated advocate in the parliament of Provence, he retired into the country, studied law, and being admitted an advocate, practised with uncommon success. The interests of the poor he advocated without hope of reward; and in 1717 he gained a famous cause against the Jesuits, of whom he was an active opponent. Not contented with pleading professionally against them, he attacked them by means of the press, and wrote a piece entitled "The Jesuits unmasked." He published some treatises against the bishop of Marseilles, who procured him to be banished twice to Viviers, where he died in 1731, and on account of his reputed heresy he was denied the rites of Christian burial.[1]

GASTRELL (FRANCIS), a distinguished English bishop, was born about 1662, at Slapton in Northamptonshire; and, being sent to Westminster school in 1676, was admitted on the foundation, and elected to Christ Church, in Oxford, where he of course became a student in 1680. He took the degrees in arts in 1687; after which, entering into orders, and proceeding in divinity, he took a bachelor's degree in that faculty, June 23, 1694. The same year he was made preacher to the hon. society of Lincoln's Inn, in which station he acquitted himself so well that he was appointed to preach Mr. Boyle's lecture in 1697. Having finished those eight sermons, he drew them up in the form of a continued discourse, which he published the same year. The subject of this piece being a defence of religion in general against atheism, Gastrell prosecuted the design further, in asserting the truth of the Christian religion against the deists. This he published in another discourse, in 1699, by way of continuation, or second part of the same subject. He commenced D. D. July 13, 1700; being then chaplain to Robert Harley, esq. speaker of the house of commons. The ferment that had been raised by the dispute between South and Sherlock upon the Trinity, being still kept up, Dr. Gastrell, in 1702, published "Some Considerations concerning the Trinity, and the ways of managing that Controversy:" and the same year was collated to a canonry of Christ Church in Oxford.

[1] Moreri.—Dict. Hist.

Meanwhile, he continued to give public proofs of his hearty concern for religion; and published, in 1707, his excellent work entitled "The Christian Institutes, or the sincere Word of God, &c." collected out of the Old and New Testament, digested under proper heads, and delivered in the words of scripture. This has been repeatedly printed. The same year also, being appointed to preach the sermon at the aniversary meeting of the charity-schools in London, he printed that discourse; in which the peculiar advantage of these charities is set in a new light, by contrasting them with the popish monasteries. Mr. Collins, in his "Essay concerning the use of Reason," having animadverted on some things in the doctor's "Considerations concerning the Trinity," which had gone through two editions, he this year published a third, subjoining a vindication of the work, in answer to Collins. In 1711 he was chosen proctor in convocation for the chapter of Christ Church, and appointed one of the chaplains in ordinary to the queen. In 1714 he published "Remarks upon the Scripture Doctrine of the Trinity, by Dr. Samuel Clarke," who acknowledged that the objections to his doctrine were there set forth to particular advantage, by the skill of a very able and learned writer, and proposed with a reasonable and good spirit. He resigned the preacher's place at Lincoln's-inn this year, upon his promotion to the see of Chester; and he was allowed to hold his canonry of Christ Church in commendam. He had for some time before been appointed one of the commissioners for building the fifty new churches in and about London; and had become a member of the society for propagating the gospel in foreign parts.

Thus his merit found all the reward and encouragement which he could expect, from the court and ministry of queen Anne; but this brought him under the displeasure of the administration in the succeeding reign, which, being shewn, as he conceived, without any just or reasonable grounds, was resented by him. At this period he became a patron to the university; and appeared warmly in its vindication in the house of lords, when it was attacked there for a pretended riot on the birth-day of the prince of Wales in 1717. At the same time he testified the greatest abhorrence of this and all other marks of disloyalty, and used all his influence to prevent and check them.

He now engaged in a very remarkable contest with the

archbishop of Canterbury, about the degrees granted in virtue of his metropolitical power. The occasion was this: The presentation to the place of warden of the collegiate church of Manchester in Lancashire falling to the crown, George I. nominated Mr. Samuel Peploe, vicar of Preston, in the same county. But that gentleman, being then only M. A. found himself obliged by the charter of the college, to take the degree of B. D. as a necessary qualification to hold the wardenship. To that end, having been bred at Oxford, where he had taken his former degrees, he went thither in order to obtain this; and had actually prepared the best part of his exercise for that purpose, when he was called to Lambeth, and there created B. D. by the archbishop, who thought the university ought, in respect to the royal nomination, to dispense with the usual exercise. With this title, he applied to bishop Gastrell, in whose diocese the church of Manchester lies, for institution. But the bishop, being persuaded that his degree was not a sufficient qualification in this case, refused to admit him; and observed to him, that being in all respects qualified to take his degree regularly in the university, he might proceed that way without any danger of being denied; that, however, if he desired any favour usually indulged to other persons, he would endeavour to obtain it for him, and did not doubt but the university would grant it. On the other hand, Mr. Peploe insisted on his qualification by the archbishop, and had recourse to the court of king's-bench, where sentence was given in his favour. On this, bishop Gastrell, in his own vindication, published "The bishop of Chester's Case, with relation to the Wardenship of Manchester. In which is shewn, that no other degrees but such as are taken in the university, can be deemed legal qualifications for any ecclesiastical preferment in England." This was printed at Oxford; and that university, March 22, 1720, decreed in a full convocation, that solemn thanks should be returned to the bishop, for having so fully asserted the rights, privileges, and dignities, belonging to the university degrees in this book. This was attempted to be answered in a pamphlet entitled "Considerations, &c." proving that bishop Gastrell's pamphlet "is injurious, 1. to the prerogative royal of the imperial crown of England; 2. to the prerogatives, powers, and privileges, of the archbishops of Canterbury; and 3. to the legal rights, privileges, and liberties of the reverend presbyters of the

church of England; wherein it is plainly proved, that the universities have not the sole power of granting degrees." It is somewhat remarkable, that this Mr. Peploe succeeded him in the bishopric of Chester.

This affair was scarcely concluded, when the prosecution commenced against Atterbury, bishop of Rochester. Bishop Gastrell never liked the haughty temper of that prelate, and had always opposed his arbitrary attempts while dean of Christ Church; yet, being satisfied in his conscience, that the proceedings in parliament against him were pushed on with too much violence, he opposed them with great resolution; and when the bill for inflicting pains and penalties upon Atterbury was before the house of lords, he spoke against it with earnestness and warmth, not sparing to censure the rest of his brethren the bishops, who all concurred with the bill.

He survived the bishop of Rochester's banishment but a few years. The gout, with which he had been much afflicted in the latter part of his life, put a period to it, Nov. 24, 1725. He died at his canon's lodgings in Christ Church, and was buried in that cathedral without any monument: but, as Dr. Willis observes, he left a sufficient monument of himself in his writings, and his virtues are far from being yet forgotten. His widow died in 1761, and his daughter, married to the Rev. Dr. Bromley, in 1768. Besides the pieces already mentioned, he published "A moral proof of a Future State," in 8vo, which being printed without his name, gave occasion to ascribe some other pieces of a similar nature to him, but without any certainty. [1]

GATAKER (Thomas), a very learned English divine and critic, descended from a family of that name at Gatacre-hall, in Shropshire, was born Sept. 4, 1574, in the parsonage-house of St. Edmund the King, in Lombard-street, London, where his father, an eminent Puritan divine (who died in 1593) was then minister. At sixteen years of age he was sent to St. John's college in Cambridge; where, in due time, he took both the degrees in arts. He was greatly distinguished by his abilities, learning, and piety; insomuch that the foundation of Sidney college being laid about this time, he was, by archbishop Whitgift, and Dr. Goodman dean of Westminster, the trustees of

[1] Biog. Brit.—Nichols's Atterbury, and Bowyer.

that foundation, appointed a fellow of that society, even before the building was finished. In the mean while he went into Essex, as tutor to the eldest son of Mr. (afterwards sir) William Ayloff, of Berksted, who himself learned Hebrew of him at the same time. During his residence here, he usually expounded a portion of scripture to the family every morning; in this task, after rendering the text into English from the original language, he explained the sense of it, and concluded with some useful observations. In the space of two years he went through all the prophets in the Old Testament, and all the apostolical epistles in the New. Dr. Stern, then suffragan bishop of Colchester, being nearly related to the mistress of the family, happened in a visit to be present at one of these performances; and, being struck with admiration, instantly exhorted the expounder to enter into the priesthood; and Mr. Gataker was ordained by that suffragan.

This step was conformable to the statutes of his new college; and as soon as the building was finished, about 1599, he settled there, and became an eminent tutor. At the same time he engaged with Mr. William Bedell, afterwards bishop of Kilmore, in a design, then set on foot, of preaching in such places adjacent to the university as were destitute of ministers. In performing this engagement he preached every Sunday at Everton, a village upon the borders of Cambridge, Bedford, and Huntingdonshires; the vicar of which parish was said to be one hundred and thirty years old. He had not executed this charitable office above six months, when he went to London, and resided as chaplain in the family of sir William Cook, at Charing-cross, to whose lady he was nearly related. This situation made him known to several persons of fashion and fortune, and, among others, to some principal members of Lincoln's-inn; of which society he was chosen preacher, about 1601. He thought it his duty to reside there during term-time, when he was obliged to attend the chapel; but in the vacations he went down to sir William Cook's in Northamptonshire, and constantly preached there, either in their private chapel or in the parish-church, without any salary, but afterwards sir William settled on him an annuity of 20*l.* a year. In 1603 he commenced B. D. and was afterwards often solicited to proceed to doctor; but he declined it. He did not at all approve of pluralities; and upon that principle refused a considerable benefice in

Kent, which was offered him by sir William Sedley, while he held the preachership at Lincoln's-inn. Having married in 1611, he quitted that place for the rectory of Rotherhithe in Surrey: yet yielded to the acceptance of this living, only in the view of keeping it out of the hands of a very unworthy person.

In 1616 and 1617, he wrote two letters to archbishop Usher, concerning some curious MSS. of the famous Robert Grosthead, bishop of Lincoln, and others. It is true, that some mistakes in those letters are corrected by his correspondent, who, however, thought the whole very worthy of his notice; and they are mentioned here chiefly, as they shew at once his own modesty and erudition, as well as the esteem which Usher had for him. All this, however, he possessed in private, his modesty being yet unconquerable by any solicitations to commit any thing to the press; but this backwardness was at length subdued.

He had, in some of his discourses at Lincoln's-inn, delivered his opinion concerning lots and lotteries, and shewn the lawfulness of the lusorious, and the unlawfulness of divinatory lots; which being misrepresented, he published "A Discourse of the nature and use of Lots; a treatise historical and theological, 1619," 4to. This publication made a great noise, and drew him afterwards into a controversy; but before that happened, he made a tour through the Low Countries, in company with two friends, and a nephew of his, then a young student. They set out July 13, 1620, and arriving at Middleburgh in Zealand, Gataker preached in the English church there; and in his travels confuted the English papists in Flanders. His mother, yet alive, was apprehensive of some mischief befalling him, as he was a known adversary to the popish cause; but he returned with his companions safe Aug. 14, having viewed the most considerable places in the Low Countries. During this short stay he had an opportunity of seeing the distressed state of the protestants in Holland; with which he was so much affected, that he even thought it behoved the English to give up some national interests then disputed by them, for fear of ruining the protestant cause.

After his arrival at Rotherhithe, several objections having been made to his vindication of lusorious lots, he published a defence of it in 1623. In 1624 he printed a tract against transubstantiation; and his short catechism came

out the same year. In 1640, and the following years, he engaged in the controversy concerning justification; and being appointed one of the assembly of divines who met at Westminster, he gave his attendance there, and among other conferences supported his opinion upon the last-mentioned article; but the point being determined by the majority against his sense, he submitted, and subscribed the covenant also, though he declared his opinion in favour of episcopacy. He engaged likewise with the assembly in writing annotations upon the Bible; and the books of Isaiah, Jeremiah, and the Lamentations, fell to his share, which, in the opinion of Calamy, are exceeded by no commentator, ancient or modern, on those books. In the mean time, upon the removal of Dr. Comber, he was offered the mastership of Trinity-college, Cambridge; but declined it on account of his health. Yet the ill state of this did not hinder him from prosecuting his studies. Though confined to his chamber, he drew up his treatise "De Nomine Tetragrammato," in defence of the common way of pronouncing the word Jehovah in England. This was printed in 1645, and was followed the next year by another discourse, "De Diphthongis sive Bivocalibus;" wherein he endeavours to show, that there are no diphthongs, and that two vowels can never unite in such a manner as to form one syllable, but in this has certainly not given universal satisfaction. Mr. John Saltmarsh having published a treatise, the preceding year, in defence of the Antinomian doctrine concerning "free grace," Gataker this year, 1646, wrote an answer to it, entitled "A Mistake or Misconstruction removed, &c." In 1647 he recovered in strength so far, as to be able to go to church, and he ventured into the pulpit, where in preaching he burst a vein in his lungs, the mischief of which was however prevented for the present, by letting blood. He soon after resumed his preaching; but this threw him again into a spitting of blood, which, though relieved again by opening a vein, made the pulpit duty too dangerous. Yet he continued to administer the sacraments, and to give his usual short discourses at funerals, suitable to the occasion. Being thus disabled from preaching, he supplied that defect as far as possible, by publishing several learned works; most of which, besides others already mentioned, were printed among his "Opera Critica," at Utrecht, in 1698, folio.

He was the first of the forty-seven ministers, who in 1648, subscribed the remonstrance to the army and the general, against the design of trying and executing the king. He was not at all pleased with the principles and proceedings of the independent faction, which prevailed then and afterwards; and declared his opinion in defence of the doctrine and discipline of the presbyterian polity, both in private conferences, and openly from the pulpit. Among these he had some friends still in power, that maintained him in the possession of his legal rights. But, as soon as it appeared that he was rather suspected than countenanced by the state, some of his parishioners refused payment of their share of the composition for the tithes of their houses; which, upon an amicable law-suit, had been decreed him in the court of exchequer, and in satisfaction for which, he consented to accept of 40*l.* per ann. This refusal he bore with patience, and diverting himself in his study, produced several other learned works; among which his edition of "Marcus Antoninus's Meditations, with his Preliminary Discourse of the Philosophy of the Stoics, and Commentary," is most esteemed, and the first edition of Cambridge 1652 is far preferable to the subsequent one printed at London.

In 1653, he was drawn into a dispute with Lilly the astrologer, about the certainty of his art, which that impostor had maintained was revealed to mankind by the good angels. Our author, in his annotations upon Jeremiah, taking notice of this profaneness, had used the astrologer a little roughly, calling him blind buzzard, &c. in return to which, Lilly in his "Annus Tenebrosus," reflected upon the divine; who replied, in "A Vindication of the Annotations," &c. 1653, 4to. It is said that he had thought proper before he had published this piece, to consult Mr. Briggs, for his opinion in the point, who returned a decisive and ready answer, that he conceived it to be a mere system of groundless conceits. To this Lilly printing an answer, in which he charged his antagonist with covetousness, and prostituting his function to worldly views*, Gataker wrote "A Discourse Apologetical," vindi-

* This led him to give an account of several transactions of his life, and how he came by his preferments. He was very temperate in his diet and way of living, which was all the reason Lilly had for charging him with avarice. Yet the astrologer, in defence of his craft, persecuted him after his death. See his article.

cating himself from those calumnies. This last piece was published in 1654; and the same year he died, being in his 80th year. His corpse was interred at his own church, Mr. Simon Ashe preaching his funeral sermon: this was printed in 1655, with a narrative of his life, which has been the ground-work of this memoir. He would never suffer his picture to be drawn, and probably it is owing to the same cause, that no stone marked the place of his burial.

Mr. Ashe gives him the following character. As to his person, he was of a middle stature, a thin habit of body, a lively countenance, and fresh complexion, of a temperate diet, of a free and chearful conversation, addicted to study, but not secluding himself from useful company; of a quick apprehension, sharp reason, solid judgment, and so extraordinary a memory, that though he used no common-place book, yet he had all his reading in readiness, as his prodigious number of quotations shew. He was a man so moderate and conscientious, that he would not go the length of any party, which was the true reason of his not accepting preferment, and also of his being disliked successively by all parties. In the reigns of James and Charles I. he disliked the high notions of churchmen, and the maxims of the government, which he rightly foresaw would be fatal both to them and the church. When he came amongst the divines at Westminster, for which he never received any thing, he drew upon himself the displeasure at least, if not the hatred, of such as were zealous for the hierarchy: but when he declared himself in that assembly in favour of episcopacy, and excepted against the solemn league and covenant, till the words were so altered as to be understood only of ecclesiastical courts, and the exorbitant power of bishops, he lost the affections of the other party, who were for destroying episcopacy root and branch. His open declaration against the subsequent proceedings of those who resolved all power and authority into that of the sword, heightened the aversion of the predominant faction, and exposed him to much ill-treatment from their tools; who charged him with inconstancy, changing sides, and squaring his doctrine to the times: whereas he was always consistent in his principles, and, instead of shifting from party to party, was never the instrument of any; but lived contented upon a very small provision, at most 100*l.* a year, and was reviled for even

keeping that. Echard says "he was remarkable for his skill in Greek and Hebrew, and the most celebrated among the assembly of divines;" and adds, "it is hard to say which was most remarkable, his exemplary piety and charity, his polite literature, or his humility and modesty in refusing preferment."

His extensive learning was admired by the great men abroad, as Salmasius and others, with whom he held a correspondence. Axenius styles him a man of infinite reading and exact judgment; and Colomics tells us, that of all the critics of that age, who have written for the advancement of polite learning, there is none superior to him in the talent of explaining authors. Morhoff speaks of all his Latin works with high commendation: and Baillet has a chapter concerning his writings, in which he acknowledges his profound skill in the learned languages, his great accuracy and admirable sagacity; but adds, that he was too bold in his conjectures. Gataker left several MSS. some of which were published by his son. In the course of his long life he had four wives.[1]

GATAKER (CHARLES), son of the preceding, was born at Rotherhithe in Surrey about 1614, and educated at St. Paul's school, from whence he was sent to Sidney college in the university of Cambridge at about sixteen years of age, and put under the tuition of Mr. Richard Dugard, B. D. fellow of that college, and afterwards rector of Fulletby in Lincolnshire. After he had taken the degree of bachelor of arts, he retired to Oxford, and was entered a commoner of Pembroke college, and took the degree of master of arts June 30, 1636. About that time he became acquainted with Lucius lord viscount Falkland, who having a respect for his ingenuity and learning made him his chaplain, with intention to procure him preferment; but the civil wars breaking out, in which that nobleman lost his life, the expectation of our author was frustrated. At last, by the favour of Charles earl of Caernarvon, he became rector of Hoggeston, near Winslow in Buckinghamshire, about 1647, and continued there till his death, which happened on the 20th of November 1680, in the sixty-seventh year of his age. He was interred in the chancel of the church of Hoggeston.

[1] Biog. Brit.—Funeral Sermon, by Ashe.—Clark's Lives at the end of his Martyrology.

He wrote several treatises upon Calvinistical principles, of which the following are the principal: 1. At the end of his father's "Antidote against errour concerning Justification," which he published at London 1670, in 4to, he subjoined a piece written by himself, entitled "The Way of Truth and Peace: or, a reconciliation of the holy Apostles St. Paul and St. James, concerning Justification, &c." The imprimatur is dated December the 6th, 1669. 2. "An Answer to five captious questions propounded by a Factor for the Papacy, by parallel questions and positive resolutions," London, 1673, 4to. To which is added, a letter to Mr. Fr. M. ann. 1636, written by Lucius viscount Falkland. This Fr. M. is the said "Factor for the Papacy." 3. "The Papists' bait; or their usual method in gaining proselytes answered," London, 1674, 4to. To which is added a Letter of the Lord Viscount Falkland to the same gentleman. 4. "Examination of the case of the Quakers concerning Oaths, propounded by them, ann. 1673, to the consideration of the king and both houses of parliament," &c. London, 1675, 4to. 5. "Ichnographia doctrinæ de Justificatione secundum typum in monte," London, 1681, 4to. Our author wrote likewise some animadversions on Mr. Bull's "Harmonia Apostolica," which Mr. Gataker, concealing his name, communicated to several bishops, stirring them up by letter to make use of their authority against the doctrines maintained by Mr. Bull, as pernicious and heretical, and contrary to the decrees of the Church of England, and of all other reformed churches. These "Animadversions," which are commonly cited by Mr. Bull under the name of Censura, were communicated to him in 1670 by Dr. Nicholson, bishop of Gloucester; and in 1671 they were discovered to Mr. Bull to have been written by Mr. Charles Gataker, who in these "Animadversions," endeavours to reconcile St. Paul with St. James by the distinction of a twofold Justification, as respecting a twofold accusation, according to the different conditions of the covenant of works and the covenant of grace. For he maintains, that we are accused before God, either as sinners or as unbelievers; and that we are justified against the first accusation by faith alone, laying hold on the grace and righteousness of Christ; and against the second by works, and not by faith only, as these are the signs and evidences of our being true believers. Mr. Nelson observes, that Mr. Gataker "appears to have been a person of great violence in

his temper, but one well-intentioned, and a very zealous protestant; and had he had but more coolness of thought, and had he withal read more of the ancients, and fewer of the moderns, he would have made no inconsiderable writer." Mr. Bull wrote an answer to these "Animadversions," which he entitled "Examen Censuræ," in which he reflects severely on Mr. Charles Gataker for publishing his father's posthumous tract abovementioned, since he had not thereby consulted the reputation of a parent, who by his great critical knowledge and other learning had made himself more considerable, than to deserve that such crudities should be published under his name, at least by a son.[1]

GATISDEN. See GADDESDEN.

GAUBIL (ANTONY), one of the French missionaries in China, whose knowledge of that country was carried to a wonderful extent by an active spirit of inquiry, was born at Caillac, in 1708, and in 1721 was sent by the Jesuits, to which order he belonged, to China, where he resided thirty-eight years. He acted as interpreter at the court of Pekin; and his knowledge of the sciences and History of China were matter of astonishment to the Chinese themselves. He sent many curious memoirs on the subject to Europe, besides which, he published a good history of Gengiskhan, in 4to, 1739; and after his death appeared a translation of the "Chou King," in 1771, a work held in the utmost veneration by the Chinese. Gaubil died at Pekin July 24, 1759. His eulogium may be found in the 31st volume of the "Lettres curieuses et edifiantes."[2]

GAUBIUS (JEROME DAVID), an eminent German physician, was born at Heidelberg in 1705, and was educated partly among the Jesuits, and partly in the orphan-house at Halle, under the celebrated professor Franke. He became afterwards a pupil of the learned Boerhaave, and a professor of medicine in the university of Leyden, where he took the degree of doctor in 1725. He died Nov. 29, 1780, leaving several works of considerable value. 1. "Dissertatio Inauguralis de solidis humani corporis partibus," Leyden, 1725. 2. "Libellus de methodo concinnandi formulas medicamentorum," ibidem, 1739, 1767; Franckfort, 1750, and in French, Paris, 1749. 3. "De regimine Mentis, quod Medicorum est," Leyden, 1747,

[1] Ath. Ox. vol. II.—Gen. Dict. [2] Dict. Hist.

1763. In this work he describes the effects resulting from the empire of the body over the mind. 4. "Institutiones Pathologiæ Medicinalis," ibid. 1758. This work also passed through several editions and translations. 5. "Adversariorum varii argumenti Liber unus," ibid. 1771. 6. "Oratio Panegyrica in auspicium sæculi tertii Academiæ Batavæ quæ Leidæ est," &c. 1775, fol. an excellent historical sketch of the rise and progress of the university of Leyden.[1]

GAUCHER (CHARLES STEPHEN), a French engraver and man of letters, was born at Paris in 1740, and became the pupil of Le Bas, who taught him the arts of design and engraving. Being early convinced of the importance of learning in his profession, he devoted much of his time to study, and became so celebrated for the productions of his pen as well as his graver, that he was elected a member of various literary societies both at home and abroad. As an artist he succeeded principally in engraving portraits; and his portrait of the queen of Louis XV. is considered as a chef-d'œuvre; nor was he much less esteemed in France as a writer. In Fontenay's Dictionary of Artists, published in 1770, he wrote the articles concerning engravers, with much candour, spirit, and discrimination. His other publications are, 1. "Observations sur le Costume Française," in the "Journal des beaux arts," 1774. 2. "De l'origine et de la suppression des Cloches." 3. "Voyage au Havre." 4. "Amour maternel," a successful dramatic piece. 5. "Iconologie, ou Traité complet des allegories et emblemes," 4 vols. 8vo. 6. "Essai sur la gravure." 7. "Traitè d'anatomie à l'usage des artistes," fol. with fine engravings. He is also said to have written "Le Desaveu des artistes," 1776, 8vo. He died at Paris Nov. 28, 1803.[2]

GAUDEN (JOHN), an English prelate, of more fame than character, was son of John Gauden, vicar of Mayfield in Essex, where he was born in 1605. He was first educated at Bury St. Edmunds in Suffolk, whence he was removed to St. John's-college in Cambridge; and having made a good proficiency in academical learning, took his degrees in arts. About 1630, he married a daughter of sir William Russel of Chippenham in Cambridgeshire, and was presented to that vicarage. He also obtained the rectory of Brightwell in Berkshire, which bringing him near

[1] Dict. Hist.—Rees's Cyclopædia. [2] Dict, Hist,

Oxford, he entered himself of Wadham-college in that university, and became tutor to two of his father-in-law's sons; other young gentlemen, and some noblemen, were also put under his care. He proceeded B. D. July 1635; and D. D. July 8, 1641.

He had now been some years chaplain to Robert earl of Warwick; and that nobleman siding with the parliament against the king, was followed in this by his chaplain, who being appointed, Nov. 29, 1640, to preach before the house of commons, adapted his discourse so exactly to the humour of the prevailing party, that they made him a present of a large silver tankard, which was generally made use of in his house, with this inscription: "Donum honorarium populi Anglicani in parliamento congregati, Johanni Gauden." This was only an earnest of future favours. In that discourse he inveighed against pictures, images, and other superstitions of popery: and the parliament next year presented him to the rich deanery of Bocking in Essex. He accepted the nomination, but did not choose to depend entirely upon it; and therefore made interest with Laud, then prisoner in the Tower, and procured a collation from that archbishop, undoubtedly the rightful patron. Wood says that the house of lords sent the archbishop an order to do it.

Upon the abolition of the hierarchy, and establishment of the presbyterian form of church government, he complied with the ruling powers, was chosen one of the assembly of divines, who met at Westminster in 1643, and took the covenant as enjoined by their authority; though he was far from approving it, and offered his scruples and objections against it, both as to matter and authority; and though his name was among those who were to constitute the assembly of divines, yet it was afterwards struck off the list, and Mr. Thomas Godwin put into his room. He published the same year a piece entitled "Certain Scruples and Doubts of Conscience about taking the solemn League and Covenant, tended to the consideration of sir Lawrence Bromfield and Zacharias Crafton," 4to: and though, at length, he forbore the use of the Liturgy of England, yet he persevered in it longer in his church than any of his neighbours. Nor did he continue any longer openly to espouse the cause of the parliament, than they stuck to their first avowed principles of reforming only, and not rooting out monarchy and episcopacy.

With these dispositions, he was one of those divines, who signed the protestation which was presented to the army, against trying and destroying the king; and not content with joining among others in that cause, he distinguished himself above the rest by publishing a piece entitled "The religious and loyal Protestation of John Gauden, doctor in divinity, against the present declared purposes and proceedings of the army, and others, about the trying and destroying of our sovereign lord the king; sent to a colonel, to be presented to the lord Fairfax, and his general council of officers, the 5th of January, 1648," Lond. 1648, 4to. Nor did his zeal stop here: presently after the king's death he wrote what he called "A just Invective against those of the army and their abettors, who murthered king Charles I. on the 30th of January, 1648, with some other poetical pieces in Latin, referring to those tragical times, written February 10, 1648;" but this was not published until after the restoration in 1662.

He went still further: for, having got into his hands his majesty's meditations, &c. written by himself, he took a copy of the MS. and immediately resolving to print it with all speed, he prevailed with Mr. Royston, the king's printer, to undertake the work. But when it was about half printed, a discovery was made, and all the sheets then wrought off were destroyed. However, this did not damp Gauden's spirit. He attempted to print it again, but could by no possible means get it finished, till some few days after his majesty's destruction; when it came out under the title of "Εικων Βασιλικη," or, "The Portraiture of his sacred majesty in his solitude and sufferings." Upon its first appearance, the powers then at the helm were immediately sensible, how dangerous a book it was to their cause; and therefore set all their engines at work to discover the publisher; and having seized the MS. which had been dispatched to the king, they appointed a committee to examine into the business. Gauden, having notice of this proceeding, withdrew privately in the night from his own house to sir John Wentworth's, near Yarmouth, with a design to convey himself beyond sea: but Mr. Symonds, his majesty's chaplain, and rector of Raine in Essex, near Bocking, who had communicated the MS. to the doctor, and had been taken up in a disguise, happening to die before his intended examination, the committee were not able to make any discovery. Upon this, the doctor

changed his resolution, and stayed in England; where he directed his conduct with so much policy, as to keep his preferments during the several periods of the usurpation, although he published several treatises in vindication of the Church of England and its ministers, among which are, 1. "Hieraspistes, or An Apology of the Ministers of the Church of England," 1653. 2. "The Case of Ministers' maintenance by tithes (as in England) plainly discussed in conscience and prudence," 1653. N. B. Tithes were abolished about this time. 3. "Christ at the Wedding, or, a treatise of Christian marriages to be solemnly blessed by ministers." N. B. Justices of the peace were empowered to perform that rite in those times. 4. "A Petitionary Remonstrance presented to O. P. by John Gauden, D. D. a son, servant, and supplicant for the Church of England, in behalf of many thousands, his distressed brethren, ministers of the gospel, and other good scholars, who were deprived of all public employment," 1659. Abp. Usher went to the protector at the same time to intercede for them. Besides these, he published, with the same spirit of vindicating the doctrine of the Church of England, "A Discourse concerning public oaths, and the lawfulness of swearing in judicial proceedings, in order to answer the scruples of the Quakers," 1649.

In 1659, as soon as the first dawn of the restoration began to shew itself, the doctor printed "ἱερα δακρυα, Ecclesiæ Anglicanæ suspiria;" "The tears, sighs, complaints, and prayers of the Church of England, setting forth her former constitution, compared with her present condition, also the visible causes and probable cures of her distemper," in four books, folio. The same year, upon the death of bishop Brownrigg in 1659, whose funeral sermon he preached and published, with his life, he succeeded him as preacher to the Temple; and upon the return of Charles II. he succeeded the same bishop in the see of Exeter, Nov. 1660, having been made king's chaplain before. The value of a bishopric was greatly enhanced at this time, by the long intermission that had happened in renewing the leases of their estates, during the abolition of episcopacy. In this view, the nomination to Exeter might be looked upon as a present from his majesty of 20,000*l.* since the bishop received that sum in fines on the renewal of leases.

But he did not sit down content here; thinking his services deserved something more. He had already published

his "Anti-sacrilegus," or, "A Defensative against the plausible or gilded poison of that nameless paper, supposed to be the plot of Cornelius Burges and his partners, which tempts the king's majesty by the offer of 500,000*l.* to make good by an act of parliament, to the purchasers of Bishops' Lands, &c. their illegal bargain for 99 years, 1660," 4to: As also, his "Analysis, against the covenant in defence of the Hierarchy;" and his "Anti-Baal-Berith, or, the binding of the covenant and all the covenanters to their good behaviour, &c. With an answer to that monstrous paradox of no sacrilege, no sin, to alienate church lands, without, and against all laws of God and man." These were all printed before his promotion to the see of Exeter. His zeal continued to glow with equal ardour the two following years; in his "Life of Hooker," prefixed to an edition of Hooker's works, published by him in 1661; and, again, in his "Pillar of Gratitude, humbly dedicated to the glory of God, the honour of his majesty, &c. for restoring Episcopacy," in 1662. But, above all, he particularly pleaded his merit in respect to the "Εικων Βασιλικη." He applied to the earl of Clarendon, in a letter dated Dec. 28, 1661, with a petition to the king; in which having declared the advantages which had accrued to the crown by this service, he adds, that what was done like a king, should have a king-like retribution. In another letter to the duke of York, dated Jan. 17, the same year, he strongly urges the great service he had done, and importunately begs his royal highness to intercede for him with the king. Chancellor Hyde thought he had carried his merit too far, with regard to the king's book: and, in a letter to him, dated March 13, 1661, writes thus: "The particular you mention, has indeed been imparted to me as a secret: I am sorry I ever knew it; and when it ceases to be a secret, it will please none but Mr. Milton."

He adhered, however, closely to the court, and in compliance with the measures which were then pursued, drew up a declaration for liberty of conscience extending to papists, of which a few copies were printed off, though presently called in; he was about the same time employed to draw up another declaration of indulgence to the quakers, by an exemption from all oaths. He also wrote, "Considerations touching the Liturgy of the Church of England, in reference to his Majesty's late Declaration, and in order to a happy union in church and state," 1660.

He then obtained a removal to the see of Worcester, to which he was elected May 23, 1662. But with this promotion he was so far from being satisfied, that he looked upon it as an injury; he had, it seems, applied to the king for the rich bishopric of Winchester, and flattered himself with the hopes of a translation thither; and the regret and vexation at the disappointment is thought to have hastened his end, for he died on September 20, that year. After his death, his widow, being left with five children, in consideration of the short time he had enjoyed Worcester, and the charge of removing from Exeter, petitioned the king for the half year's profits of the last bishopric; but her petition was rejected as unreasonable, on account of his large revenues and profits at his first coming to Exeter.

As to his character, it is certain he was an ambitious man; which, as is usually the case, occasioned the moral part to be severely sifted; and in this respect the behaviour of his relict, though otherwise intended, was far from being of service to his memory. In a letter to one of her sons, after the bishop's death, she calls the Εικων Βασιλικη, "The Jewel;" said her husband had hoped to make a fortune by it; and that she had a letter of a very great man's, which would clear up that he wrote it. This assertion, as Clarendon had predicted, was eagerly espoused by the anti-royalists, in order to disparage Charles I. This, on the other hand, kindling the indignation of those who thought his majesty greatly injured, they took every opportunity to expose the dark side of the bishop's character; and represented him as an inconstant, ambiguous, and lukewarm man, covetous of preferment, hasty and impatient in the pursuit of it, and deeply tinctured with folly and vanity; upon the whole, an unhappy blemish and reproach of the sacred order. Nor is bishop Kennet's censure less severe, though conveyed in a somewhat less intemperate language, when he tells us that Dr. Gauden was capable of underwork, and made himself a tool to the court, by the most sordid hopes of greater favour in it. This charge is supported by two instances, namely, his drawing up the two declarations already mentioned; one for liberty of conscience to the papists, the other for indulgence to the quakers in respect to taking an oath; the latter of which we have seen passed into an act of parliament, and the policy and justice of the former attested by a connivance to all loyal papists, or such as deny the

pope's power of dissolving their allegiance to their lawful sovereign, which was the express motive for making the declaration. The most candid character of him is that left us by Wood, who says, "that he was esteemed by all who knew him, to be a very comely person, a man of vast parts, and one that had strangely improved himself by unwearied labour; and was particularly much resorted to for his most admirable and edifying way of preaching." It is certain, however, he had too luxuriant an imagination, which betrayed him into an Asiatic rankness of style; and thence, as bishop Burnet argues, that not he, but the king himself, was the true author of the Εικων Βασιλικη; in which there is a nobleness and justness of thought, with a greatness of style that caused it be esteemed the best written book in the English language. But Burnet had not the advantage of proofs which have since been published, particularly in Clarendon's State Papers, vol. III. from which an opposite conclusion may be drawn. Those, however, who would examine this question in all its bearings, may be referred to Nichols's "Literary Anecdotes" for the arguments against Gauden, and to Laing's "History of Scotland," for what can be alleged in favour of Gauden's being the real author of the "Icon." Our own opinion is, that the matter may still be questioned, nor can we agree with Mr. Laing in presuming "that no one will now venture to defend the authority of the Icon." We think there is a strong probability that it was composed from materials written by the king; and that Gauden, a man so ambitious and avaricious as to claim high rewards for all his services, was very likely to attribute the whole to himself. We agree, however, with Mr. Laing, that "if ever a literary imposture were excusable, it was undoubtedly Gauden's, and had it appeared a week sooner, it might have preserved the king."

Soon after his death there came out, written by him, "A Discourse of artificial Beauty in point of Conscience between two Ladies," 1662. This was followed by another tract, published together with some on the same subject, by Whitgift, Hooker, and Sanderson, under the title of "Prophecies concerning the Return of Popery," 1663. These were aimed at the sectaries, who were said to be opening a door, at which popery would certainly enter; lastly, in 1681, there appeared in 12mo, "The

whole Duty of a Communicant," &c. with bishop Gauden's name prefixed to it.[1]

GAUDENTIUS (St.), bishop of Brescia, about the end of the fourth and the beginning of the fifth century, was elected to that see by the prelates and the people of the province, while performing a journey of devotion to the east, but it appears that he was very reluctant to take upon him the office. Having at length accepted it, he was sent in the year 405 to Constantinople, with the legates of pope Innocent, to re-establish St. Chrysostom in his see, and to hold a general council. The time of his death is fixed by some at the year 410, and by others at 427. The 25th of October is celebrated as his day. He was author of several works, a life of his predecessor Philaster, and of letters and other pieces, which are inserted in the fifth volume of the "Bibliotheca Patrum;" but the most complete edition of his works was published at Brescia, in 1738, by Paul Galeardi, a canon of Brescia. His style is plain, but neither animated nor correct.[2]

GAULMIN (Gilbert), a French minor author, who while he lived, contrived to establish a fame superior to his real deserts, by haranguing in societies of beaux and ladies, was born in 1587. He became a counsellor of state, and died in 1667. His works are, 1. "Notes and Commentaries on Psellus, and on Theodore Prodomus." 2. "Notes on the Treatise of an anonymous Rabbi, concerning the life and death of Moses," 1629, 8vo. 3. "Remarks on the false Callisthenes." 4. "An edition of the Romance of Ismenus and Ismenias, in Greek and Latin," 1618, 8vo. 5. "Poems, consisting of Epigrams, Odes, Hymns, and a Tragedy." He had a competent knowledge of ancient and modern languages, and is allowed to have had some fire in his compositions, though such as greatly wanted the regulation of judgment. Another instance of his imprudence occurs in the case of his marriage. His curate having refused to marry him, he declared in his presence that he took that woman for his wife, and he lived with her afterwards as such. This occasioned an inquiry to be made into the validity of similar

[1] Biog. Brit.—Ath. Ox. vol. II.—Nichols's Bowyer.—Maty's Review, vol. II. p. 253.—Gent. Mag. vol. XXIII. and XXIV.—Burnet's Own Times.—Laing's Hist. of Scotland.—Dean Barwick's Life.—Lloyd's Memoirs, fol.

[2] Cave.—Moreri.—Baron. Annal. Eccles.—Fabric. Bibl. Med. Lat.

marriages, which were called marriages "A la Gaulmin," and were disallowed by the law.[1]

GAULTIER, or GAUTHIER (JOHN BAPTIST), was born about 1685, of a noble family, at Louviers. His refusing to sign the Formulary having put a stop to his degrees in the Sorbonne, he retired to the seminary of St. Magloir, and devoted himself to the study of theology. On his return home, he was appointed subdeacon of Evreux, but opposing the bull Unigenitus, was obliged to quit that diocese, upon which de Langle, bishop of Boulogne, gladly received him into his house, and ordained him priest; from that time Gaultier was the prelate's counsellor, proctor, grand vicar, friend, and secretary. De Langle dying in 1724, Colbert bishop of Montpellier, took Gaultier to be his librarian, as was supposed, but in fact to be his adviser, confessor, and secretary; while he was looked upon at Montpellier merely as a quiet inoffensive man, with just abilities sufficient to take down the bishop's books and put them in order again. Colbert died in 1738, and Gaultier went the same year to Paris, where he lived as retired as at Montpellier, only visiting his native place once a year for relaxation. In the last of these journies, returning to Paris with a friend, their post-chaise was overset, and Gaultier being dangerously hurt by his fall, was carried to Gaillon as the nearest place, where he died five days after, October 30, 1755. Besides what he wrote for messrs. Langle and Colbert, he left various works on the affairs of his time, all anonymous except the largest, which has been published since his death, and is entitled "Lettres Théologiques ..... contre le systême impie et Socinien des Peres Berruyer et Hardouin," 1756, 3 vols. 12mo. This book is the most forcible, and the most esteemed of all that have been written against P. Berruyer. Among his other works are, 1. "Relation de ce qui s'est passé durant la Maladie et la Mort de M. de Langle, Eveque de Boulogne," 1724, 4to. 2. "The Preface to M. Colbert's works," 1739, 4to. 3. "Lettre à M. Berger de Charancy, Eveque de Montpellier," 1740, 4to; it is known by the title of "Verges d'Heliodore." 4. "Relation de la Captivité de la Sœur Marie Desforges," 1741, 12mo. 5. "Les Jesuites convaincus d'Obstination à permettre l'Idolatrie dans la Chine," 1743, 12mo. 6. "Lettre

[1] Moreri.—Dict. Hist.

au sujet de la Bulle de N. S. P. le pape, concernant les Rits Malabares," 1745, 12mo. 7. "Pope's Essay on Man proved to be impious," 1746, 12mo. 8. "The Refutation of a Libel entitled La voix du Sage et du Peuple," 1750, 12mo. 9. "Vie de M. Soanen, Eveque de Sebez," 1750, 4to and 12mo. 10. "Les Lettres Persannes convaincues d'Impieté," 1751, 12mo. 11. "Hist. abregée du Parlement de Paris, durant les Troubles du Commencement du Regne de Louis XIV." 1754, 12mo.[1]

GAUPP (JOHN), an able divine and mathematician, was born at Lindau, in Swabia, in 1667, and after some education here, was sent to Ulm, and afterwards to the university of Jena, where he took the degree of M. A. and became a considerable proficient in mathematics. After this he spent some time in different German universities, improving himself in theology and mathematics, and then visited Amsterdam and London. In 1693 he was ordained, and appointed in 1728 principal pastor of Lindau. His leisure hours he devoted to mathematical and philosophical pursuits, became a lecturer in these branches of science, in which character his reputation procured him the correspondence of many of the most learned mathematicians in foreign countries. He was a practical mechanic, as well as an able illustrator of the higher branches of science; and many of the instruments which he made use of were constructed by himself. He had begun the erection of an observatory, but death terminated his labours in 1738. He was the author of "Gnomonica Mechanica Universalis;" of various calendars, and calculations and descriptions of eclipses; of other philosophical treatises, and of sermons. His Ephemerides and astronomical observations were received by the royal academies of sciences at Paris and Berlin, and several of them were inserted in the Memoirs of those learned societies.[2]

GAY (JOHN), a very popular English poet, was born in 1688, near Barnstaple, in Devonshire; and at the free-school there, acquired a taste for classical literature, but his family estate being much reduced, his fortune was not sufficient to support him as a gentleman; and his friends, therefore, bound him apprentice to a silk-mercer in London. But this step being taken without consulting the taste and temper of the youth, the shop soon became his

[1] Moreri.—L'Avocat's Dict. Hist. [2] Moreri.—Dict. Hist.

aversion, and in a few years his master, upon the offer of a small consideration, willingly consented to give up his indentures. Being thus released, he indulged himself in that course of life to which he felt himself irresistibly inclined: poetry became at once his delight and his talent; and he suffered not his muse to be disturbed by any disagreeable attention to the expence of cultivating his mind.

These qualities recommended him to such company and acquaintance as delighted him most; and among others to Swift and Pope, who were struck with the sincerity, the simplicity of his manners, and the easiness of his temper. To the latter he addressed the first-fruits of his muse, entitled "Rural Sports, a Georgic," printed in 1711 *. This piece discovered a rich poetical vein, peculiar to himself, and met with some agreeable attestations of its merit, that would have been enjoyed with a higher relish, had not the pleasure been interrupted by the state of his finances; which, by an uncommon degree of thoughtlessness and cullibility †, were reduced now to a low ebb. Our poet's purse was an unerring barometer of his spirits; which, sinking with it, left him in the apprehension of a servile dependence, a condition he dreaded above any thing that could befal him. The clouds were, however, shortly dispelled by the kindness of the duchess of Monmouth, who appointed him her secretary in 1712, with a handsome salary. This seasonable favour seating him in a coach, though not his own, kindled his muse to new efforts. He first produced his celebrated poem called "Trivia; or the Art of Walking the Streets," and the following year, at the instance of Pope, he formed the plan of his "Pastorals." There is not perhaps in history a more remarkable example of the force of friendship in an author, than was the undertaking and finishing of this inimitable poem. Pope, in the subscription of the Hanover-club to his translation of the "Iliad," had been ill used by Philips their secretary, and his rival in this species of poetry. The translator highly resented the affront; and, meditating revenge, intimated to Gay how greatly it

* In the same year he published in prose "The present State of Wit;" a character of the then periodical papers. See Swift's Works.

† These are the words of Swift many years afterwards, who there observes, that Providence never designed him, for this reason, to be above two and twenty. Pope's Works, vol IX. Letter 33.

was in his power to pluck the bays from this envied rival's forehead. Gay immediately engaged in his friend's quarrel, and executed his request even beyond his expectation. The rural simplicity neglected by Pope, and admired in Philips, was found, though mixed with some burlesque, only in the "Shepherd's Week." This exquisite piece of nature and humour came out in 1714, with a dedication to lord Bolingbroke, which Swift facetiously called the author's original sin against the court.

In the mean time the most promising views opened to him at court; he was caressed by some leading persons in the ministry; and his patroness rejoiced to see him taken from her house the same year, to attend the earl of Clarendon, as secretary in his embassy to the court of Hanover. But, whatever were his hopes from this new advancement, it is certain they began and ended almost together; for queen Anne died in fifteen days after their arrival at Hanover. This, however, did not prove an irreparable loss; his present situation made him personally known to the succeeding royal family; and returning home he made a proper use of it, in a handsome compliment to the princess of Wales, on her arrival in England. This address procured him a favourable admittance at the new court; and that raising a new flow of spirits, he wrote his farce, "The What d'ye call it," which appeared upon the stage before the end of the season, and was honoured by the presence of the prince and princess. The profits, likewise, brought some addition to his fortune; and his poetical merit being endeared by the sweetness and sincerity of his nature, procured him an easy access to persons of the first distinction. With these he passed his time with much satisfaction, notwithstanding his disappointment in the hopes of favours from the new court, where he met with nothing more valuable than a smile. In 1716 he made a visit to his native county at the expence of lord Burlington, and repaid his lordship with an humourous account of the journey. The like return was made for Mr. Pulteney's favour, who took him in his company the following year to Aix, in France.

This easy travelling, with some decent appointments, was one of the highest relished pleasures of Gay's life, and never failed of calling forth his muse. Soon after his return from France, he introduced to the stage "The Three Hours after Marriage." His friends Pope and Arbuthnot

had both a hand in this performance, and the two principal characters were acted by two of the best comedians at that time, Johnson and Mrs. Oldfield; yet, with all these helps and advantages, it was very ill received, if not condemned the first night. Gay stood the brunt with an unusual degree of magnanimity, which seems to have been inspired by a hearty regard for his partners; especially Pope, who was greatly affected with it. In 1718 he accompanied Pope to lord Harcourt's seat in Oxfordshire, where they united in consecrating to posterity the death of two rustic lovers, unfortunately killed in the neighbouring fields by a stroke of lightning. In 1720 he again recruited his finances by a handsome subscription to his poems, which he collected and printed in 2 vols. 4to; but falling into the general infatuation of that remarkable year, he lost all his fortune in the South-sea scheme, and consequently all his spirits. Secretary Craggs had made him a present of some S. S. stock, and he was worth at one time 20,000*l.* but neglecting to sell out, lost the whole. This stroke had almost proved fatal to him; he was seized with a violent colic; and after languishing some time, removed in 1722 to Hampstead, for the benefit of the air and waters; but, by the assistance of Dr. Arbuthnot, who constantly attended him, at length he recovered. He then began to write his tragedy called "The Captives;" which, when finished, he had the honour of reading in manuscript to the princess of Wales, in 1724. Her royal highness also promised him further marks of her favour, if he would write some fables in verse for the use of the duke of Cumberland; which task he accordingly undertook, and published them in 1726, with a dedication to that prince. All this was done against the advice of Pope, the duke being then only an infant; and the result was, as that friend presaged, very disagreeable to him. Swift says that in these fables "he was thought to be something too bold with the court*."

Upon the accession of George II. to the throne, he was offered the place of gentleman-usher to the then youngest princess Louisa; a post which he thought beneath his ac-

* Swift was convinced that the minister (Sir Robert Walpole) had prevented the bounty of queen Caroline from being shown to Gay; but in fact Gay was the innocent cause of his own disgrace by trusting too much to Mrs. Howard, of whose interference the queen was jealous. See this matter explained in Coxe's "Memoirs of Walpole."

ceptance: and, resenting the offer as an affront, in that ill-humour with the court, he wrote the "Beggar's Opera;" which, being brought upon the stage Nov. 1727, was received with greater applause than had ever been known on any occasion. For, besides being acted in London 63 days without interruption, and renewed the next season with success, it spread into all the great towns of England, was played in many places to the 30th and 40th time; at Bath and Bristol 50, &c. It made its progress into Wales, Scotland, and Ireland, where it was performed 24 days successively; and lastly, was acted in Minorca. The ladies carried about with them the favourite songs of it in fans, and houses were furnished with it in screens. The fame of it was not confined to the author only: Miss Lavinia Beswick, who acted Polly, till then obscure, became at once the favourite of the town; her pictures were engraved, and sold in great numbers; her life written; books of letters and verses to her published, and pamphlets made of her sayings and jests; and, to crown all, after being the mother of several antenuptial children, she obtained the title and rank of a duchess by her marriage with Charles third duke of Bolton. There is scarcely to be found in history an example, where a private subject, undistinguished either by birth or fortune, had it in his power to feast his resentment so richly at the expence of his sovereign. But this was not all; Gay went on in the same humour, and cast a second part in a similar mould; which, being excluded from the stage by the lord chamberlain, he was encouraged to print with the title of "Polly," by subscription; and this too, considering the powers employed against it, was incredibly large; and in fact he got nearly 1200*l.* by it, while the Beggar's Opera did not yield more than 400*l.* Neither yet did it end here. The duke and duchess of Queensberry took part in resenting the indignity put upon him by this last act of power; resigned their respective places at court; took the author into their house and family; and treated him with all the endearing kindness of an intimate and much-beloved friend.

These noble additions to his fame, his fortune, and his friendships, inspired him with fresh vigour, raised him to a degree of confidence and assurance, and he was even prompted to think that "The Wife of Bath," despised and rejected as it had been in 1714, when first acted, might, with some improvements which he could now give it, be

made to taste the sweets of this happy change in his fortune. In this temper he revised and altered it, and brought it again upon the stage in 1729, but had the mortification to see all his sanguine hopes of its success blasted; it met with the same fate in the play-house as formerly. This rebuff happened in March 1729-30; and as he was easily depressed, produced a degree of melancholy, which, with the return of his constitutional distemper the colic, gave a new edge to the sense of his disappointments at court, with respect to the "Beggar's Opera." By that satire, he had flattered himself with the hopes of awing the court into a disposition to take him into favour, in order to keep so powerful a pen in good humour. But this last refinement upon his misery, added to former indignities, threw him into a dejection, which he in vain endeavoured to remove, by another tour into Somersetshire, in 1731. The state both of his body and mind cannot be so forcibly described, as it is in his own account of it to Pope. "My melancholy," says he, "increases, and every hour threatens me with some return of my distemper. Nay, I think I may rather say, I have it on me. Not the divine looks, the kind favours and expressions of the divine duchess, who hereafter shall be in place of a queen to me, nay, she shall be my queen, nor the inexpressible goodness of the duke, can in the least chear me. The drawing-room no more receives light from these two stars. There is now (what Milton says in hell) darkness visible. O that I had never known what a court was! Dear Pope, what a barren soil (to me so) have I been striving to produce something out of! Why did not I take your advice before my writing fables for the duke, not to write them, or rather to write them for some young nobleman? It is my hard fate, I must get nothing, write for them or against them." In this disposition, it is no great wonder that we find him rejecting a proposal, made to him by this last-mentioned friend in 1732, of trying his muse upon the hermitage, then lately built by queen Caroline in Richmond-gardens; to which he answers with a fixed despondency, that "he knew himself unworthy of royal patronage."

In the delightful retirement of Amesbury, however, a seat of his noble patron, near Stonehenge upon Salisbury-plain, he found lucid intervals enough to finish his opera called "Achilles;" and coming with the family to his grace's house in Burlington-gardens, to pass the winter

season, he gave that piece to the play-house. The week after, he was suddenly seized with a violent inflammatory fever; which, ending in a mortification of the bowels, in three days put a period to his life, Dec. 11, 1732. In his short illness he was attended by two physicians, besides Dr. Arbuthnot, who particularly observed, that it was the most precipitate case he ever knew; meaning, after the fever shewed itself: for there were prognostics enough to predict his approaching end long before, and he himself was sensible of it. In October, he sent Pope his last gift, as a token to be kept in remembrance of his dying friend; declaring, that he found by many warnings, that he had no continuing city here. "I begin," says he, "to look upon myself as one already dead; and desire, my dear Mr. Pope, whom I love as my own soul, if you survive me, as you certainly will, if a stone should mark the place of my grave, see these words put upon it:

> "Life is a jest, and all things shew it,
> I thought so once, but now I know it.

With what else you may think proper." This dying request was accordingly executed; and the whole epitaph inscribed on a very handsome marble monument, erected to his memory by the duke and duchess of Queensberry, who took care to have his body interred with a suitable funeral solemnity. The corpse was brought from his grace's house to Exeter-change in the Strand; where, after lying in state, it was removed to Westminster-abbey, and interred in the South-cross-isle, against the tomb of Chaucer, near the place where stands his monument.

The opera of "Achilles" was brought upon the stage soon after his death, and met with a very good reception, which was greatly promoted by the duke of Queensberry, who was uncommonly assiduous in patronizing it; and who, as Pope observes, acted in this, and every thing else, more than the part of a brother to his deceased friend. It was also through the influence of his example, that the profits of the representation were given by the managers of the play-house to our author's two widow sisters, Katharine and Joanna, relicts of Mr. Ballet and Mr. Fortescue, who, as heirs at law, shared his fortune (about 3000*l.*) equally between them; which disposition was agreeable to his own desire, and therefore he made no will. He left several MSS. behind him, some of which came into the

hands of Pope, who took care no doubt (as he promised Swift) to suppress such as he judged unworthy of him. A few years after his death, there was published under his name a comedy, called "The Distressed Wife," the second edition of which was printed in 1750; and in 1754, a humorous piece, with the title of "The Rehearsal at Gotham."

The character of Gay may be fairly estimated from the preceding facts. He wanted firmness and consistency; and knew not, when it was in his power, to support the independence which he affected. Pope said "he was quite a natural man, wholly without art or design, and spoke just what he thought, and as he thought it." From the same authority we learn that his affectionate friend, the duke of Queensberry, finding what a wretched manager he was, took his money into his keeping, beginning with what he got by the "Beggar's Opera" and "Polly," and let him have only what was necessary, which, as he lived with the duke, could never be much. It is this only that can account for his dying worth 3000*l.* Pope also informs us that "he was remarkable for an unwillingness to offend the great by any of his writings. He had an uncommon timidity in relation to any thing of that sort; and yet you see what ill luck he had in that way, after all his care not to offend." Gay's character seems in many respects to have resembled that of Goldsmith.

Gay's merit as a poet has not been rated very high by modern critics. He wrote with terseness and neatness, but without any elevation, and frequently without any spirit. "Trivia" appears to be the best of his poems, and his "Fables" the most popular of all his works. The "Beggar's Opera" has, on the other hand, been extolled beyond its merits, and its immoral tendency cannot be denied. Dr. Johnson says, "We owe to Gay the ballad opera, and whether this new drama was the product of judgment or good luck, the praise of it must be given to the inventor." Dr. Warton, more justly in our opinion, arraigns it as the parent of that most monstrous of all dramatic absurdities, the "Comic Opera," which, it is certain, has deluged the stage with more nonsense than could have gained admittance under any other name.[1]

[1] Biog. Brit.—Johnson's Poets.—Swift's Works, by Nichols, passim; see Index.—Bowles's edition of Pope's Works.—Mischief arising from his Beggar's Opera, Gent. Mag. vol. XLIII.—Spence's Anecdotes, MS.

GAYOT DE PITAVAL (FRANCIS), a French author, remarkable rather for the magnitude of his work entitled "Causes Célèbres," in twenty volumes duodecimo, than for any merit as a writer, was born at Lyons in 1673, of a noble family of the robe, and was educated at Paris, but seemed destined to fail in every walk of life. He began by taking orders, and became an abbé; he then quitted the church for the army, where he obtained no distinction, and at the age of fifty, became an advocate. Not succeeding in this occupation, he applied himself diligently to his pen; in which employment he rather proved his assiduity than his powers. His great work, though interesting in its subject, is rendered intolerable by the heaviness and badness of the style, with the puerilities and bad verses interspersed. It has been two or three times abridged. His other works are not more admired. They are, 1. "An Account of the Campaigns of 1713 and 1714;" a compilation from the Memoirs of Vilbart. 2. "The Art of adorning and improving the Mind," a foolish collection of witticisms; and 3. A compilation entitled "Bibliotheque des Gens de Cour." He died in 1743, after repeated strokes of palsy.[1]

GAYTON (EDMUND), or, as he sometimes styled himself, DE SPECIOSA VILLA, one of those authors of the seventeenth century, who contributed somewhat to the amusement of the republic of letters, without adding much to its credit, was the son of George Gayton of Little Britain, in London, where he was born in 1609. He was educated at Merchant Taylors' school, whence, in 1625, he was elected scholar of St. John's college, Oxford, became a fellow of that house, and master of arts. He was afterwards superior beadle of arts and physic, and took the degree of M. B. in 1647; but next year the parliamentary visitors ejected him from the beadleship. He now went to London, married, and maintained himself and wife by his writings. After the restoration, he was replaced in his office of beadle; but, according to Wood's account, followed more "the vices of poets." His residence, however, was still at Oxford, where he died in Cat-street, Dec. 12, 1666, and was buried in St. Mary's church, at the expence of the vice-chancellor, Dr. Fell, not having "but one farthing in his pocket when he died."

[1] Moreri.—Dict. Hist.

Among his works Wood enumerates, 1. "Chartæ Scriptæ, or a New Game at cards, called Play by the Book," 1645, 4to. 2. "Pleasant notes upon Don Quixote," 1654, folio, which have been often reprinted, and are not without humour, although not of the most refined cast. Prior's story of the ladle was taken from this work. 3. "Hymna de febribus," Lond. 1655, 4to. 4. "Will Bagnal's Ghost, or the Merry Devil of Gadmunton," ibid. 1655, 4to. 5. "The Art of Longevity, or a dietetical institution," Lond. 1659. 6. "Walk, Knaves, walk," a discourse intended to have been spoken at court; the name of Hodge Turbervil is in the title of this work, but it was written by Gayton, when in the king's bench prison, and published in 1659. 7. "Wit revived; or a new excellent way of Divertisement, digested into most ingenious questions and answers," Lond. 1660, 12mo, published under the name, very allusive to the author's habits, of *Asdryasdust Tossoffacan.* 8. "Poem upon Mr. Jacob Bobart's Yew-men of the Guards to the Physic garden, &c." Oxon. 1662. Most of the above are in prose and verse, and he wrote also many single songs for satirical or festival purposes, which are now objects of expensive curiosity with collectors.[1]

GAZA (THEODORE), a very eminent promoter of the revival of letters in Europe, was born at Thessalonica in Greece in 1398. Some have erroneously called him Theodore de Gaza, as if he had been a native of that village. His country being invaded by the Turks in 1430, he went into Italy, and applied himself, immediately on his arrival there, to learn the Latin tongue, under the tuition of Victorinus de Feltre, who taught it at Mantua. He was, indeed, past the age when languages are usually attained, yet he made himself such a master of Latin, that he spoke and wrote it with the same facility and elegance as if it had been his native tongue: though Erasmus is of opinion, that he could never fairly divest himself of his Greek idiom. His uncommon parts and learning soon recommended him to public notice; and particularly to the patronage of cardinal Bessarion. Gaza had taken a very fair and exact copy of Homer's "Iliad," which the cardinal was extremely desirous to purchase; and he obtained either that, or one like it, which was long extant in his library at Venice.

[1] Ath. Ox. vol. II.—Gent. Mag. vol. LVII. p. 399.

About 1450, Gaza went to Rome, in consequence of an invitation from pope Nicholas V. with many other professors of the Greek language, scattered about Italy, to translate the Greek authors into Latin, but unfortunately jealousies and dissensions arose among them, and in particular a quarrel between Gaza and George Trapezuntius. Paul Jovius assures us, that Gaza not only far surpassed all the Greeks, his fellow-labourers and contemporaries, in learning and solidity of judgment, but also in the knowledge of the Latin: which, says Jovius, he attained to that degree of perfection, that it was not easy to discern, whether he wrote best in that or his native tongue. On account of these extraordinary qualities probably, he was admitted to such a familiarity with cardinal Bessarion, as to be called by him in some of his writings his friend and companion.

Nicholas V. dying in 1456, Gaza went to Naples, where he was honourably received by king Alphonsus, to whom he had been well recommended; but this prince dying in 1458, he returned to his patron the cardinal at Rome, who soon after gave him a benefice in Calabria. This would have been a very competent provision for a man of his temperance, but he was always poor and in distress; for he was so extremely attentive to letters, that he left the management of his substance to servants. It is related, that towards the latter end of his life he went to Rome, with one of his performances finely written upon vellum, which he presented to Sixtus IV. expecting to receive from his holiness an immense reward for so curious and valuable a present. But the pope, having coolly asked him the expence he had been at, gave him but just what was sufficient to defray it: which moved him to say, with indignation, that "it was high time to return to his own country, since these over-fed asses at Rome had not the least relish for any thing but weeds and thistles, their taste being too depraved for what was good and wholesome." Pierius Valerianus, who relates this in his book "De Infelicitate Literatorum," adds, that Gaza flung the money into the Tiber, and died of disappointment and grief, at Rome, in 1478. There is not, however, much reason to credit this cause of his death, as he had attained the eightieth year of his age.

His works may be divided into original pieces and translations. Of the former are, 1. "Grammaticæ Græcæ Libri quatuor." Written in Greek, and printed first at Ve-

nice in 1495: afterwards at Basil in 1522, with a Latin translation by Erasmus. 2. "Liber de Atticis Mensibus Græcè;" by way of supplement to his grammar, with which it was printed with a Latin version. 3. "Epistola ad Franciscum Philelphum de origine Turcarum, Græcè, cum Versione Leonis Allatii." Printed in the Symmicta of the translator at Cologne in 1653. His translations are also of two sorts; from Greek into Latin, and from Latin into Greek. Of the latter sort are Cicero's pieces, "De Senectute," and "De Somnio Scipionis:" both printed in Aldus's edition of Cicero's works in 1523, 8vo. Of the former sort are, "Aristotelis Libri novem Historiæ Animalium: de Partibus Animalium Libri quatuor: & de Generatione Animalium Libri quinque. Latinè versi. Venet. 1476." It was Aristotle's "History of Animals," which is said to have caused the enmity between Gaza and Trapezuntius. Trapezuntius, it was alleged, had translated the same work before Gaza: and though Gaza had made great use of Trapezuntius's version, yet in his preface he boasted, that he had neglected to consult any translations whatever; and declared contemptuously, that his design was not to enter the list with other translators, or to vie with those whom it would be so easy to conquer. This conduct, if the statement be true, Trapezuntius might very justly resent. The same "History of Animals," or rather, as P. Valerianus says, his divine lucubrations upon it, were memorable on another account; for it is said to have been the work which he presented in a Latin translation to pope Sixtus, and for which he underwent so severe a disappointment. He translated also other Greek books into Latin: as, "Aristotelis Problemata," Theophrasti Historiæ Plantarum Libri decem," "Alexandri Problematum Libri duo," "Æliani Liber de Instruendis Aciebus," "J. Chrysostomi Homiliæ quinque de incomprehensibili Dei Natura." There are extant also some works of Gaza which have never been published.

There is no man of learning spoken of in higher terms, and more universally, than Gaza. Scaliger used to say, that "Of all those who revived the belles lettres in Italy, there were not above three that he was inclined to envy: the first was Theodore Gaza, who was certainly a great and learned man, though he has committed some mistakes in his version of Aristotle's "History of Animals." The second was Angelus Politianus; and the third was Picus of

Mirandula." In another place, he calls him "doctissimus," a most learned man; commends his grammar, and says, that he ought to be ranked among the best translators of Greek authors into Latin." Huetius observes, that though he does not differ from the judgment of Joseph Scaliger, in regard to Gaza's translations, where he allows that some things might be better, and some entirely altered; yet, that upon the whole he should be glad, if all translators would do as well, would exhibit the same fidelity, perspicuity, and elegance, that Gaza has displayed." He is with propriety recorded by Pierius Valerianus in his work "De infelicitate literatorum." [1]

GAZA (ÆNEAS). See ÆNEAS.

GEBELIN (ANTHONY COURT DE), an eminent French writer of the last century, was born at Lausanne in 1727. His father, who was a protestant clergyman of that place, took extraordinary pains in cultivating his mind, and at the age of twelve years, young Gebelin could read German, Latin, Greek, and Hebrew; and at fifteen, he spoke German and Latin with ease, as well as French in compliment to his parents, who were natives of France, but had left it on account of their religion. His thirst of knowledge was such as to prevent his hours of rest; and when his parents, in order to break him of the habit of studying at night, would not allow him candles, he used to pore over his books as well as he could by moon-light. In 1763, after the death of his father, he came to Paris, bringing with him nothing but a great stock of learning, and the greatest simplicity of manners; and as the persons to whom he had recommendations happened to be absent, he remained for some time alone and friendless in that great metropolis. The first acquaintances he made were two ladies who lived opposite to him, and who lived together in such harmony as to desire no other connections, but were yet so pleased with Gebelin's amiable manners, as to admit him into their friendship, and furnish him with every assistance he could wish in carrying on his great work, "Le monde primitif," in digesting the materials of which he employed ten years. One of these ladies, mademoiselle Linot, learned engraving solely with the view of being useful to him in his labours, and actually engraved

[1] Hodius de Græcis illustribus.—Niceron, vol. XXIX.—Moreri.—Saxii Onomasticon.

some of the plates in his work; while the other, mademoiselle Fleury, contributed 5000 livres towards the expences of the first volume of his work. After his death they transferred their kindness to his relations, a sister and two nieces whom he had sent for to reside at Paris, but to whom he was not able to leave much.

The love of study and retirement was so strong in him that he entirely neglected opportunities of making his way in the world. "I like better," he used to say, "to pay court to the public, than to individuals whom that public despises." In his need, for he was long unprovided for, he knew how to contract his wants, and never was ashamed to own that in the first years of his residence at Paris he brought himself to live on bread and water, which he preferred to the more painful necessity of soliciting his friends. His modesty was equal to his learning, which all acknowledge was extensive and profound. In the first volume of his great work, "Le monde primitif," we find him acknowledging with the greatest exactness, as well as gratitude, every assistance he derived from books, or living authors. The French academy, knowing his merit and modesty, adjudged him twice the prize of 1200 livres, which was founded by count de Valbelle as a recompense to authors who had made the best use of their talents.

At length the first volume of his "Le monde primitif" made its appearance in 1773, and was continued until it extended to 9 vols. 4to, in which he endeavours to trace the history of the moral and physical world to its origin. Perhaps no man ever endeavoured to compass so great a variety of objects; and although the author has indulged in some paradoxical notions, yet his learning, extensive reading, and sentiment, create a reverence for his talents, and it is not without reason that the French rank this work among those which have done the greatest honour to their nation. D'Alembert was so struck with the first volume, that he asked if it was the academy of forty (the number of the French academy) that were employed in executing so vast an undertaking, and expressed the greatest astonishment, when told that Gebelin was the sole author.

The continual labour, however, which Gebelin bestowed on this, and his other works, is supposed to have hastened his death, although this was not the only cause to which that event has been attributed. A stone had formed in his kidnies, which although voided by nature, brought on

symptoms of decay, and he unfortunately had recourse to Mesmer, the noted quack, who by his animal magnetism seemed to afford him relief. Gebelin was so grateful, as to write a book in favour of Mesmer and his remedy, and had scarcely finished it, when a return of his complaints put an end to his useful life, May 10, 1784. As a protestant he could not be buried in catholic ground. His remains were therefore removed to the gardens of his friend and biographer comte D'Albon at Franconville, where a handsome monument was erected to his memory, with this inscription: "Passant, venerez cette tombe—Gebelin y repose."

Gebelin was one of the most learned men of his time, and not only familiar with the ancient and modern languages, but with natural history, mathematics, mythology, ancient monuments, statues, gems, inscriptions, and every species of knowledge and research which goes to form the accomplished antiquary. Besides the "Monde primitif," he published, 1. "Le Patriote Français et impartiale," 1753, 2 vols. 12mo. 2. "Histoire de la guerre des Cevennes, ou de la guerre des Camisards," 1760, 3 vols. 12mo. 3. "L'Histoire Naturelle de la Parole, ou precis de la Grammaire Universelle," 1776, 8vo. This forms a part of his "Monde primitif." 4. "Dictionnaire etymologique et raisonné des racines Latines, a l'usage des jeunes gens," 1780, 8vo. 5. "Lettre sur le Magnetisme Animal," 4to; his defence of this quackery, which for a time was too much encouraged even in this country. 6. "Devoirs du prince et du citoyen," a posthumous publication which appeared in 1789, 8vo.[1]

GEBER (JOHN), a physician and astronomer, who wrote a commentary on the "Syntaxis Magna" of Ptolemy, in nine books, and several other works, is supposed to have been a Greek by nation; some call him "the Arabian," and others say that he was born at Seville in Spain of Arabian parents. There is as much diversity of opinion as to the age in which he flourished, some contending for the seventh, some for the eighth, and some for the ninth century. His commentary above mentioned was published at Nuremburg in 1533. In it he endeavoured to correct the astronomy of Ptolemy, but Copernicus called him rather

[1] Dict. Hist. in Court.—Meister's Portraits des Hommes Illustres.—Eloge par Comte D'Albon.

the calumniator of Ptolemy. He was a learned chemist, and as such has been mentioned with respect by the great Boerhaave; but he was also addicted to the reveries of Alchemy, and condescended to use occasionally a jargon suited to the mystic pretensions of those fanciful writers. Dr. Johnson was of opinion, that *gibberish* is best derived from this unintelligible cant of Geber and his followers: anciently, he alledges, it was written *gebrish*. Notwithstanding this, it is allowed that his writings contain much useful knowledge, and that the accuracy of many of his operations is surprizing. The other works of Geber now extant are, 1. "His Astronomy, or demonstrative work of Astrology" in nine books, printed at Nuremberg in 1533. 2. "His three Books on Alchymy," published at Strasburg, with one "De investigatione perfecti Magisterii," in 1530; and also in Italy from a MS. in the Vatican. 3. "On the Investigation of the truth of Metals, and on Furnaces, with other works," Nuremberg, 1545. 4. "A book called Flos Naturarum," published in 1473. 5. Also his "*Chymica*," printed by Perna, with the chemical works of Avicenna. All these were published in English at Leyden, by Richard Russel in 1668. His Almagest is also extant in Arabic. As a specimen of his language, he used to say, "*my object is to cure six lepers*," meaning that he wished to convert six inferior metals into gold.[1]

GED (WILLIAM), an ingenious though unsuccessful artist, who was a goldsmith in Edinburgh, deserves to be recorded for his attempt to introduce an improvement in the art of printing. The invention, first practised by Ged in 1725, was simply this. From any types of Greek or Roman, or any other character, he formed a plate for every page, or sheet, of a book, from which he printed, instead of using a type for every letter, as is done in the common way. This was first practised on blocks of wood, by the Chinese and Japanese, and pursued in the first essays of Coster, the European inventor of the present art. "This improvement," says James Ged, the inventor's son, "is principally considerable in three most important articles, viz. expence, correctness, beauty, and uniformity." In July 1729, William Ged entered into partnership with William Fenner, a London stationer, who was to have half the profits, in consideration of his ad-

[1] Moreri.

vancing all the money requisite. To supply this, Mr. John James, then an architect at Greenwich (who built sir Gregory Page's house, Bloomsbury church, &c.) was taken into the scheme, and afterwards his brother, Mr. Thomas James *, a letter-founder, and James Ged, the inventor's son. In 1730, these partners applied to the university of Cambridge for printing bibles and common-prayer books by block instead of single types, and, in consequence, a lease was sealed to them April 23, 1731. In their attempt they sunk a large sum of money, and finished only two prayer-books, so that it was forced to be relinquished, and the lease was given up in 1738. Ged imputed his disappointment to the villainy of the press-men, and the ill-treatment of his partners (which he specifies at large), particularly Fenner, whom John James and he were advised to prosecute, but declined it. He returned to Scotland in 1733, and had no redress. He there, however, had friends who were anxious to see a specimen of his performance; which he gave them in 1744, by an edition of Sallust†. Fenner died insolvent in or before 1735, and his widow married Mr. Waugh, an apothecary, whom she survived. Her effects were sold in 1768. James Ged, the son, wearied with disappointments, engaged in the rebellion of 1745, as a captain in Perth's regiment; and being taken at Carlisle, was condemned, but on his father's account (by Dr. Smith's interest with the duke of Newcastle) was pardoned, and released in 1748. He afterwards worked for some time as a journeyman, with Mr. Bettenham, and then commenced master; but being unsuccessful, he went privately to Jamaica, where his younger brother William was settled as a reputable printer. His tools, &c. he left to be shipped by a false friend, who most ungenerously detained them to try his skill himself. James died the year after he left England; as did his brother in 1767. In the above pursuit Mr. Thomas James, who died in 1738, expended much of his fortune, and suffered in his proper business; "for the printers," says Mr. Mores, "would not employ him, because the block-printing, had it succeeded, would have been prejudicial to theirs." Mr.

* George James, another brother, was printer to the city of London; a man of letters, and resided many years in Little-Britain.

† "Edinburgi, Gulielmus Ged, Aurifaber Edinensis, non Typis mobilibus, ut vulgò fieri solet, sed Tabellis seu Laminis fusis, excudebat, MDCCXLIV." The daughter's narrative says it was finished in 1736.

William Ged died, in very indifferent circumstances, October 19, 1749, after his utensils were sent for Leith to be shipped for London, to have joined with his son James as a printer there. Thus ended his life and project, which has lately been revived both in France and England, under the name of stereotype, although its application to the printing of books has hitherto been partial, and indeed chiefly confined to such as are supposed not to admit of changes or improvements, such as Bibles, and some school-books.[1]

GEDDES (ALEXANDER), a Roman catholic divine, who attempted to translate the Bible, with a view to destroy its credibility, was born in 1737, in the parish of Ruthven, and county of Bamff, in Scotland. His parents, who were Roman catholics, in very humble life, possessed but a few books, among which was an English Bible, to the study of which their son applied very early, and is said to have known all its history by heart before he was eleven years old. At the age of fourteen he was sent to Scalan, a free Roman catholic seminary in the Highlands, of obscure fame, where he acquired only an acquaintance with the vulgate Latin Bible. Having attained the age of twenty-one, he was removed to the Scotch college at Paris, where he made such proficiency in his studies as very much attracted the attention of his preceptors. Here school divinity and biblical criticism occupied the principal part of his time; and he endeavoured also to make himself master of the Greek and Latin languages, and of the French, Spanish, German, and Low Dutch.

In 1764 he returned to Scotland, and was ordered to Dundee to officiate as priest among the catholics in the county of Angus, but was scarcely settled when he received an invitation to become a resident in the family of the earl of Traquaire, in what capacity, unless as a friend, does not appear. He accepted, however, an offer so favourable to the pursuit of his studies; and here, as well as at Paris, he regulated his inquiries so as to be preparatory to the plan he had long conceived, of giving a new translation of the Bible. His residence here was unfortunately interrupted by an attachment he formed for a female relative of the earl of Traquaire's, and which was reciprocal; but regarding his vow of celibacy as sacred, and his passion otherwise invincible, he left the family, and went again to

[1] Biographical Memoirs of William Ged, 1781, 8vo.—Nichols's Bowyer.

Paris, where he continued about eight or nine months, and returned to Scotland in the spring of 1769. He now accepted the charge of a catholic congregation at Auchinhalrig in the county of Bamff, where he engaged the affections of his flock by many pastoral offices, reconciling differences, administering to the poor, and rebuilding their ruinous chapel. All this, however, seems to have involved him in pecuniary difficulties, from which he was extricated by the late duke of Norfolk, the last catholic peer of that illustrious family. To prevent similar embarrassments, Mr. Geddes now took a small farm, which again involved him in debts, which he endeavoured to discharge by an application to the muses. "Some dæmon," he says, "whispered him that he had a turn for poetry," which produced in 1779, "Select Satires of Horace, translated into English verse, and for the most part adapted to the present times and manners," 4to. The impression of this work extended only to 750 copies, yet he reaped a profit of 100*l.* which he received with exultation, and applied to the liquidation of his arrears. This success determined him also to relinquish his retirement, and try what his abilities might obtain for him in London, and his removal was probably accelerated by his having incurred the displeasure of the bishop of his diocese, Dr. Hay, on account of his attending the ministry of a presbyterian friend. The bishop had before warned him to desist, and finding him refractory, deposed him from his office, and prohibited him from preaching within the extent of his diocese. He left his charge accordingly, and previous to his leaving Scotland, received the degree of LL. D. from one of the colleges of Aberdeen. His reputation for learning, indeed, was very considerable in Scotland, and he was one of the literati who took a very active part in the institution of a society of antiquaries at Edinburgh. In their volume for 1792 he wrote "A dissertation on the Scoto-Saxon Dialect," and "The first Eklog of Virgil," and "The first Idyllion of Theocritus, translatitt into Scottis vers," in the former of which the Edinburgh dialect is chiefly imitated, and in the latter the Buchan. He also composed a "Carmen Seculare" for the society's anniversary of 1788.

He arrived in London in the beginning of 1780, and was soon invited to officiate as priest in the Imperial ambassador's chapel, and preached occasionally at the chapel in Duke-street, Lincoln's Inn Fields, until the Easter holi-

days, 1782, after which he voluntarily withdrew from every stated ministerial function, and seldom officiated in any chapel whatever. The principal reason was, that on his arrival in London he was introduced to men of literature of every class, obtained easy access to public libraries, and in his design of translating the Bible, obtained the patronage of lord Petre. This nobleman engaged to allow him a salary of 200*l.* and took upon himself the entire expence of whatever private library Dr. Geddes might judge requisite to collect in the prosecution of his favourite object.

With such munificent encouragement, he published in 1780 his "Idea of a New Version of the Holy Bible, for the use of the English Catholics." This was an imperfect sketch, as he had not settled what versions to follow. Among his encouragers, who then thought favourably of him, were Dr. Kennicott, and bishop Lowth. To the latter he presented, in 1785, his "Prospectus," who returned it with a polite note, in which he recommended him to publish it, not only as an introduction to his work, but as a useful and edifying treatise for young students in divinity. He accordingly published it at Glasgow, and it was very favourably received by biblical scholars in general. Being thus encouraged, he first published "A Letter to the right rev. the bishop of London, containing queries, doubts, and difficulties, relative to a vernacular version of the Holy Scriptures." This was designed as an appendix to his Prospectus, and was accompanied with a success equal to that of his former publication. After this he published several pamphlets on temporary topics, of which it will be sufficient to give the titles in our list of his works. In 1788 appeared his "Proposals for printing by subscription, a New Translation of the Bible, from corrected texts of the original; with various readings, explanatory notes, and critical observations." In this he solicited the opinion, hints, &c. of literary characters, and received so many that, in July 1790, he thought proper to publish "Dr. Geddes' general Answer to the queries, counsels, and criticisms that have been communicated to him since the publication of his Proposals for printing a New Translation of the Bible." In this pamphlet, while he resists the generality of counsels and criticisms communicated to him, from motives which he very candidly assigns, he yields to several, and liberally expresses his obligations to the correspondents who proposed them. It appears, however,

that his brethren of the catholic persuasion were already suspicious, and that he lost whatever share of popularity he formerly had within the pale of his own church. He acknowledges that he received more encouragement from the established church and the protestant dissenters. His subscribers amounted to 343, among which were very few Roman catholics. In 1792 the first volume of the translation appeared, under the title of "The Holy Bible, or the books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants, faithfully translated from corrected texts of the originals, with various readings, explanatory notes, and critical remarks:" and a second volume appeared in 1797. The manner in which Dr. Geddes executed his translation, brought upon him attacks from various quarters, but especially from his catholic brethren. The opposition and difficulties he had, on this account, to encounter, were stated by him in "An Address to the Public." Indeed, his orthodoxy having been questioned before his volume appeared, he was summoned by those whom he admitted to be the organs of legitimate authority. His three judges, however, were either satisfied or silenced, much to the doctor's satisfaction. Shortly after the first volume of his translation was published, an ecclesiastical interdict, under the title of "A Pastoral Letter," signed by Walmsley, Gibson, and Douglas, as apostolic vicars of the western, northern, and London districts, was published, in which Geddes's work was prohibited to the faithful. Against this prohibition (which bishop Thomas Talbot refused to subscribe) the doctor, first giving bishop Douglas notice, published a remonstrance in a letter addressed to him; but notwithstanding this, he was suspended from all ecclesiastical functions. In 1800 he published the first, and only volume he lived to finish, of "Critical Remarks on the Hebrew Scriptures; corresponding with a New Translation of the Bible," 4to. How far Dr. Geddes merited the censures bestowed upon him both by Roman catholics and protestants, in his translation and Critical Remarks, the reader may judge, when he is told that in this volume he attacks the credit of Moses in every part of his character, as an historian, a legislator, and a moralist. He even doubts whether he was the author of the Pentateuch; but the writer, whoever he might be, is one, he tells us, who upon all occasions gives into the marvellous, adorns his

narration with fictions of the interference of the Deity, when every thing happened in a natural way; and, at other times, dresses up fable in the garb of true history. The history of the creation is, according to him, a fabulous cosmogony. The story of the fall a *mythos*, in which nothing but the mere imagination of the commentators, possessing more piety than judgment, could have discovered either a seducing devil, or the promise of a Saviour. It is a fable, he asserts, intended for the purpose of persuading the vulgar, that knowledge is the root of all evil, and the desire of it a crime. Moses was, it seems, a man of great talents, as Numa and Lycurgus were. But like them, he was a false pretender to personal intercourse with the Deity, with whom he had no immediate communication. He had the art to take the advantage of rare, but natural occurrences, to persuade the Israelites that the immediate power of God was exerted to accomplish his projects. When a violent wind happened to lay dry the head of the Gulph of Suez, he persuaded them that God had made a passage for them through the sea; and the narrative of their march is embellished with circumstances of mere fiction. In the delivery of the ten commandments, he took advantage of a thunder-storm to persuade the people that Jehovah had descended upon mount Sinai; and he counterfeited the voice of God, by a person, in the height of the storm, speaking through a trumpet, &c. &c. Without proceeding farther in accumulating the proofs of arrogance, ignorance, and impiety, with which this "Translation" and "Critical Remarks" abound, we shall only add, that even Dr. Priestley seemed to doubt "if such a man as Geddes, who believed so little, and who conceded so much, could be a Christian."

An attack had been made upon him as an infidel, in the Gentleman's Magazine, soon after his death, and it was said that "his dying recantation, like that of Voltaire, had been studiously concealed." In answer to this, his learned, but somewhat too affectionately partial biographer, John Mason Good, F. R. S. gives an account of an interview between Dr. Geddes and M. St. Martin, a catholic priest, which we shall transcribe.

"M. St. Martin found the doctor extremely comatose, and believed him to be in the utmost danger; he endeavoured to rouse him from his lethargy, and proposed to him to receive absolution. Dr. Geddes observed, that in

such case it was necessary he should first make his confession. M. St. Martin was sensible that he had neither strength nor wakefulness enough for such an exertion, and replied that *in extremis* this was not necessary; that he had only to examine the state of his own mind, and to make a sign when he was prepared. M. St. Martin is a gentleman of much liberality of sentiment, but strenuously attached to what are denominated the orthodox tenets of the catholic church; he had long beheld with great grief of heart what he conceived the aberrations of his learned friend; and had flattered himself that in the course of this last illness he should be the happy instrument of recalling him to a full belief of every doctrine he had rejected; and with this view he was actually prepared upon the present occasion with a written list of questions, in the hope of obtaining from the doctor an accurate and satisfactory reply. He found, however, from the lethargic state of Dr. Geddes, that this regular process was impracticable. He could not avoid, nevertheless, examining the state of his mind as to several of the more important points upon which they differed. 'You fully,' said he, 'believe in the Scriptures?' He roused himself from his sleep, and said, 'Certainly.'—'In the doctrine of the trinity?'—Certainly, but not in the manner you mean.'—'In the mediation of Jesus Christ?'—'No, no, no—not as you mean; in Jesus Christ as our saviour—but not in the atonement.' I inquired of M. St. Martin, if in the course of what had occurred, he had any reason to suppose that his religious creed either now, or in any other period of his illness, had sustained any shade of difference from what he had formerly professed. He replied, that he could not positively flatter himself with believing it had; that the most comfortable words he heard him utter were immediately after a short pause, and before the administration of absolution, "I consent to all;" but that to these he could affix no definite meaning. I showed him the passage to which I now refer, in the Gentleman's Magazine: he carefully perused it, and immediately added that it was false in every respect. 'It would have given me great pleasure,' said he, 'to have heard him recant, but I cannot with certainty say that I perceived the least disposition in him to do so; and even the expression 'I consent to all,' was rather, perhaps, uttered from a wish to oblige me as his friend, or a desire to shorten the conversation,

than from any change in his opinions. After having thus examined himself, however, for some minutes, he gave a sign of being ready, and received absolution as I had proposed to him. I then left him; he shook my hand heartily upon quitting him, and said that he was happy he had seen me."

Dr. Geddes died the day after this interview, Feb. 26, 1802, and was buried in Paddington church-yard. He was unquestionably a man of extensive learning, although not entitled to the superiority which his friends have assigned to him, and which indeed he too frequently arrogated to himself. It was this want of knowledge of his real powers, and the vanity superinduced upon it, that made him ambitious of the character of a wit and a poet, without either temper or genius. His wit was mere flippancy, and his poetry had rarely any other attribute than that of rhyme. The list of his works will show that in the employment of his talents there was something undignified and trifling, that showed a mind vexed with restlessness, rather than seriously and uniformly employed for the public good. While engaged in so important a work as the translation of the Bible, he was perpetually stooping to pick up any little paltry anecdote of the day, as the subject for a pamphlet or a poem, and while he was suffering by the neglect or censure of those whose religious opinions he had shocked, he was seeking comfort in ridiculing the characters of men who had never offended him by any species of provocation. Of his private character, while he is praised for his benevolence and catholic spirit, we find also, and not very consistently, that its leading feature was irritability upon the most trifling provocations, if they deserved the name, which discovered itself in the most gross and offensive language. One instance of this species of insanity, for such it appeared to be in him, is given by his biographer, which we shall throw into a note, for its excellence as a genuine portrait of the man *.

* "It was about this period, 1793, I first became acquainted with Dr. Geddes. I met him accidentally at the house of miss Hamilton, who has lately acquired a just reputation for her excellent Letters on Education; and I freely confess that at the first interview I was by no means pleased with him. I beheld a man of about five feet five inches high, in a black dress, put on with uncommon negligence, and apparently never fitted to his form: his figure was lank, his face meagre, his hair black, long, and loose, without having been sufficiently submitted to the operations of the

Dr. Geddes published, 1. "Select Satires of Horace," &c. London, 1779, 4to. 2. "Linton, a Tweedale Pastoral," Edinburgh, 4to. 3. "Cursory Remarks on a late fanatical publication entitled a Full Detection of Popery," Lond. 1783, 8vo. 4. Prospectus of a New Translation of the Bible," &c. ibid. 1786, 4to. 5. "Letter to the Bishop of London, containing doubts, queries, &c. relative to a vernacular translation of the Holy Scriptures," ibid. 1787, 4to. 6. "Letter to the Rev. Dr. Priestley, in which the author attempts to prove by one prescriptive argument, that the divinity of Jesus Christ was a primitive tenet of Christianity," ibid. 1787, 8vo. 7. "Letter to a member of parliament on the case of the Protestant Dissenters, and the expediency of a general repeal of all penal statutes that regard religious opinions," ibid. 1787, 8vo. 8. "Proposals, &c." for his translation, ibid. 1788, 4to. 9. "Dr. Geddes's general answer to queries, counsels," &c. ibid. 1790, 4to. 10. "An answer to the bishop of Comana's pastoral letter, by a protesting catholic," 1790, 8vo. 11. "A Letter to the right rev. the archbishops and bishops of England; pointing out the only sure means of preserving the church from the dangers that now threaten her. By an Upper Graduate," 1790, 8vo. 12. "Epistola macaronica ad fratrem, de iis quæ gesta sunt in nupero Dissentientium conventu," 1790, 4to. 13. "Carmen seculare pro Gallica gente tyrannidi aristocraticæ erepta," 1790, 4to. 14. "Encyclical letter of

toilet—and his eyes, though quick and vivid, sparkling at that time rather with irritability than benevolence. He was disputing with one of the company when I entered, and the rapidity with which at this moment he left his chair, and rushed with an elevated tone of voice and uncourtly dogmatism of manner, towards his opponent, instantaneously persuaded me that the subject upon which the debate turned was of the utmost moment. I listened with all the attention I could command; and in a few minutes learned to my astonishment, that it related to nothing more than the distance of his own house in the New-road, Paddington, from the place of our meeting, which was in Guildford-street. The debate being at length concluded, or rather worn out, the doctor took possession of the next chair to that in which I was seated, and united with myself and a friend who sat on my other side in discoursing upon the politics of the day. On this topic we proceeded smoothly and accordantly for some time; till at length disagreeing with us upon some point as trivial as the former, he again rose abruptly from his seat, traversed the room in every direction, with as indeterminate a parallax as that of a comet, loudly and with increase of voice maintaining his position at every step he took. Not wishing to prolong the dispute, we yielded to him without further interruption; and in the course of a few minutes after he had closed his harangue, he again approached us, retook possession of his chair, and was all playfulness, good-humour, and genuine wit." Good's Life of Geddes, p. 500.

the bishops of Rama, Acanthos, and Centuriæ, to the faithful clergy and laity of their respective districts, with a continued commentary for the use of the vulgar," 1791, 8vo. 15. "An (ironical) apology for Slavery," 1792, 8vo. 16. "The first book of the Iliad of Homer, verbally rendered into English verse; being a specimen of a new translation of that poet; with critical annotations," 1792, 8vo. This was intended to rival Cowper's Homer. 17. "L'Avocat du Diable; the Devil's Advocate," &c. 1792, 4to. 18. "The Holy Bible, translation of, vol. I." 1792, 4to. 19. Carmina Sæcularia tria, pro tribus celeberrimis libertatis Gallicæ epochis," 1793, 4to. 20. "Ver-Vert," from the French of Gresset, 1793, 4to. 21. "Dr. Geddes's address to the public on the publication of the first volume of his new Translation of the Bible," 1793. 22. "Letter to the right rev. John Douglas, bishop of Centuriæ, and vicar-apostolic in the London district," 1794, 4to. 23. "A Norfolk Tale; or a Journal from London to Norwich," 1794, 4to. 24. "Ode to the Hon. Thomas Pelham, occasioned by his speech in the Irish House of Commons on the Catholic bill," 1795, 4to. 25. "A Sermon preached before the university of Cambridge, by H. W. C(oulthurst), D. D. &c." in doggrel rhymes, 1796, 8vo. 26. "The Battle of B(a)ng(o)r; or the Church's triumph; a comic-heroic poem," 1797, 8vo. 27. "Translation of the Bible, vol. II." 1797. 28. "A New-year's gift to the good people of England, being a sermon, or something like a sermon, in defence of the present war," &c. 1798, 8vo. 29. "A Sermon preached on the day of the general fast, Feb. 27, 1799, by Theomophilus Brown," &c. 1799, 8vo. 30. "A Modest Apology for the Roman Catholics of Great Britain, addressed to all moderate Protestants," &c. 1800, 8vo. 31. "Critical Remarks," before mentioned, vol. I. 1800, 4to. 32. "Bardomachia, poema macaronico-Latinum," 1800, 4to. 33. "Paci feliciter reduci Ode Sapphica," 1801, 4to. Besides these Dr. Geddes wrote many fugitive pieces, essays, poems in the news-papers and magazines, and was a considerable contributor to the Analytical Review. After his death appeared in 1807, his "Translation of the Book of Psalms," as far as Psalm CXVIII. In this, as may be expected, he gives up the prophetic sense of the Psalms.[1]

[1] Good's Life of Geddes, 1804, 8vo.—British Critic, vols. XIX.-XXIV.

GEDDES (JAMES), the eldest son of an old and respectable family in the shire of Tweedale, in Scotland, was born about 1710, and received the first rudiments of learning in his father's family, under private tutors. His genius was quick, and, as he took great pleasure in reading, he soon made considerable progress in the learned languages, and the elements of philosophy. As soon as he understood Latin and Greek, he entered with remarkable spirit into the sentiments of the ancient writers, and discovered an ardent desire for a more intimate knowledge of them. He afterwards studied the different branches of philosophy at the university of Edinburgh, and particularly applied to mathematical learning, in which he made uncommon proficiency, under the tuition of the late learned Colin Maclaurin. After he had acquired a competent knowledge of philosophy, his thoughts were turned to the law, which he proposed to make the peculiar study and profession of his life. After the usual course of preparatory study for this employment, he was admitted advocate, and practised at the bar for several years with growing reputation; but he did not arrive to the greatest eminence in his profession, as he was cut off by a lingering consumption in 1749, before he was forty years of age. His character was in all respects amiable and worthy. He retained through his whole life that keen relish for ancient literature which he had imbibed in his youth: and what time he could spare from the duties of his profession, and the necessary affairs of his family, was devoted to the study of the ancient poets, philosophers, and historians. The fruit of these studies was "An Essay on the Composition and Manner of Writing of the Ancients, particularly Plato," Glasgow, 1748, 8vo. He is said to have left papers sufficient to make another volume, but they have not been published.[1]

GEDDES (MICHAEL), a divine of the church of England, but a native of Scotland, was educated and probably born at Edinburgh, where he took the degree of M. A. and was in July 1671 incorporated in the same at Oxford, being one of the first four natives of Scotland, who partook of bishop Warner's exhibitions intended for Balliol college. Some demur occurring on the part of the college, these scholars were first placed in Gloucester-hall (now Wor-

[1] From the second edit. of this Dict. 1784, Supplement.

cester college), but, in 1672, they were removed to Balliol. In 1678 Mr. Geddes went to Lisbon, as chaplain to the English factory; the exercise of which function giving offence to the inquisition, he was sent for by that court in 1686, and notwithstanding he pleaded a privilege which had never been called in question, founded on the treaty between England and Portugal, he was forbid to continue his ecclesiastical duties. The English merchants resenting this violation of their privilege, wrote immediately to the bishop of London, representing their case, and their right to a chaplain; but before their letter reached his lordship, he was suspended by the ecclesiastical commission ordered by king James, who was now endeavouring to establish popery at home. They were deprived therefore of all exercise of their religion till the arrival of Mr. Scarborough, the English envoy, under whose character as a public minister they were obliged to shelter themselves. Mr. Geddes finding matters in this situation, thought proper to return to England in May 1688, where he took the degree of LL. D. and after the promotion of Dr. Burnet to the bishopric of Salisbury, who speaks very respectfully of him in his "History of the Reformation," was promoted by him to be chancellor of his church. He died before 1714, but at what time we have not been able to discover. During his residence at Lisbon, he had collected materials of the historical kind from scarce books and MSS. in the Spanish and Portuguese language, which he translated and published in various forms after his return to England. Among these publications are, 1. "The Church History of Malabar," Lond. 1694, 8vo. 2. "The Church History of Æthiopia," ibid. 1696, 8vo. 3. "The Council of Trent plainly discovered not to have been a free assembly," ibid. 1697 and 1714, 8vo. 4. "Miscellaneous Tracts," of civil and ecclesiastical history, ibid. 1702—5, 8vo, extended afterwards to 3 vols. 1714, and 1730. 5. "Several Tracts against Popery," ibid. 1715, 8vo.[1]

GEDOYN (Nicholas), a French writer and classical scholar, was born at Orleans June 17, 1667, whence he went to study at Paris, and was a Jesuit for ten years; but returning back to the world, became one of the friends of the celebrated Ninon de l'Enclos, and figured as a man of wit and letters, which, however, did not impede his eccle-

[1] Birch's Life of Tillotson.—Ath. Ox. vol. II.—Moreri.

siastical career, as in 1701 he was appointed canon of the holy chapel at Paris. In 1711 he was received into the academy of belles lettres; in 1719, into the French academy; and 1732, he was named to the abbey of Notre-dame de Beaugency. He died Aug. 10, 1744. He is distinguished by two excellent French translations, of Quintilian, 4to, or 4 vols. 8vo, and Pausanias, 2 vols. 4to. There were also published in 1745, "Œuvres diverses," or a collection of little essays by him upon subjects of morality and literature, edited by the abbè Olivet, with a life of the author, by Bachaumont. Gedoyn was besides author of many ingenious dissertations in the memoirs of the French academy.[1]

GEER (CHARLES DE), a Swedish naturalist, and called the Reaumur of that nation, was born in 1720, and after being educated in classical learning at Utrecht, studied under Linnæus at Upsal. Having an interest in the mines of Dannemora, he greatly improved the working of them by machinery of his own invention; and the improvements which he at the same time introduced in the cultivation of his estates procured him a very large fortune, which he expended in acts of munificence, such as endowing schools, repairing churches, and making provision for the poor. His opulence and reputation raised him to the honours of chamberlain, marshal of the court, knight of the order of Vasa, &c. a member of the academy of Stockholm, and a corresponding member of that of Paris. He died in March 1778. His studies in natural history produced his "Memoires pour servir à l'histoire des Insectes," 7 vols. generally bound in 9, 4to, illustrated with valuable and accurate engravings. The first volume of this work is extremely rare, for which a singular reason has been assigned. The author, it is said, was so hurt at the indifferent reception the public gave to it, as to commit to the flames the unsold copies, which made by far the greater part of the impression. Nor, when he recovered from this caprice, and pursued his undertaking, did he forget the fate of his first attempt, as he announced that the *last* volume would be given gratis to the purchasers of the *first*.[2]

GEIER (MARTIN), an eminent Lutheran divine, doctor of divinity, professor of Hebrew, minister of St. Thomas,

[1] Moreri.—Dict. Hist.

[2] Dict. Hist.

preacher, confessor, and member of the elector of Saxony's ecclesiastical councils, was born April 24, 1614, at Leipsic, and died August 22, 1681. He left valuable commentaries in Latin on Ecclesiastes, Proverbs, Daniel, and the Psalms; a treatise on the "Mourning of the Jews," in the same language; and several other works which are esteemed, and were published at Amsterdam, 1695, 3 vols. fol.[1]

GEILER (JOHN), or, as by some called, GAYLER KEISERSPERGIUS, an eminent Swiss divine, was born in 1445, at Schaffhausen, where his father was a notary, but he dying about three years afterwards, his son was adopted by a relation who lived at Keysersberg, and educated there in his infancy. He afterwards pursued his more serious studies at Fribourg and Basil. When admitted into the church he was invited to preach at Wurzburgh, where he became so celebrated for pulpit oratory, that Augsbourg, Basil, and Strasburgh contended which should persuade him to settle among them. At length he gave the preference to Strasburgh, where he resided thirty-three years, edifying the people by his discourses and his example. Here he died March 10, 1510. He is said to have been the first who proposed that the sacrament should be administered to condemned persons. He was much admired by Wimphelingius, Beatus Rhenanus, and many of the eminent men of his time. His works, the principal of which are enumerated by Clement, as books of rare occurrence, are in German and Latin, and consist principally of "Sermons," often surcharged with metaphors and allegories, and sometimes with facetious remarks, but in general they are learned, and serve very much to illustrate the manners of the time, which he had the courage to censure, when erroneous, before persons of the highest rank or power, with intrepid boldness. Oberlin published in 1786, a curious life of Geiler, which we have not seen; the preceding account being taken from the authorities below.[2]

GEINOZ (FRANCIS), member of the academy of inscriptions and belles lettres, and almoner of the general company of Swiss, was born at a small city in the canton of Friburg, in 1696. He assisted a considerable time in the "Journal des Savans," with credit, and was censor

[1] Moreri.
[2] Melchior Adam in vit's Theolog.—Freheri Theatrum.—Dict. Hist.—Clement Bibl. Curieuse.

royal of books; and his superior knowledge of Greek and Hebrew, his candour, sincerity, mildness, and integrity, made him beloved by all who knew him. He died at Paris, May 23, 1752, while engaged in a new edition of Herodotus, corrected from the MSS. in the king's library. There are some learned dissertations by him, in the Memoirs of the academy of inscriptions, on ostracism, the migrations of the Pelasgi, &c.[1]

GELASIUS the elder, was bishop of Cæsarea, in Palestine, and nephew of Cyril, bishop of Jerusalem, by whom he was consecrated to Cæsarea, in the year 380. He is classed by St. Jerome and others, among the ecclesiastical writers of his age. He wrote several works, which have been commended for the correctness and purity of their style; but there are extant only some fragments explanatory of the apostles' creed, and of the traditions of the church, which are in the Greek collection of testimonies, under the name of John Damascenus, in the Codex Claromont. He died in the year 394.[2]

GELASIUS of Cyzicus, also bishop of Cæsarea, flourished about the year 476. He compiled a history of the Nicene council, in three books, partly from an old manuscript of Dalmatius archbishop of Cyzicus, and from other authorities. It was published at Paris, Gr. & Lat. 1559. His style, according to Photius, was extremely low and bad, and the credit of his account, whether from himself or his manuscript, is according to Dupin, as bad as possible. Two books of pope Gelasius I. on the double nature in Christ, have been erroneously ascribed to him.[3]

GELASIUS I. bishop of Rome, elevated to that see in the year 492, was successor to Felix II. He was engaged, as his predecessor had been, in the disputes between the eastern and western churches; and particularly contended with Euphemius, patriarch of Constantinople, about the name of Acacius, which the latter refused to expunge from the sacred list. He is said to have assembled a council of seventy bishops at Rome, in the year 494, where a decree was passed on the subject of canonical and apocryphal books; but the existence of the decree, if not of the council, is doubted by Cave, for very strong reasons. He died Nov. 19, 946. Several works of his are extant,

[1] Moreri.—Dict. Hist.—Saxii Onomast.
[2] Cave, vol. I.—Fabric. Bibl. Græc.—Moreri.—Saxii Onomast.
[3] Cave, vol. I.—Moreri.—Dupin.—Saxii Onomast.

among which are, 1. Epistles. 2. A volume on the power of Anathema. 3. Against some Romans who continued to celebrate the Lupercalia. 4. Against the Pelagian heresy. 5. A book against Eutyches and Nestorius, all which are in the "Bibl. Patrum," or in the "Collectio Conciliorum." Dupin seems to have a very indifferent opinion of his writings, and there is little in his life that can be interesting unless in its connection with the history of the papal struggles for power.[1]

GELDENHAUR (GERARD EOBANUS), a learned German divine and historian, was born at Nimeguen, in 1482. He studied classical learning at Deventer, and went through his course of philosophy at Louvain with such success, that he was chosen to teach that science; and in that university he contracted a strict friendship with several learned men, particularly Erasmus. He made some stay at Antwerp, whence he was invited to the court of Charles of Austria, to be reader and historian to that prince; but, not liking to attend him into Spain, he entered into the service of Philip of Burgundy, bishop of Utrecht. He was his reader and secretary twelve years, that is, to 1524; after which, he executed the same functions at the court of Maximilian of Burgundy. Being sent to Wittemburg in 1526, in order to inquire into the state of the schools and of the church at that place, he faithfully reported what he had observed, and confessed he could not disapprove of a doctrine so conformable to the Scriptures, as that which he heard there; and upon this he forsook the popish religion, and retired towards the Upper Rhine. He married at Worms, and taught youth there for some time. Afterwards he was invited to Augsburg, to undertake the same employment; and at length, in 1534, he went thence to Marpurg, where he taught history for two years, and then divinity to his death. He died of the plague, Jan. 10, 1542. The story of his being assassinated by robbers is amply disproved by Bayle. He was a man well skilled in poetry, rhetoric, and history.

His changing his religion, and his writings against the church of Rome, occasioned a quarrel between him and Erasmus. Erasmus, who reviled him under the name of *Vulturius*, called him a seditious fellow; and blamed him for publishing scoffing books, which only irritated princes

[1] Dupin.—Bower.—Cave, vol. I.

against Luther's followers. He blamed him also for prefixing the name and some notes of himself to certain letters, the intent of which was to shew that heretics ought not to be punished. This was exposing Erasmus to the court of Rome, and to the popish powers; for it was saying in effect, that Erasmus had furnished the innovators with weapons to attack their enemies, which Erasmus resented for no better reason than that he was afraid to avow principles which he secretly maintained. He compared Geldenhaur to the traitor Judas; and instead of assisting him in his necessity, put him off with such coarse raillery as the following: "But, my dear Vulturius, since you have taken the resolution to profess an evangelical life, I wonder you find poverty uneasy; when St. Hilarion, not having money enough to pay his boat-hire, thought it cause of glory, that he had undesignedly arrived at such Gospel perfection. St. Paul also glories that he knew how to abound, and how to suffer need; and that, having nothing, he possessed all things. The same apostle commends certain Hebrews, who had received the Gospel, that they took the spoiling of their goods joyfully. And that, if the Jews suffer none to be poor among them, how much more does it become those who boast of the Gospel, to relieve the wants of their brethren by mutual charity; especially, since evangelical frugality is content with very little. Those who live by the spirit want no delicacies, if they have but bread and water; they are strangers to luxury, and feed on fasting. We read that the apostles themselves satisfied their hunger with ears of corn rubbed in their hands. Perhaps you may imagine I am jesting all this while.—Very likely.—But others will not think so."

Gerard Geldenhaur was better known by the name of his country, than by that of his family; for he was usually called Gerardus Noviomagus; and Erasmus in his letters to him, gives him no other name. His works are, 1. "Historia Batavica, cum appendice de vetusta Batavorum nobilitate," Strasburg, 1533, but Vossius mentions an edition of 1520. 2. "De Batavorum insula." 3. "Germaniæ Inferioris Historiæ," Strasburg, 1532. 4. "Vita Philippi à Burgundia, Episcopi Ultrajectensis," ibid. 1529. 5. "Catalogus Episcoporum Ultrajectinorum," Marpurg, 1542, 8vo. 6. "Epistola ad Gulielmum Geldriæ Principem gratulatoria de Principatuum suorum adoptione,"

Cologn, 1541. 7. "Epistola de Zelandia," Leyden, 1650, 4to. 8. "Satiræ Octo," Louvain, 1515.[1]

GELEE (CLAUDE). See CLAUDE of LORRAINE.

GELENIUS (SIGISMUND), a learned German, was born of a good family at Prague, about 1498. He began very early to travel through Germany, France, and Italy; and acquired a familiar knowledge of the languages of those countries. In Italy he confirmed himself in the Latin tongue, and learned the Greek under Marcus Musurus. In his return to Germany, he went through Basil, and became acquainted with Erasmus, who conceived an esteem for him, and recommended him to John Frobenius, as corrector of his printing-house, who employed him in superintending many Hebrew, Greek, and Latin works then in the press; and this employment he continued till his death, at Basil, about 1555. He had married in that city, and left behind him two sons and a daughter. Bayle describes him as tall, and very corpulent; of an excellent memory, and a ready wit. He was wonderfully mild and good-natured, so that he could scarce ever be put into a passion; but never retained ill-will against any man. He was not curious to pry into other people's affairs, nor at all mistrustful; but endowed with primitive, yet not weak simplicity.

Gelenius's fame does not rest entirely on his merit as a corrector of the press. He has also furnished Latin translations of Dionysius Halicarnassensis, Appian, Philo, Josephus, Origen, and others; all which shew him to have been a man of talents and learning. He published likewise an edition of Ammianus Marcellinus, in which he made a great number of judicious and ingenious emendations, and restored the strange transposition of pages, which is to be found in all the manuscript copies, and appears in Accursius's edition. Besides these he published a dictionary in four languages, Greek, Latin, German, and Sclavonian; after which, he wrote annotations on Livy and Pliny, and gave an edition of Arnobius, with whom he is thought to have taken too many liberties.

Bayle, who seems to delight in Gelenius's private character, resumes it by informing us that his disregard for riches and honours was extraordinary. The employments

[1] Melchior Adam in vitis Theologorum.—General Dict.—Freheri Theatrum.—Foppen Bibl. Belg.—Saxii Onomast.

which were offered him in other places, could not tempt him to quit his peaceful situation at Basil. Lucrative professorships he could not be induced on to accept; and when he was invited to the king of Bohemia's court, he preferred his own quiet and humble life to the splendid dignities with which he would there have been incumbered. Though Erasmus judged him worthy of a better fortune, yet he durst not wish to see him rich, lest it should abate his ardour for the advancement of learning. According to Thuanus, he struggled all his life with poverty.[1]

GELLERT (CHRISTIAN FURCHTEGOTT, or FEARGOD), an eminent German poet and moral writer, was born at Haynichen, in Saxony, July 4, 1715. His father was a clergyman of a small income, who had thirteen children. Gellert was educated at home, where his poetical powers first appeared in a poem on the birth-day of his father, which was succeeded by many others, but all these in his maturer years he committed to the flames. He was afterwards sent to school at Meissen, where he learned Greek and Latin, and in 1734 he went to Leipsic, whence, after studying four years, his father's narrow income obliged him to recall him. Gellert wished much to continue at the university, but he submitted to necessity, and at home had an opportunity of again turning his attention to those poetical pursuits for which he had early displayed a predilection; and perhaps it is to his recall from the university that we owe the beauty and simplicity of his fables. At this time he occasionally composed sermons, which are in general distinguished both for spirit and sound reasoning, but they contain several indications of a taste not very correct, and a judgment not arrived at maturity. In 1741 he again returned to the university of Leipsic, with a nephew of his own, of whose education he had the charge. Here he met with some friends, from whose conversation and directions he confesses that he derived very considerable advantage. About this time he published several tales and fables in a periodical publication. In 1745 he acquired the right of giving public lessons in the university, particularly on morals. He had early received an impression of the importance of Christian morality, and thought that he could not pass over the subject in silence, without neglecting one of the most essential duties of his

[1] Gen. Dict.—Moreri.—Saxii Onomast.

situation. Soon after the commencement of his academical labours, he published his "Tales and Fables." Amongst these, the manner in which the character of a devotee was drawn, was much admired. This suggested to Gellert the idea of his comedy of the "Devotee," which was first published in the Bremen Magazine, but afterwards caused him much vexation. Many condemned it because it appeared to them to have a mischievous tendency, by exposing piety and seriousness to ridicule. But Gellert was not a man who could attempt to sap the foundations of real religion and morality, though he wished to expose hypocrisy and affectation to merited contempt. Among the many flattering instances of public approbation which the "Tales and Fables" produced, Gellert was particularly pleased with that of a Saxon peasant. One day, about the beginning of winter, he saw the man drive up to his door a cart loaded with fire-wood. Having observed Gellert, he asked him whether he was the gentleman who wrote such fine tales? Being answered in the affirmative, he begged pardon for the liberty which he took, and left the contents of his cart, being the most valuable present he could make. At this time the Germans had no original romances of any merit. In order to give some celebrity to this species of composition in his own country, he published the "Swedish Countess," a work of a melancholy cast, and containing many indications of that depression of spirits which embittered the latter days of Gellert. In 1747 he published a book entitled "Consolations for Valetudinarians," which was received with as much eagerness as his other works, and translated into various languages. It contains a melancholy representation of the sufferings which he himself endured. Nothing, however, could overcome his activity, and in 1748 the continuation of his "Tales and Fables" was published. About this time he was deprived of the society of several friends who had often dispersed the gloom that resulted from his disorder. The only intimate friend that remained was Ravener, who persuaded Gellert to give to the public some of his letters. In 1754 he published his "Didactic Poems," which were not so well received as his Tales and Fables, and he himself seems to have been sensible that they were not so agreeable, although useful and instructive. He bestowed particular care on some sacred songs, which were received with great enthusiasm all over Ger-

many, both in the Roman catholic and protestant states. About this time he was appointed professor extraordinary in philosophy, and gave lectures on the Belles Lettres. From this period Gellert suffered extremely from an hypochondriac affection. His days were spent in melancholy reflections, and his nights in frightful dreams. But he made prodigious efforts to resist this malady, and to continue to perform his academical duties; and these efforts were often successful. The constant testimonies of the approbation with which his works were received, and the sympathy of his friends, were never-failing sources of consolation, and served to spread many cheerful moments over the general languor of his life. The calamities of war which desolated Germany after 1757, induced Gellert for some time to quit Leipsic. While in the country, he was attacked by a severe illness, from which, however, contrary to all expectation, he recovered. In 1761 the chair of a professor in ordinary was offered him, but he refused to accept it, from a persuasion that the state of his health was such as to render him incapable of discharging the duties of the situation with that regularity and attention which he thought necessary. In 1763-4, Gellert went to Carlsbad by the advice of his physicians to drink the waters, which, however, seem to have given him little relief. After a few years more of almost constant suffering, Gellert died at Leipsic, on the 13th of December, 1769. Some time before his death he revised and corrected his moral lessons, which he published at the request of the elector of Saxony. He was a man of the easiest and most conciliating manners; pleasing even to strangers; and of a disposition to form and preserve the most valuable friendships. He was open and enthusiastic in his attachments, ready at all times to give his counsel, labour, and money, to serve his friends. In himself, of a timid and hypochondriac habit, and disposed to criticise both his own character and works with a severity of which his friends could not acknowledge the justice. He had a constitutional fear of death, which, notwithstanding, receded as the hour of trial approached; so that he died with calmness and fortitude. In this he is thought to have resembled our Dr. Johnson, but in other respects his character and habit seem to approach nearer to those of Cowper. His works were published in ten vols. 8vo, in 1766; and after his death a more complete edition at Leipsic, in eight volumes, with engravings. Kutner

has celebrated his various excellencies; he says, "a century will perhaps elapse, before we have another poet capable of exciting the love and admiration of his contemporaries, in so eminent a degree as Gellert, and of exercising so powerful an influence on the taste and way of thinking of all ranks." Though not deserving all this, he was an agreeable and fertile writer; the poet of religion and virtue; an able reformer of public morals. His "Moral Lessons" were translated into English, and published by Mrs. Douglas of Ednam house, 1805, 3 vols. 8vo, with an excellent life of the author, to which this article is chiefly indebted.[1]

GELLI (JOHN BAPTIST), an eminent Italian writer, and a man of extraordinary qualities, was born of mean parents at Florence in 1498, and was brought up a taylor. Such, however, was his industry and capacity, that he acquired a knowledge of languages, and made uncommon progress in the belles lettres. Thuanus says, that he did not understand Latin, but this must be a mistake, as he translated, from Latin into Italian, "The Life of Alphonsus duke of Ferrara," by Paul Jovius, and a treatise of Simon Porzio, "De Coloribus Oculorum," at the request of those writers. His knowledge of Greek, however, was probably limited, as he translated the "Hecuba" of Euripides into Italian, from the Latin version. His principal excellence was in his native tongue, and he acquired the highest reputation by the works he published in it. He was acquainted with all the wits and learned men of Florence; and his merit was universally known. He was chosen a member of the academy there; and the city made him one of their burgesses. Yet he continued the exercise of his trade as a taylor, to the end of his life; and he tells us, in a letter to F. Melchior, March 3, 1553, that he devoted working-days to the care of his body, and Sundays and festivals to the culture of his understanding. The same letter shews his modesty, as he reproaches his friend for giving him honourable titles, which did not agree with the lowness of his condition. He died in 1563.

In 1546, he published at Florence, "Dialoghi," in 4to, to which, in the fifth edition, which was printed in 1551, 8vo, and is the best, there are three more added, making in all ten, but he afterwards changed the title from "Dia-

[1] Life as above.—Life by Ernesti in vol. II. of his "Opuscula Oratoria."

loghi," to "i Capricci del Bottaio." He published also, "La Circe," 1549 and 1550, 8vo. This work consists of ten dialogues, and treats of human nature; Ulysses and some other Greeks, who were transformed by Circe into various beasts, dispute here about the excellence and misery of man and other animals. It has been translated into Latin, French, and English, the last by Barker, Lond. 1599, 12mo. These dialogues, like the rest of Gelli's, are written in the manner of Lucian, and are not without some indelicacies. We have too by him, "Le Lettioni nell' Academia Fiorentina," 1551, 8vo. These dissertations are employed upon the poems of Dante and Petrarch. Lastly, he published several letters upon Dante's Inferno, entitled "Ragionamento sopra le Difficulta del mettere in Regole la nostra lingua," without date. He was the author also of two comedies, "La Sporta," and "Lo Errore;" and of some translations, as already observed.[1]

GELLIBRAND (Henry), professor of astronomy at Gresham-college, was the son of Henry Gellibrand, M. A. and some time fellow of All-Souls-college in Oxford. He was born in the parish of St. Botolph, Aldersgate, in London, in 1597: but his father settling upon a paternal estate at St. Paul's Cray in Kent *, he probably received the rudiments of his education in that neighbourhood. He was sent to Trinity-college, Oxford, in 1615; and took his first degree in arts, in 1619. He then entered into orders, and became curate of Chiddingstone in Kent; but, having conceived a strong inclination for mathematics, by hearing one of sir Henry Saville's lectures in that science, he grew, by degrees, so deeply enamoured with it, that though he was not without good views in the church, he resolved to forego them altogether. He contented himself with his private patrimony, which was now come into his hands, on the death of his father; and the same year, becoming a student at Oxford, made his beloved mathematics his sole employment. In this leisure, he prosecuted his studies with so much diligence and success, that, before he became M. A. which was in 1623, he had risen to excellence, and was admitted to a familiarity with the most eminent masters. Among others, Mr. Henry Briggs, then lately appointed Savilian professor of geometry at Oxford

* Our author's grandfather John Gellibrand died at Paul's Cray, Nov. 5, 1558.

[1] Niceron, vol. XVIII.—Tiraboschi.—Moreri.—Freheri Theatrum.

by the founder, shewed him particular countenance and favour. This, in a few years, was improved to a degree of intimate friendship, insomuch, that the professor communicated to him all his notions and discoveries, and, upon the death of Mr. Edmund Gunter, recommended him to the trustees of Gresham-college, where he once held the geometric lecture, for the astronomy professorship. He was elected Jan. 22, 1626-7. His friend, Mr. Briggs, dying in 1630, before he had finished his "Trigonometria Britannica," recommended the completing and publishing of that capital work to our author.

As Gellibrand was inclined to puritan principles, while he was engaged in this work, his servant, William Beale, by his encouragement, published an almanack for the year 1631, in which the popish saints, usually put into our kalendar, and the Epiphany, Annunciation, &c. were omitted; and the names of other saints and martyrs, mentioned in the book of martyrs, were placed in their room as they stand in Mr. Fox's kalendar. This gave offence to Dr. Laud, who, being then bishop of London, cited them both into the high-commission court. But when the cause came to a hearing, it appeared, that other almanacks of the same kind had formerly been printed; on which plea they were both acquitted by abp. Abbot and the whole court, Laud only excepted; which was afterwards one of the articles against him at his own trial. This prosecution did not hinder Gellibrand from proceeding in his friend's work, which he completed in 1632; and procured it to be printed by the famous Ulacque Adrian, at Gouda in Holland, in 1633, folio, with a preface, containing an encomium of Mr. Brigg's, expressed in such language as shews him to have been a good master of the Latin tongue. Gellibrand wrote the second book, which was translated into English, and published in an English treatise with the same title, "Trigonometria Britannica, &c." the first part by John Newton in 1658, folio. While he was abroad on this business, he had some discourse with Lansberg, an eminent astronomer in Zealand, who affirming that he was fully persuaded of the truth of the Copernican system, our author observes, "that this so styled a truth he should receive as an hypothesis; and so be easily led on to the consideration of the imbecility of man's apprehension, as not able rightly to conceive of this admirable opifice of God, or frame of the world, without falling foul on so

great an absurdity:" so firmly was he fixed in his adherence to the Ptolemaic system. He wrote several things after this, chiefly tending to the improvement of navigation, which would probably have been further advanced by him, had his life been continued longer; but he was untimely carried off by a fever in 1636, in his thirty-ninth year, and was buried in the parish church of St. Peter le Poor, Broadstreet. He had four younger brothers, John, Edward, Thomas, and Samuel; of whom John was his executor, and Thomas was a major in the parliamentary army, was an evidence in archbishop Laud's trial; and was grandfather to Samuel Gellibrand, esq. who, about the middle of last century, was under-secretary in the plantation-office.

As to his character in the learned world, which is that of a mathematician, it must be confessed, that whatever progress he made, was chiefly the produce of a plodding industry, without much genius. Hence we see, that he was not capable of discerning the true weight and force of the reasoning on which the Copernican system was built in his time; and to the same cause must be ascribed that confusion and amazement he was thrown into, upon considering the change (then, indeed, but just discovered) in the variation of the magnetic needle.

His works were: 1. "An Appendix concerning Longitude, 1633;" subjoined to the "Voyage of Captain Thomas James into the South Sea." It is reprinted in Harris's "Voyages," 1748. 2. "A discourse mathematical, on the variation of the Magnetic Needle; together with the admirable diminution lately discovered, 1635." 3. "An Institution Trigonometrical, explaining the dimensions of plain and spherical triangles, by sines, tangents, secants, and logarithms, &c. with an Appendix concerning the use of the forestaff, quadrant, and nocturnal, in navigation," 1634; and again with additions, by William Leybourn, in 1652. 4. "A Latin oration in praise of the Astronomy of Gassendus, spoken in Christ-church-hall, some time before he left the university." There is of his a MS. entitled, "Diatriba Lunaris," in the British Museum library, and some others mentioned in Birch's "History of the Royal Society," vol. IV.[1]

GELLIUS (AULUS), or, as some have improperly called him, AGELLIUS, a celebrated grammarian of antiquity,

[1] Biog. Brit.—Ward's Gresham Professors.—Martin's Biog, Philosophica.—Ath. Ox. vol. I.

who, according to the best authorities, was born in the year 130, in the reign of Trajan, was a youth in that of Adrian, passed his manhood under Antoninus Pius, and died soon after Marcus Aurelius had been raised to the imperial throne. His instructor in grammar was Sulpitius Apollinaris. He studied rhetoric under Titus Castritius and Antonius Julianus. After taking the toga virilis, he went from Rome to Athens, where he lived on terms of familiarity with Calvisius Taurus, Peregrinus Proteus, and the celebrated Herodes Atticus. While he was at Athens he began his "Noctes Atticæ." After traversing the greater part of Greece he returned to Rome, where he applied himself to the law, and was appointed a judge. He was deeply versed in the works of Ælius Tubero, Cæcilius Gallus, Servitius Sulpitius, and other ancient writers on the Roman law. His "Attic Nights" contain a curious collection of observations on a vast variety of subjects, taken from books and discourses with learned men, and are particularly valuable for preserving many facts and monuments of antiquity which are not elsewhere to be found. His matter has rendered him an object of curiosity to the most distinguished scholars; and his style, though not perfectly pure, is, in the judgment of the most acute critics, rather to be commended for its beauties, than blamed for its singularities. Macrobius frequently copies from him without acknowledgment. There are twenty books of the "Noctes Atticæ;" but of the eighth, only the titles of the chapters remain. After many editions of this author, he was published by Proust for the use of the dauphin, at Paris, in 1681, 4to; and by James Gronovius at Leyden in 1706, 4to; and since by Conradus at Leipsic, in 1762. The editio princeps and other early editions are minutely described by Mr. Dibdin in his "Bibliotheca Spenceriana." An excellent English translation with notes, was published by Mr. Beloe, in 1795.[1]

GEMINIANI (Francis), a fine performer on the violin, and composer for that instrument, was born at Lucca in Italy, about 1666. He received his first instructions in music from Lonati and Scarlatti, but finished his studies under Corelli. In 1714, he came to England; and, two years after, published twelve sonatas, "à Violino, Violone, è

[1] Fabric. Bibl. Lat.—Saxii Onomast.—Dibdin's Classics & Bibl. Spenceriana.—Preface to Mr. Beloe's Translation.

gave occasion to the revival of Platonism in Italy, where he made many illustrious converts, and was the means of laying the foundation of a Platonic academy at Florence. He afterwards returned to Greece, where he died at the advanced age of nearly one hundred and one years. His heretical and philosophical writings afford unquestionable proofs of his learning, and particularly of his intimate knowledge of the Alexandrian philosophy. In his "Explanation of the Magic Oracles of Zoroaster," Gr. and Lat. Paris, 1599, 8vo, and Lond. 1722, 4to, he exhibits twelve fundamental articles of the Platonic religion, and gives an elegant compendium of the whole Platonic philosophy. His other philosophical writings are, "On the Virtues," Oxon. 1752, 8vo; "On the difference between the Platonic and Aristotelian Philosophy," Paris, 1541, 8vo; and "Natural arguments concerning God." He had a profound acquaintance with Grecian history, as appears by his "De iis quæ post pugnam ad Mantinæam gesta sunt," printed with the Venice edition of "Herodian," 1503, fol. and with the Aldus "Xenophon" of the same year.[1]

GEMMA (REINIER), sometimes called GEMMA FRISIUS, from his country, was a Dutch physician, a native of Dockum in Friseland, who practised physic at Louvain. He was born in 1508, and died in 1555. Besides his medical skill, he was esteemed one of the best astronomers of his age; and wrote several works on that science, and other branches of mathematics, among which the principal are, "Methodus Arithmeticæ;" "Demonstrationes Geometricæ de usu radii astronomici;" "De Astrolobio catholico liber," &c.—His son, CORNELIUS GEMMA, became royal professor of medicine in his native place in 1569, through the appointment of the duke of Alba, at which time he took the degree of doctor, but a few years afterwards died of the plague, which raged at Louvain, Oct. 12, 1577. His writings are not numerous, and relate to mathematical and philosophical subjects as well as to medicine.—There was a third, JOHN BAPTIST GEMMA, a native of Venice, and a physician of considerable repute about the end of the fifteenth century, who was physician to Sigismund III. king of Poland. He wrote a treatise, containing a history of pestilential epidemics, with a detail of the effects of contagion, &c. printed in 1584.[2]

[1] Hody de Græcis illust.—Brucker.—Fabricii Bibl. Græc.—Saxii Onomast.
[2] Moreri.—Freheri Theatrum.—Foppen Bibl. Belg.—Dict. Hist.

GENDRE (Gilbert Charles le), marquis of St. Aubin, a French author, born in 1687, was first counsellor in the parliament of Paris, afterwards master of requests, and died in 1746. He wrote, 1. "A Treatise on Opinion," 1733, 8 vols. 12mo, which has been twice reprinted with additions. It contains a collection of historical examples, illustrating the influence of opinion in the different sciences. The work is well written; and though it displays more erudition than genius, contains many sound remarks to clear up facts, and remove errors. 2. "Antiquities of the Royal Family of France;" a work in which he displays a system of his own on the origin of the dynasties of that country, but not with sufficient success to subvert the opinions of others.[1]

GENDRE (Louis le), a French historian, was born of an obscure family at Rouen, in 1659, and educated and patronized by Harlay, archbishop of Rouen, and afterwards of Paris. This patron gave him first a canonry of Notre-Dame, and afterwards he was made abbe of Claire-Fontaine, in the diocese of Chartres. He died at Paris, Feb. 1, 1733. Le Gendre was author of several works, of which the most important were the following: 1. "A History of France, from the commencement of the Monarchy, to the Death of Louis XIII." in 3 vols. folio, or 8, 12mo, published in 1718. This history, which is considered as an abridgement, is much esteemed by his countrymen. The style is simple, and rather low, but it contains many curious particulars not recorded in other histories. It is reckoned more interesting than Daniel's, though less elegant. His first volumes, from the nature of the subject, were less admired than the last. 2. "Manners and Customs of the French, in the different periods of the monarchy," 1755, a single volume, in 12mo, which may serve as an introduction to the history. 3. "The Life of Francis Harlay," 1695, 8vo, a work dictated by gratitude, but more esteemed for its style than its matter. 4. "An Essay on the Reign of Louis the Great;" a panegyric, which ran through four editions in eighteen months, but owed its popularity to the circumstance of being presented to the king in person. 5. "A Life of cardinal d'Amboise, with a parallel of other cardinals who have been ruling statesmen," Paris, 1724, 4to; an instructive, but not very

[1] Moreri.—Dict. Hist.

laboured work. 6. "Life of Peter du Bosc," 1716, 8vo. At his death he left five histories of his own life, each composed in a different style and manner, which he directed to be published. He left also bequests for various singular foundations, some of which, being disputed as to the testator's meaning, it was decided that they should be applied to the institution of prizes in the university of Paris.[1]

GENDRON (Claude Deshais), a celebrated doctor of physic of the faculty at Montpellier, physician in ordinary to Monsieur brother of Louis XIV. and to the duke of Orleans, regent of France, descended from a respectable family in Beaure, and was born in 1663. By a skill, peculiar to himself, he restored great numbers of persons to health whose cases appeared hopeless, and gained great reputation, particularly in the cure of cancers, and disorders of the eyes. Having acquired a handsome fortune, he went to reside at Auteuil, near Paris, in a house which formerly belonged to his friend, the celebrated Boileau, but had been his own near thirty years, where noblemen, ministers, ambassadors, chief magistrates, the learned, and numerous persons of both sexes, went frequently to visit, or to consult him. In this retreat he acquired a high character for integrity, being scrupulously just, and abhorring every species of dissimulation, or flattery. He died September 3, 1750. He left all his MSS. by will to his nephew, who was also a doctor of physic, of the faculty at Montpellier. The principal are entitled, "Recherches sur l'Origine, le Devellopement, et la Reproduction de tous les Etres vivans," which is said to be an excellent work; and "Recherches sur la nature et la guerison du Cancer," Paris, 1601.[2]

GENEBRARD (Gilbert), a celebrated Benedictine, a zealous partizan of the league in France, and a writer for it, but also a learned writer in theology, was born at Riom in Auvergne, in 1537. He studied at Paris, and having acquired a profound knowledge of Hebrew, was professor of that language at the royal college for thirteen years. He was twice named for episcopacy, yet never obtained it, and at last died in a kind of exile at his priory of Semur in Burgundy, in consequence of the violence of his writings against Henry IV. As a polemic as well as a politician, he

[1] Moreri.—Dict. Hist.

[2] L'Avocat's Dict. Hist.

was a most violent and abusive writer, but is said to have been more prudent in his conduct than in his style. He died in 1597. The following verse, which was placed upon his tomb, served rather to prove the perishable nature of fame, than the merit of the man:

"Urna capit cineres, nomen non orbe tenetur."

His principal works are a "Sacred Chronology," 8vo; a "Commentary on the Psalms," 8vo; three books "on the Trinity," 8vo; a Latin treatise, in which he maintains the right of the clergy and people to elect bishops, contrary to the king's appointment, 8vo (the parliament of Provence sentenced this treatise to be burnt, and banished Genebrard from the kingdom); a French translation of various Rabbins, fol. and a translation of Josephus; "Excommunication of the Ecclesiastics who assisted at divine service with Henry de Valois, after the assassination of cardinal de Guise," 1589, 8vo, Latin, and other works. St. Francis de Sales gloried in having been his pupil.[1]

GENESIUS (Josephus), one of the Byzantine historians, flourished about the year 940, and, by order of Constantine Porphyrogenitus wrote a history of Constantinople, in four books, from Leo the Armenian, to Basilius the Macedonian, the most complete MS. of which was in the library of St. Paul, at Leipsic. Kuster Olearius, Bergler, and several other learned men, had proposed to publish this history, but declining it, it was printed at Venice in 1733, by Pasquali, in the 23d volume of his edition of the Byzantine historians, in such a manner, that Menckenius heavily laments the fate of the author, who, after the efforts of so many most learned men, "fell at last," he says, "into the impure hands of the Venetians, whence he came forth disfigured in the most miserable manner." Bergler's copy, the same which was in the library of St. Paul, was afterwards the property of Saxius, but what became of it after his death we have not learned.[2]

GENEST (Charles Claudius), a French poet of some celebrity, was born at Paris in 1636. Having lost his father early in life, he hoped to make his fortune in the Indies; but the ship he embarked in being taken by the English, for some time he taught French in London, and being enabled to return to France, he was made preceptor to mademoiselle de Blois, afterwards duchess of Orleans.

[1] Niceron, vol. XXII.—Moreri. Saxii Onomast. [2] Saxii Onomast.

He also became abbot of St. Vilmer, almoner to the duchess of Orleans, secretary to the duke of Maine, and member of the French academy. He died November 19, 1719. His principal work is in French verse, entitled "Principes de la Philosophie," 12mo; he also wrote four tragedies, one of which, called "Penelope," was much admired; and his "Joseph," still more so, when performed in private at the duchess of Maine's, at Clugni; but sunk under the more impartial taste of the French theatre. The two others are, "Zenolide Princess de Sparte," and "Polymnestre." In the collection of "Vers Choisis," by Bouhours, is a very elegant, though not very argumentative epistle from the abbé Genest, to M. de la Bastide, persuading him to abjure the protestant religion. He had also a great share in the collection entitled "Les Divertissemens de Sceaux," 2 vols. 12mo.[1]

GENNADIUS, patriarch of Constantinople, who succeeded Anatolius in the year 458, is recorded for having very diligently restored the discipline of his see, which he found greatly impaired, and for making many good regulations. He wrote a commentary on Daniel, and many homilies; but none of his works are extant except a circular epistle against simony, inserted in vol. IV. of the "Collect. Concil." and a fragment of a work against the anathemas of Cyril. His character is that of an eloquent and able theologian. He died in the year 471.[2]

GENNADIUS, an ecclesiastical writer, was a priest of Marseilles, but not a bishop, as some have imagined; and died about the year 492 or 493. There are two works of his remaining; one, "De Dogmatibus Ecclesiasticis," which was falsely attributed to St. Augustin, and has been printed in some editions of his works; another, "De Illustribus Ecclesiæ Scriptoribus," in St. Jerome's Works, Antwerp, 1639, fol. and Hamburgh, 1718, fol. Some chapters of it appear to have been added by a more modern hand. Gennadius has been accused of adhering some time to the errors of Pelagius; but, as is now agreed, without any reasonable foundation.[3]

GENNARI (CÆSAR and BENEDICT), two brothers, the sons of Ercole Gennari, by a sister of Guercino, were the heirs of the latter, and his copyists, and imitators: they

[1] Moreri.—Dict. Hist.
[2] Cave, vol. I.—Moreri.—Dupin.
[3] Cave, vol. I.—Saxii Onomast.

made numerous repetitions of his Sibyl, his St. John, and Herodias, recognized by tints less vigorous, and the want of that freshness which distinguishes the originals. After having worked jointly at Cento, Bologna, and various towns of Italy, Cæsar established himself at Bologna, and continued to imitate his uncle. Benedict, or, as he is more familiarly called, Benedetto, went to England, and adopted a neater and more studied manner: as painter to James II. he painted the portrait of that prince and of his family; but at their expulsion, returned to Italy, nearly transformed to a Dutch or Flemish artist; such was the truth with which he imitated velvets, silks, stuffs, ornaments, and whatever can give brilliancy to portraits, whilst at the same time he corrected and embellished the character of his sitters without impairing the resemblance: a taste so novel in Italy acquired him applause and distinguished employment. His historic works are, a St. Leopardo in the dome of Osimo, and a St. Zaccaria at Forli, which want only more vigour and relief, to be equal to Guercino. He died 1715, aged eighty-two.—There was another artist of this family, BARTHOLOMEW, uncle to the preceding, who, as a copyist resembles Guercino less than the three already mentioned; perhaps, as an imitator, more. He has animation and expression. One LORENZO GENNARI, of Rimini, who appears to advantage in a picture at the Capuchins, was likewise a pupil of Guercino, and perhaps a relative. [1]

GENOVESI (ANTONY), or, as styled in his Latin works, ANTONIUS GENUENSIS, an Italian writer of much reputation on subjects of political œconomy in Italy, was born at Castelione, in November 1712. It not being probably the custom to educate the eldest sons of Italian families for the church, his biographer, Fabroni, seems to complain of this as an act of severity on the part of Genovesi's father. He received, however, a suitable education for this profession, and in due time was consecrated a priest; but his views of preferment being obstructed, he attempted the practice of the law, in which he was equally unsuccessful, and at length, when at Naples in 1741, was appointed professor of metaphysics. Some bold opinions delivered in the course of his lectures created a clamour against him, as advancing infidel principles, but he appears

[1] Pilkington.—Lord Orford's Painters.

to have been befriended by Galiani, who was superintendant of the universities of Naples, and removed him to the professorship of ethics. In 1748 he was a candidate for the professorship of theology, but his notions had given such offence that he was rejected, which seems to have induced him to turn his mind to subjects of political œconomy, particularly agriculture, in which there was less risk of offending either the principles or prejudices of his countrymen. A professorship was now founded for political œconomy, and bestowed upon him with a handsome salary. This he continued to hold with the greatest reputation until his death in 1769. His private character appears to have been very amiable, and his works, although little known, and indeed little wanted in this country, were of essential service in the schools of Italy, and directed the attention of youth to subjects more connected with patriotism and public spirit than those they had been accustomed to study. They are, according to Fabroni, 1. "Disciplinarum metaphysicarum Elementa mathematicum in morem adornata," 1744—1751, 4 vols. 8vo. 2. "Elementorum artis logico-criticæ libri quinque," Naples, 1745. 3. "Discorso sopra alcuni trattati d'Agricoltura," ibid. 1753. 4. "Lettere Accademiche," ibid. 1764. 5. A translation of Carey's History of English Trade, under the title "Storia del Commercio della Gran Brettagna," &c. 1757. 6. "Delle Lezioni di Commercio." 7. "Discorso sopra l'Agricoltura," with a translation of Tull's Husbandry. 8. "Discorso sul volgarizzamento del Saggio Francese sull' Economia de' grain," Naples, 1765. 9. "Meditazioni Filosofiche sulla religione e sulla morale," ibid. 1766, a work in which Fabroni says there is nothing new, or worthy of the author. 10. "Della Diceosina, o sia della filosofia del giusto e dell' onesto," 1766—1776, 3 vols. 11. "Universæ Christianæ Theologiæ elementa dogmatica, historica, critica," a posthumous work, Venice, 1771, 2 vols. 4to, on which the author had been employed from the year 1742, but leaving it imperfect, it was completed by the editor, with much trouble.[1]

GENT (Thomas), a native of York, and an industrious collector of antiquities, was born in 1691, and educated as a printer, which trade he first exercised in London, sometimes as a servant, and sometimes as a master. In 1724

[1] Fabroni Vitæ Italorum.

he began the same business at York, where he remained the whole of his long life, dying there May 17, 1778, in the eighty-seventh year of his age. He was at this time supposed to be the oldest master printer in Britain, and was a freeman of London, York, and Dublin. He compiled various articles respecting the antiquities of Yorkshire, which, although printed in an humble form, and generally with mean cuts, contain some particulars not to be found in larger histories, and of late have risen considerably in price. Among these are, 1. The ancient and modern history of the famous City of York," 12mo. 2. "Compendious History of England and Rome," York, 1741, 2 vols. 12mo: in this are some additions concerning York, Pontefract, &c. 3. "The ancient and modern History of the loyal town of Rippon," ibid. 1733, 8vo. 4. "Annales Regioduni Hullini, or the History of Kingston-upon-Hull," ibid. 1735, 8vo. 5. "Piety displayed; in the holy life and death of the ancient and celebrated St. Robert, hermit at Knaresborough, &c." 12mo. 6. "The most delectable, scriptural, and pious history of the famous and magnificent great Eastern Window in St. Peter's cathedral, York," ibid. 1762, 8vo.[1]

GENTILESCHI (HORATIO), an Italian painter, whose family name was Lomi, which he exchanged for that of his maternal uncle, Gentileschi, was born at Pisa in 1563. After having made himself famous at Florence, Rome, Genoa, and in other parts of Italy, he removed to Savoy; whence he went to France, and at last, upon the invitation of Charles I. came over to England. He was well received by that king, who appointed him lodgings in his court, together with a considerable salary; and employed him in his palace at Greenwich, and other public places. The most remarkable of his performances in England, were the cielings of Greenwich and York-house. He painted a Madona, a Magdalen, and Lot with his two Daughters, for king Charles; all which he performed admirably well. After the death of the king, when his collection of paintings were exposed to sale, nine pictures of Gentileschi were sold for 600*l.* and are now said to be the ornaments of the hall in Marlborough-house. His most esteemed work abroad was the portico of cardinal Bentivoglio's palace at Rome, and a "David standing over Goliah,"

[1] Nichols's Bowyer.—Gough's Topography, vol. II.

painted with a vigour and vivacity of tints that make him start from the canvass, and give the idea of a style yet unknown. This is in the house Cambiasi, at Genoa. He made several attempts in portrait-painting, but with little success; his talent lying altogether in histories, with figures as large as the life. He was much in favour with the duke of Buckingham, and many others of the nobility. After twelve years continuance in England, he died here in 1647, and was buried in the queen's chapel at Somerset-house. His head is among the prints taken from Vandyke, by whom he had been painted.

He left behind him a daughter, ARTEMISIA GENTILESCHI, who was but little inferior to her father in history-painting, and excelled him in portraits. She lived the greatest part of her time at Naples in much splendour; and was as famous all over Europe for her love-intrigues, as for her talents in painting. She died in 1642. She painted many historical pictures of full size, among which, the most celebrated was that of David with the head of Goliah in his hand. She drew also the portraits of some of the royal family, and many of the nobility of England.[1]

GENTILIS (ALBERICUS), an eminent civilian at Oxford, was the son of Matthew Gentilis, an Italian physician, the descendant of a noble family of the Marche of Ancona, who left his country about the end of the sixteenth century, on account of his having embraced the protestant religion. Taking with him his sons Albericus and Scipio, he went into the province of Carniola, where he received his doctor's degree, and then into England, after his eldest son Albericus, who was born in 1550. He was educated chiefly in the university of Perugia, where, in 1572, he was made doctor of civil law. He came into England probably about 1580, as in that year he appears to have been kindly received by several persons here; and among others, by Robert Dudley, earl of Leicester, then chancellor of the university of Oxford, who gave him letters of recommendation to the university, stating that he had left his country for the sake of his religion, and that it was his desire to bestow some time in reading, and other exercises of his profession, at the university, &c. He accordingly went to Oxford, and by favour of Dr. Donne, principal of New Inn Hall, had rooms allowed him there, and at first was

[1] Pilkington.—Lord Orford's Painters.

maintained by contributions from several colleges, but afterwards had an allowance from the common funds of the university. In the latter end of the same year, 1580, he was incorporated LL. D. and for some years employed his time on his writings, most of which were published at London or Oxford. He resided also some time either in Corpus or Christ Church, and, as Wood says, "became the flower of the university for his profession." In 1587 queen Elizabeth gave him the professorship of civil law, on which he lectured for twenty-four years with great reputation. Here he died, in the latter end of March or the beginning of April 1611, although others say at London, June 19, 1608, and was buried near his father, who also died in England, but where is uncertain. Wood's account seems most probable. He left a widow, who died at Rickmansworth in 1648, and two sons, one of which will be noticed in the next article. Wood enumerates twenty-seven volumes or tracts written by him, all in Latin, and mostly on points of jurisprudence, on which, at that time, his opinion appears to have had great weight. Grotius praises and acknowledges his obligations to his three books "De Jure Belli;" and his "Lectiones Virgilianæ," addressed to his son, prove that he had cultivated polite literature with success.[1]

GENTILIS (Robert), son of the preceding, but unworthy of him, was born in London in 1590, matriculated a member of Christ church, at the very early age of nine, and took the degree of B. A. as a member of Jesus college in 1603. After this he was translated to St. John's college, and thence elected probationer fellow of All Souls' in 1607, by his father's influence, for he was then under the statutable years. In this college he took a degree in civil law, but afterwards became extremely loose and dissipated, and a disgrace to his parents. It is said, however, that he went abroad, and returned a more sober character, and received a pension from the king. At what time he died is uncertain, but probably not before 1654. His latter years he employed in translating, 1. Paul Servita's "History of the Inquisition," Lond. 1639, 4to. 2. Malvezzi "On the success and chief events of the monarchy of Spain," 1639, 12mo. 3. "Considerations on the lives of Alcibiades and Coriolanus," by the same author, 1650, 12mo. 4. "A

[1] Ath. Ox. vol. I.—Gen. Dict.—Moreri.—Niceron, vol. XX.

compendious Method for attaining the Sciences, in a short time, with the statutes of the academy founded by cardinal Richelieu," from the French, 1654, 8vo. 5. "The antipathy between the French and the Spaniard," from the Spanish, 1641, 12mo, dedicated to sir Paul Pindar, with a promise to publish some original work, which it is not known that he executed.[1]

GENTILIS (SCIPIO), brother of Alberic Gentilis, was born in 1565, and went into Germany with his father. He there studied at Tubingen, Wittenberg, and Leyden, and was a pupil of Lipsius. He was profoundly learned in the civil law, of which he was professor at Altorf, and was famous for the clear method in which he taught. He was also eminent for his knowledge in polite literature, and was of very amiable manners. He died in 1616, having been married little more than four years before his death, to a very beautiful lady from Lucca, by whom he left four children. His principal works were on civil law; as, 1. "De jure Publico Populi Romani." 2. "De Conjurationibus." 3. "De Donationibus inter Virum et uxorem." 4. "De bonis Maternis et Secundis nuptiis." These appeared between 1602 and 1606; but he published also at an earlier period, 5. "Epic Paraphrases of twenty-five of David's Psalms," 1584, in 4to. And, 6. "Tasso's Jerusalem," translated into Latin verse, and published in 1585, 4to.[2]

GENTILIS (JOHN VALENTINE), a native of Cosenza, in the kingdom of Naples, left his country on account of religion about the middle of the sixteenth century, and retired to Geneva, where several Italian families had already formed a church. Among those Italian refugees there were some who began to subtilize with regard to the mystery of the Trinity, and the words essence, person, coessential, &c. Blandrata, and John Paul Alciatus, were the chief of these innovators, with an advocate named Matthew Gribaud. But although the subject was treated without noise, and by private writings, their zeal occasioned the articles of faith, which were drawn up in the Italian consistory, the 18th of May 1558, and contained the most pure and orthodox doctrine with relation to that mystery, and by which the subscribers promised in precise terms, and on pain of being reputed perjured and perfidious, to do no-

[1] Ath. Ox. vol. II.

[2] Moreri.—Gen. Dict.—Niceron, vol. XV.

thing, directly or indirectly, which might wound it. Gentilis subscribed these articles, and yet persisted in propagating his errors clandestinely. The magistrates then took cognizance of the affair, and he was convicted of having violated his subscription; which he endeavoured to excuse by pleading his conscience. He presented several writings, at first to palliate his opinions, and afterwards to confess and abjure them; in consideration of which the magistrates of Geneva sentenced him only to throw his writings into the fire with his own hands, and to engage not to stir out of the city without permission. This sentence was executed the 2d of September 1558. He was discharged from prison a few days after; and on the petition which he presented, alleging his inability to give bail, he was excused from it; but they obliged him to swear that he would not go out of Geneva without the consent of the magistrates. Notwithstanding all this, he made his escape, and went to Lyons, and afterwards wandered about from place to place in Dauphiné and Savoy; but being every where obnoxious, he returned to the village whither he first retired, in the territory of the canton of Bern. He was quickly known there, and put in prison; but he was set at liberty in a few days, and published a confession of faith supported by some proofs, and some invectives against St. Athanasius. About the same time he was imprisoned at Lyons for his doctrine; but, being artful enough to persuade them that his design was against Calvin, and not against the mystery of the Trinity, he was discharged. Blandrata and Alciatus, who used their utmost efforts in Poland to establish their errors, invited him to come to them, and assist them in their work; but the king of Poland in 1566 published an edict for the banishing of all strangers who should teach such doctrines. Gentilis retired into Moravia, from whence he went to Vienna, in Austria, and then resolved to return to Savoy, where he was again apprehended in June 1566, and the cause being carried to Bern, it was under examination from the 5th of August to the 9th of September. Gentilis being duly convicted of having obstinately and contrary to his oath attacked the mystery of the trinity, was condemned to lose his head, which sentence was accordingly executed at a time when the principles of toleration were little understood.[1]

[1] Gen. Dict.—Life by Aretius, Lond. 1696.

GENTILLET (INNOCENT), a Protestant lawyer, and an able defender of the reformed religion against the Roman catholics and Socinians, was born at Vienne, in Dauphiny, in the sixteenth century; but we have no dates of his birth or death. Some of the works we are about to mention have been attributed to his son Vincent, although improperly, and he is with equal impropriety called Valentine in some biographical works. He was president of the chamber of the edict at Grenoble, established in 1576; and published an Apology for the Protestant Religion, in Latin; the best edition of which is that of Geneva, 1588, 8vo, and several other works; the principal of which are, "Le Bureau du Concile de Trente," Geneva, 1586, 8vo, maintaining that this council was contrary to the ancient canons, and to the royal authority; "L'Anti Machiavel," Leyden, 1547, 12mo; "Anti Socinus," 1612, 4to. The learning and vigour of argument in these works procured him great reputation among the protestants. He was obliged to quit his country, and is said to have been syndic of the republic of Geneva; but this last, as well as some other particulars of his history, rests on doubtful authority.[1]

GENTLEMAN (FRANCIS), a dramatic and poetical writer of the minor order, was born in Ireland, October 23, 1728, and received his education at Dublin. At the age of fifteen he obtained a commission in the same regiment with his father, who likewise belonged to the army; but, making an exchange to a new-raised company, he was dismissed the service on his regiment being reduced at the conclusion of the war in 1748. On this event he indulged his inclination for the stage, and appeared at Dublin in the character of Aboan, in the play of Oroonoko. Notwithstanding an unconsequential figure, and uncommon timidity, he says he succeeded beyond his most sanguine expectations; but, having some property, and hearing that a legacy had been left him by a relation, he determined to come to London, where it appears he dissipated what little fortune he possessed. He then engaged to perform at the theatre in Bath, and remained there some time. From thence he went to Edinburgh, and afterwards belonged to several companies of actors at Manchester, Liverpool, Chester, and other places. Growing tired of

[1] Gen. Dict.—Dict. Hist.

a public life, he settled at Malton, a market-town about twenty miles from York, where he married, and had some expectation of being provided for by the marquis of Granby, to whom he was recommended by a gentleman who had known his father. With this hope he removed to London, but soon had the mortification to find all his prospects clouded by the sudden death of his patron. In 1770 he performed at the Hay-market, under the management of Mr. Foote, and continued with him three seasons, during which time, and afterwards, he wrote some of his dramatic pieces and poems. He returned to his native country probably about 1777, and struggled for the remainder of his life under sickness and want, from which death at last relieved him Dec. 21, 1784. The editor of the "Biographia Dramatica" enumerates fifteen dramatic pieces, either written or altered for the stage by him, none of which are now remembered, or had originally much success. He wrote also "Characters, an Epistle," 1766, 4to, and "Royal Fables," 1766, 8vo, poetical productions of very considerable merit. But his best performance was the "Dramatic Censor," 1770, 2 vols. 8vo, in which he criticises about fifty of the principal acting plays, and the chief actors of his time, with much impartiality and judgment. The latter, however, seems entirely to have forsaken him when he became editor of Shakspeare's plays, published by Bell in 1774-5, unquestionably the worst edition that ever appeared of any English author.[1]

GEOFFREY of MONMOUTH. See JEFFREY.

GEOFFROI (STEPHEN FRANCIS), a celebrated physician and chemist, was the son of an apothecary, and born at Paris Feb. 13, 1672. He travelled in his own country, and into England, Holland, and Italy, to complete his medical studies, and the collateral knowledge of botany and chemistry. On his return he obtained the degree of doctor, and became professor of chemistry at the king's garden, and of medicine at the royal college. He was also fellow of the royal society in London, and member of the French academy of sciences. His modest, timid, and patient character, induced him to study nature with attention, and to aid her with caution; and he took an interest in the recovery of his patients, which at the beginning of his prac-

[1] Biog. Dram.

tice was rather injurious to him, as causing him to betray too visible an anxiety. He never refused his advice to any one. He died Jan. 6, 1731. Just before his death he completed a pharmacopœia, containing a collection of the compound medicines requisite to be kept by apothecaries, "Le Code Medicamentaire de la Faculté de Paris," of which two editions, enlarged and corrected, were afterwards published. His papers on the materia medica were published under the title, "Tractatus de Materia Medica, sive, de Medicamentorum simplicium historia, virtute, delectu, et usu," Paris, 1741, 3 vols. 8vo, under the inspection of Antoine de Jussieu. Several editions have been subsequently published, and it has been translated into French. Arnault de Nobleville, and Salerne, physicians of Orleans, published a continuation of this work, under the title of "Histoire Naturelle des Animaux," Paris, 1756, 1757, in 6 vols. 12mo, which is deemed not unworthy to be ranked with the production of Geoffroi. From a MS copy of his lectures, Dr. G. Douglas translated and published in 1736, "A Treatise of the Fossil, Vegetable, and Animal substances that are made use of in physick," 8vo, to which the best account we have yet seen of the author is prefixed. He had a brother, Claude Joseph Geoffroi, who wrote an essay on the structure and use of the principal parts of flowers, and some other physiological papers printed in the "Memoires de l'acad. des sciences."[1]

GEORGE of TREBISOND. See TRAPEZUNTIUS.

GEORGE (AMIRA), was a learned Maronite, who went to Rome in the time of pope Clement VIII. and there published a "Syriac and Chaldee Grammar," 1596, 4to, which is much esteemed. At his return to his native country, he was elected patriarch of the Maronites, and introduced the reformation of the Calendar. He died about 1641.[2]

GEORGE, surnamed the Cappadocian, was made bishop of Alexandria when Athanasius was driven from that see by the persecutions of the emperor Constantius, about the year 355. He was a native of Epiphania, in Cilicia, where his father pursued the business of a fuller. From this obscure situation the son raised himself, it is said, not

[1] Life prefixed to Dr. Douglas's translation.—Moreri.—Chaufepie.

[2] Moreri.

by the most honourable means, to the station of a prelate in the church, and his mean arts and depredations on the public purse became so notorious, that he was obliged to fly from the pursuit of justice, and contrived to take with him his ill-gotten wealth. The place of his retreat was Alexandria, where he professed great zeal for the Arian system of theology, and acquired considerable influence with his disciples in that city. Here he formed a very valuable collection of books, which the emperor Julian afterwards made the foundation of the noble library established by him in the temple erected in honour of the emperor Trajan, but which was burnt by the connivance of the emperor Jovian. When Athanasius was driven from Alexandria, George was elected bishop by the prevailing party, and persecuted the catholics, and in other respects played the tyrant with such unrelenting cruelty and avarice, that at length the people rose as one man, and expelled him the city. With much difficulty he regained his authority, which he held till the year 362, when he and two other persons who had been ministers of his atrocities, were ignominiously dragged in chains to the public prison, and murdered by the populace. Such a character scarcely merits a place in this work, if it were not necessary to expose the ignorance of those who pretend that he has been transformed into the renowned St. George of England, the patron of arms, of chivalry, and of the garter, a calumny which has been amply refuted by Pegge, Milner, and others.[1]

GERARD (ALEXANDER), an eminent divine of the church of Scotland, eldest son of the rev. Gilbert Gerard, minister of Chapel-Garioch, in Aberdeenshire, was born there Feb. 22, 1728; he was educated partly at the parish school of Foveran, whence he was removed to the grammar-school at Aberdeen, after his father's death. Here he made such rapid progress, that he was entered a student in Marischal-college when he was but twelve years of age. He devoted his first four years to the study of Greek, Latin, the mathematics, and philosophy, and was at the close of the course admitted to the degree of M. A. He now commenced his theological studies, which he prosecuted at the universities of Aberdeen and Edinburgh. Immediately on the completion of his twentieth year, in

[1] Moreri.—Gibbon's History.

1748, he was licensed to preach in the church of Scotland, and in 1750 was chosen assistant to Mr. David Fordyce, professor of philosophy in the Marischal college at Aberdeen, and in two years afterwards, upon the death of the professor, Gerard was appointed to succeed him. Here, after a short time, the department assigned to Mr. Gerard was confined to moral philosophy and logic, the duties of which he discharged with conscientious and unwearied diligence, and with equal success and reputation. He was a member of a literary society at Aberdeen, consisting of Drs. Blackwell, Gregory, Reid, Campbell, Beattie, &c. which met very regularly every fortnight during the winter, when the members communicated their sentiments with the utmost freedom, and received mutual improvement from their literary discussions; and hence originated those well-known works, Reid's "Inquiry into the Human Mind;" Gregory's "Comparative View;" Gerard's "Essay on Genius;" Beattie's "Essay on Truth;" and Campbell's "Philosophy of Rhetoric." In 1759 Mr. Gerard was ordained a minister of the church of Scotland, and in the following year he was appointed professor of divinity in the Marischal college, and about the same period he took his degree of D. D. He continued to perform the several duties attached to his offices till 1771, when he resigned the professorship, together with the church living, and was preferred to the theological chair in the university of King's-college, a situation which he held till his death, which happened on his birth-day, Feb. 22, 1795. Dr. Gerard's attainments were solid rather than brilliant, the effect of close and almost incessant study, and a fine judgment. He had improved his memory to such a degree, that he could in little more than an hour get by heart a sermon of ordinary length. He was author of "An Essay on Taste," which was published in 1759, and which obtained for him the prize of a gold medal, from the society of Edinburgh. This work was afterwards much enlarged, and reprinted in 1780. His "Dissertations on the Genius and Evidences of Christianity," published in 1766, are well known and highly appreciated; so also are his "Essay on Genius," and his sermons in 2 volumes. In 1799 his son and successor, Dr. Gilbert Gerard, gave the world a posthumous work of much merit, which had been left among the papers of his father, entitled "The Pastoral Care," which made a part of his theological course of lec-

tures. As a clergyman the conduct of Dr. Gerard was marked with prudence, exemplary manners, and the most punctual and diligent discharge of his ministerial duties; his sermons were simple and plain, adapted to the common class of hearers, but so accurate as to secure the approbation of the ablest judges. As a professor of divinity, his great aim was not to impose by his authority upon his pupils any favourite system of opinions; but to impress them with a sense of the importance of the ministerial office; to teach them the proper manner of discharging all its duties; and to enable them, by the knowledge of the scriptures, to form a just and impartial judgment on controverted subjects. Possessing large stores of theological knowledge, he was judicious in selecting his subjects, happy and successful in his manner of communicating instruction. He had the merit of introducing a new, and in many respects a better plan of theological education, than those on which it had formerly been conducted. Having a constant regard to whatever was practically useful, rather than to unedifying speculations, he enjoined no duty which he was unwilling to exemplify in his own conduct. In domestic life he was amiable and exemplary; in his friendships steady and disinterested, and in his intercourse with society, hospitable, benevolent, and unassuming; uniting to the decorum of the Christian pastor, the good breeding of a gentleman, and the cheerfulness, affability, and ease of an agreeable companion.[1]

GERARD (JOHN). See GERHARD.

GERARD THOM, or rather GERARD TENQUE, founder of the order of St. John of Jerusalem, was born either in a small island in Provence, or, as is thought more probable, at Amalfi. He was the institutor, and the first grand master of the knights hospitalers of Jerusalem, who afterwards became knights of Malta. Some Italian merchants, while Jerusalem was yet in the hands of the infidels, obtained permission to build a Benedictine monastery opposite to the holy sepulchre for the reception of pilgrims. In 1081, an abbot of that monastery founded also an hospital, the direction of which he gave to Gerard, who was distinguished for his piety. In 1100 Gerard took a religious habit, and associated with others under a particular vow to relieve all Christians in distress, besides the three

[1] Gleig's Supplement to the Encyclopædia Britannica.

great vows of chastity, poverty, and obedience. Gerard died in 1120. His order was protected by the church from the beginning, and in 1154 was confirmed by a bull of Anastasius IV. which distinguished the subdivisions of the order into knights, companions, clerks, and serving brothers. The successor of Gerard, as grand master, was Raymond du Puy.[1]

GERARDE (JOHN), a surgeon and famous herbalist of the time of queen Elizabeth, was born at Namptwich, Cheshire, in 1545. He practised surgery in London, and rose to eminence in that profession. Mr. Granger says, "he was many years retained as chief gardener to lord Burleigh, who was himself a great lover of plants, and had the best collection of any nobleman in the kingdom; among these were many exotics, introduced by Gerarde." This is confirmed by the dedication of the first edition of his Herbal, in 1597, to that illustrious nobleman, in which he says he had "that way employed his principal study, and almost all his time," then for twenty years. It appears therefore that he had given up his original profession. Johnson, the editor of his second edition, says, "he lived some ten years after the publishing of this work, and died about 1607;" so that he survived his noble patron nine years.

Gerarde lived in Holborn, and had there a large botanic garden of his own, of which he published a catalogue in 1596, and again in 1599. Of this work scarcely an impression is known to exist, except one in the British Museum, which proved of great use in preparing the Hortus Kewensis of Mr. Aiton, as serving to ascertain the time when many old plants were first cultivated. It contains, according to Dr. Pulteney, 1033 species, or at least supposed such, though many doubtless were varieties; and there is an attestation of Lobel subjoined, asserting his having seen nearly all of them growing and flowering. This was one of the earliest botanic gardens in Europe.

The great work of our author, is his "Herbal, or General History of Plants," printed in 1597, in folio, by John Norton, who procured the wooden cuts from Francfort, originally done for the German herbal of Tabernæmontanus. The basis of the text was the work of Dodonæus entitled "Pemptades," for which also probably the

[1] Moreri.

same cuts had been used. Lobel asserts that a translation of the "Pemptades" had been made by a Dr. Priest, at the expence of Mr. Norton; but the translator dying soon after, the manuscript was used by Gerarde, without acknowledgment. The intelligent reader of the Herbal will observe that most of the remarks relative to the places in which certain plants are found, their common uses, &c. belong to the original work, and refer to the country in which Dodonæus wrote, not to England. Gerarde is also accused of having been no Latin scholar, and of having made many mistakes in the additional matter which he translated from the works of Clusius, Lobel, &c. He also certainly misapplied many of the cuts. Yet he had the great merit of a practical knowledge of plants, with unbounded zeal, and indefatigable perseverance, and contributed greatly to bring forward the knowledge of plants in England, and his name will be remembered by botanists with esteem, when the utility of his Herbal is superseded. A second edition of Gerarde's Herbal was published by Dr. Thomas Johnson, in 1636, who, like many other editors, censured his author with great freedom, and undoubtedly made many essential corrections. He was a man of far more learning than Gerarde, although by no means so good a botanist.[1]

GERRARDS. See GARRARD.

GERBAIS (JOHN), a learned French ecclesiastic, was born in 1629, at a village in the diocese of Rheims. He was admitted a doctor of the Sorbonne in 1661, chosen professor of rhetoric at the royal college in 1662, and was afterwards principal of the college at Rheims, where, by his will, he founded two scholarships. He died April 14, 1699, leaving several works in Latin and French; the principal are, a treatise "De Causis Majoribus," 1691, 4to, in which he maintains that episcopal causes ought to be first judged by the metropolitan, and the bishops in his province. Innocent XI. condemned this work in 1680. A treatise on the authority of kings over marriages, 1690, 4to; three letters "Sur le pecule des Religieux," 1698, 12mo; a translation of the treatise by Panormus on the council of Basil, 8vo; "Lettre sur la Comedie," 12mo; "Lettre sur les Dorures et le Luxe des Habits des Femmes," 12mo, &c. All the works of this author

[1] Pulteney's Sketches of Botany.—Rees's Cyclopædia.

discover lively wit, great strength and solidity of reasoning, with much penetration and deep learning. He was chosen by the French clergy to publish the edition of "Rules" respecting the Regulars, with M. Hallier's notes, 1665, 4to.[1]

GERBELIUS (NICOLAS), an eminent German lawyer, was a native of Pforzeim. He was a professor of law at Strasburg, where he died very old, Jan. 20, 1560. He was greatly distinguished and respected in his day. Thuanus calls him, "Virum optimum, & pariter doctrina ac morum suavitate excellentem." His principal work is an excellent description of Greece, under the title of "Isagoge in tabulam Græciæ Nicolai Sophiani," Basil, 1550, folio. There are besides of Gerbelius, 1. "Vita Joh. Cuspiniani." 2. "De Anabaptistorum ortu & progressu;" a curious work. He published also a New Testament, in 1521, 4to, an extremely rare edition, printed at Haguenau.[2]

GERBERON (GABRIEL), a famous writer in favour of Jansenism, was born at Saint Calais, in the French province of Maine, in 1628, and was first of the oratory, and then became a Benedictine in the congregation of St. Maur, in 1649. He there taught theology for some years with considerable success, but being too free in his opinions in favour of the Jansenists, was ordered to be arrested by Louis XIV. in 1682, at the abbey of Corbie. He contrived, however, to escape into Holland, but the air of that country disagreeing with him, he changed his situation for the Low Countries. In 1703 he was taken into custody by the bishop of Mechlin, and being condemned for errors on the doctrine of grace, suffered imprisonment at Amiens, and in the castle of Vincennes. No sufferings could shake his zeal for what he thought the truth, and in 1710 he was given up to the superiors of his own order, who sent him to the abbey of St. Denis, where he died in 1711. He was author of many works on the subjects of controversy then agitated, particularly a general History of Jansenism, 3 vols. 12mo, Amsterdam, 1703, for which he was called a violent Jansenist. His other principal works were, editions of Marius Mercator, St. Anselm, and Baïus; the Apology of Rupert, abbot of Tuy, respecting the Eucharist, in Latin, 8vo; "Le veritable Penitent, ou Apologie

[1] Niceron, vol. XIV.—Moreri.—Dupin.

[2] Freheri Theatrum.—Melchior Adam in vitis Jurisconsult.—Saxii Onom.

de la Penitence," 12mo, against P. Hazard, a jesuit; "La verité Catholique victorieuse, sur la Predestination et la Grace efficase;" "Traité historique sur la Grace;" "Lettres à M. Bossuet, Eveque de Meaux;" "La confiance Chrétienne;" "Le Chrétien désabusé;" "La Regle des Mœurs contre les fausses Maximes de la Morale corrompue," 12mo; "La Défense de l'Eglise Romaine;" and "Avis salutaires de la Sainte Vierge à ses Dévots indiscrets." This last is a translation of the "Monita Salutaria" of Adam Windelfels, a German lawyer. Many others are enumerated by Moreri.

He is said to have been impetuous in character and style, but his virtues were also great, his manners severe, and his piety exemplary. A considerable detail of the life of Gerberon is given in the literary history of the congregation of St. Maur, published in 1770, 4to.[1]

GERBERTUS. See SILVESTER II.

GERBIER (SIR BALTHASAR), a painter in miniature, was born at Antwerp in 1592. He was employed by Charles I. but is far more conspicuous as having been engaged, in conjunction with Rubens, to negociate a treaty with Spain; and for having been for a time British resident at Brussels. His being in the suite of Buckingham in Spain was the means of this elevation; for which he does not appear to have been duly qualified. He was somewhat acquainted with architecture, and was employed by lord Craven to give designs for Hempsted-hall, which has since been burnt. Being neglected by the court, he in 1648 appeared as an author, and founder of an academy at Bethnal-green; and in 1649 published his first lecture on geography. This was followed by others, and by various pamphlets respecting quackish schemes and projects, with which his head appears to have been full. He afterwards went to Cayenne, and settled with his family at Surinam; where, by order of the Dutch, he was seized and sent back to Holland, from the jealousy of that government, which regarded him since his naturalization in England as an agent of the king. On the restoration of Charles II. he returned to England, and prepared triumphal arches for his honour. Here he practised various means of living for some years, with no great respect or profit, and at last died in 1667, having passed his latter days in all the expe-

[1] Moreri.—Dict. Hist.

dients of quackery. Lord Orford has bestowed a long article upon sir Balthasar, but has not much exalted his merit as a man or an artist.[1]

GERBILLON (JOHN FRANCIS), one of the Jesuit missionaries in China, and author of some historical observations on great Tartary, and accounts of some of his travels, inserted in Du Halde's History of China, was born in 1654, became a Jesuit in 1670, was sent to China in 1685, and arrived at Pekin in 1688. He obtained the highest favour with the emperor, for whom he wrote "Elements of Geometry," from Euclid and Archimedes; and a practical and speculative geometry, which were splendidly published at Pekin in the Chinese and Tartarian languages. The emperor permitted him to preach, and to appoint preachers throughout his vast dominions, but was always desirous to have him about his person. He died at Pekin in 1707, superior general of all the missions in China. He wrote an account of his journey to Siam, which has not been published.[2]

GERDIL (HYACINTH SIGISMOND), a Roman cardinal, and a metaphysician of very considerable talents, was born at Samoens, in one of the northern districts of the Piedmontese dominions, in 1718. He was first instructed by an uncle, who afterwards placed him in the royal college at Anneci. In 1732 he entered the Barnabite order, and as soon as his divinity studies were finished, removed to Bologna, where he so recommended himself to Benedict XIV. then archbishop of that city, as to be employed by him in making extracts, translating passages and collecting hints for the treatise on canonization which that pontiff published some years afterwards. In 1742 he became professor of philosophy in the convent of Macerata, and in 1747 published at Turin his best metaphysical work, a "Treatise on the Immortality of the Soul," which originated in this expression of Locke, that "we shall never know whether God has not communicated the power of thinking to matter." Gerdil, in opposition to this opinion, which it is well known occasioned the charge of irreligion against Locke, maintains that "the immateriality of the soul can be demonstrated from the same principles by which Locke argues the existence and immateriality of the

[1] Walpole's Anecdotes.—Pilkington.—Lysons's Environs, vol. II.
[2] Moreri.—Dict. Hist.

Supreme Being." Those, however, who gave father Gerdil credit for his success in this argument, were less pleased with finding that in his next work, published at Turin in 1748, a "Treatise on the nature and origin of Ideas," he maintained the opinions of Malebranche against those of Locke; and this his biographer considers as a retrograde step in metaphysics.

The reputation of these two works, whatever may now be thought of them, procured him the professorship of philosophy in the university of Turin in 1750, and he was also appointed a fellow of the royal academy which was instituted at that time. Many excellent memoirs from his pen are printed in the first five volumes of its transactions, published in 1759. In 1757 he published what was thought the most useful of all his works, the "Introduction to the Study of Religion," against the infidel writers of his day. The merit of this work induced the pope Benedict XIV. to recommend him to his Sardinian majesty, to be tutor to the prince royal, afterwards the late (abdicated) king of Sardinia. For the use of his royal pupil he wrote an excellent treatise on duels; and during the time he was employed in the court of Turin, published three works in confutation of some paradoxes of as many eminent French writers, Melon, Montesquieu, and Rousseau. He confuted Melon in his doctrine, that luxury contributes to the prosperity of nations; Montesquieu, in his principle that monarchic governments can subsist without virtue; and Rousseau, in the whole of his system of education, exhibited in the Emile. This last appears to be the best. Rousseau himself acknowledged that it was the only book written against him which he thought worthy of being read to the end, a compliment, however, as much to himself as to Gerdil, and containing more vanity than truth. This work was translated into English, and published at London in 1764, under the title "Reflections on Education; relative both to theory and practice," &c. 2 vols. 12mo. Gerdil afterwards diminished in some degree his general reputation by publishing a work on the phenomena of capillary tubes, in which he combated the doctrine of attraction. On this occasion the late celebrated astronomer La Lande said, "Gerdil is learned in many other branches of science; and his reputation may safely dispense with this work."

In 1777, on the nomination of his Sardinian majesty, Gerdil was made a cardinal, and consequently left Turin for Rome, where, however, he lived in a state of comparative retirement, and is said to have been dissatisfied with the political conduct of the court of Rome, from which he foresaw many evils to the church. In 1801 he warmly opposed the intended negociations with the French consular government, and treated Buonaparte's proposal for a concordate as an impudent hypocritical farce, and therefore openly dissented from it. It was generally reported that he told the late pope, Pius VI. that "by the signature of the concordate he had signed the destruction of religion," which in one sense was probably true. Gerdil was a catholic of the old school, and with him there was no religion but that of the church, and no power but that of the court of Rome. These predominant sentiments of his mind are not unfrequently discoverable in his works. He died at Rome, Aug. 17, 1802, much regretted by his admirers, by his colleagues, and by the public at large. He was buried by his own desire in the plainest manner, in the church of his convent of St. Charles, at Cattinari. The year after his death a complete edition of his works was published at Bologna, in 6 vols. 4to. They are written in Latin, Italian, and French.[1]

GEREE (JOHN), an English divine of the puritan cast, was born in Yorkshire in 1600, and in 1615 entered as a servitor of Magdalen-hall. In 1621 he took his degree of M. A. and being ordained, became minister of Tewkesbury, in Gloucestershire, where he was afterwards silenced by bishop Goodman for objecting to certain ceremonies of the church. In 1641 this suspension was removed by one of the parliamentary committees which took upon them to new-model the church. In 1645 he became by the same interest minister of St. Albans, and about four years afterwards that of St. Faith's, under St. Paul's, London. Although a puritan in matters of the ceremonies and discipline, he appears soon to have penetrated into the designs of the reformers of his age, and opposed the civil war, and especially the murder of the king, the barbarity of which is said to have hastened his death. He died at his house in Ivy-lane, Paternoster-row, in February 1649. Wood

[1] Athenæum, vol. V. from his Eloge, published at Rome.—Dict. Hist.

gives a long list of sermons and tracts published by this author, against the baptists and independents; one of them is entitled "An exercise, wherein the evil of Health-drinking is by clear and solid arguments convinced," 1648, 4to. Another, more useful in that age, was his "Astrologo-Mastix; or, the vanity of judicial astrology," 1646. He had an elder brother, Stephen, also a puritan divine, who wrote against Dr. Crisp, in the Antinomian controversy.[1]

GERHARD (JOHN), an eminent German Lutheran divine, was born at Quedlinburgh, in Saxony, Oct. 17, 1582, where he was partly educated, but in 1599, was sent to Wittemberg, and studied philosophy and divinity under the ablest masters. In 1601, by the advice of Rauchbach, a counsellor and vice-chancellor of Saxony (for his father died in 1598) he went through a course of medical studies, but about two years after, recollecting a vow he had made during a fit of sickness, he returned again to divinity, the study of which he farther prosecuted at Jena, to which he first went as tutor to his friend Rauchbach's son. In 1603 he took his master's degree here, and in 1604 removing with his pupil to Marpurg, he continued his theological studies, and learned Hebrew. In 1605 he returned to Jena, took his degree in philosophy, and having been ordained, was appointed by John Casimir, duke of Saxony, to a church in Franconia, and at the same time to be professor of divinity in the Casimirian college of Cobourg. In 1616 by consent of his liberal patron, he accepted the professorship of divinity at Jena, and continued in that office during the remainder of his life. He was four times chosen rector of the university, and encreased his reputation by a vast variety of publications which made him known to all the literati of Europe, many of whom, both protestants and catholics, bore testimony to his extensive learning, piety, and usefulness, both as a divine and teacher. He died of a fever, Aug. 17, 1637. His works, which are written in Latin and German, consist of treatises on various theological subjects, critical and polemical; commentaries on various books of the Old and New Testament; common-places, &c. &c. One only of these, his "Meditations," is well known in this country, having gone through many editions, and having also been translated into most European languages and into Greek. He left a

[1] Ath. Ox. vol. II.

numerous family, some of whom became distinguished as divines, particularly his eldest son, JOHN ERNEST, who was born at Jena in 1621, and studied at Altdorf. He was appointed professor of philosophy at Wittemberg in 1646, and in 1652 was nominated professor of history at Jena. Like his father he devoted much of his time to biblical and theological learning. He died in 1688. Among his works are, "Harmonia Linguarum Orientalium;" "Disputationum theologicarum Fasciculus;" "De Ecclesiæ Copticæ Ortu, Progressu, et Doctrina." There is a very minute and curious history of this family in the work from which these particulars have been taken, with much collateral information respecting the theological writers and controversies during the life of the elder Gerhard.[1]

GERLACH (STEPHEN), a Lutheran divine, was born at Knitlingen, a village in Suabia, Dec. 26, 1546. He laid the foundation of a learned education at Stutgard, and became distinguished for his diligence at the university of Tubingen, where, in 1566, he took his degree of B. A. with great applause. Shortly after this he withdrew from the university to Eslingen on account of the plague, and there he was admitted to the degree of doctor in philosophy in 1567, and in 1573 he accompanied David Ungnad, who was sent on an embassy from the emperor Maximilian II. to the Turkish court. He continued at Constantinople about five years, acquainting himself with the manners and religion of the Turks and Greeks, cultivating an acquaintance with the most eminent men in the latter communion, and collecting many Greek MSS. which he purchased for Crusius. Upon his return to Tubingen he was made professor, dean of the church, and a member of the senatus academicus, but engaged in the duties of his profession with so much zeal and assiduity, as to injure his health. He died Jan. 30, 1612. He was author of various controversial writings against Daneau and Buseus on the subject of the divinity of Jesus Christ; two volumes of "Disputationes Theologicæ de præcipuis horum temporum controversiis," Tubingen, 1610, 4to, and of what may now probably be thought the most important of his works, "A Journal (in German) of the embassy to the Porte," published at Francfort, in 1674, fol.[2]

1 Historia ecclesiastica Seculi XVII. in vita Jo. Gerhardi, Leipsic, 1727, 8vo.
2 Melchior Adam.—Freheri Theatrum.—Niceron, vol. XXVI.

GERMANICUS (CÆSAR), son of Drusus and of Antonia the virtuous niece of Augustus, inherited the excellent qualities of his mother. Tiberius, who was his paternal uncle, adopted him, and he was gradually raised to the consulship, the twelfth year of the Christian æra. When Augustus died, he was in Germany, where the soldiers would have raised him to the empire, had he not declined it. He recalled the rebellious to their duty, defeated the Germans under Arminius, and retook a Roman eagle which the Marsi had kept from the defeat of Varus. Being recalled to Rome, he obtained the honours of a triumph, and was appointed commander in the East, whither he returned soon after, to quell the enemies of Rome in that quarter. He was there so successful, that he defeated the king of Armenia, and placed another on his throne. But the splendor of his victories is supposed to have cost him his life; for Tiberius became jealous of him, and if he did not actually poison him, as many thought, contrived to wear out his life with fatigue and vexation. He died at Daphne of Antioch, aged 34, in the 29th year of the Christian æra. His widow, Agrippina, by whom he had nine children, received his ashes with sincerity, as well as solemnity of grief, in which all Rome, except the tyrant, deeply partook. One of his sons was Caligula, who proved so dreadfully unworthy of his excellent father. Germanicus had all the qualities and talents which could conciliate universal affection and esteem: courage, probity, military skill, pleasing manners in society, fidelity in friendship, and even abilities for literature, eloquence, and composition. Some specimens of his Latin poetry are still extant; and he wrote comedies in Greek, and a version of Aratus. In the midst of arms he cultivated polite studies. It is seldom that so many admirable qualities unite in a person of such rank; and it must have been, therefore, with the most poignant regret, that the Romans saw him so early cut off by the dark suspicions, or unfeeling treatment, of Tiberius.

His "Arati Phænomena, Latinis versibus tradita," was published at Venice, 1488, 4to, and reprinted by Morellus at Paris, 1559, 4to. Some epigrams attributed to him are among the "Poematia Vetera," Paris, 1590, 12mo, and Cobourg, 1715, 1716, 8vo.[1]

[1] Roman and Universal Hist.—Tacitus, lib. I and II.—Saxii Onomast.

GERMON, or GERMONIO (ANASTASIUS), an eminent lawyer, whose writings are much valued both for matter and manner, was born at Turin in 1551, of a noble Piedmontese family. For some reasons, not explained, his education was neglected until he had attained the age of twenty-two, but he then applied with great diligence to the study of the law, and after taking his degrees at Turin, was appointed professor of the canon-law. This was so much to his inclination, that he continued in the office, although promoted to be archdeacon of Turin, and apostolical prothonotary. As archdeacon he accompanied the archbishop of Turin to Rome, and acquired the esteem of the popes Sixtus V. Urban VII. Gregory XIV. and Clement VIII. By the last he was employed in compiling part of the Decretals, with notes and illustrations. After other honours and preferments had been bestowed on him, he was made archbishop of Tarantesia in Savoy. He died on an embassy at the court of Madrid in 1627. Besides his notes on the decretals, and other smaller pieces on the digest and code, he published "De Sacrorum immunitatibus lib. tres, &c." Rome, 1591, folio. "Pomeridianæ sessiones in quibus Latinæ Linguæ dignitas defenditur," Turin, 1580, 4to. There is also an edition of his "Opera Omnia ab ipso recognita," Rome, 1623, fol.[1]

GERMON (BARTHOLOMEW), a celebrated Jesuit, was born at Orleans June 17, 1663, and entered the society of Jesuits in 1680. Much of his life appears to have passed in controversy. He was a man of unquestionable learning, and an elegant Latin writer, but not so much admired as a critic. He entered the lists of controversy, with two men of great abilities, Mabillon and Coustant, in consequence of father Mabillon's work on diplomas, in which he thought he discovered that Mabillon had advanced some things on the authority of forgeries. This produced Germon's first work, "De veteribus regum Francorum Diplomatibus, et arte secernendi antiqua diplomata vera à falsis," Paris, 1703, 12mo, which was followed by two other treatises on the same subject. Mabillon answered in his "Supplement à la Diplomatique," 1704, but without naming Germon; and the controversy employed other pens, but appears to have ended at last in favour of Mabillon. Germon afterwards engaged in the disputes on grace, &c. and is

[1] Moreri.—Saxii Onomast.

thought to have been the author of a "Traitè Theologique sur les 101 propositions enoncees dans le bulle Unigenitus," 2 vols. 4to, published by the cardinal de Bissy, as his own. One of his most curious publications appears to be "De Veteribus Hæreticis Ecclesiasticorum codicum corruptoribus," Paris, 1713, 8vo. In this he takes a view of the many forgeries, interpolations, &c. that have occurred, either in editions of the bible, or in the writings of the ancient divines. Germon died Oct. 2, 1718, at Orleans, whither he had gone to pay a visit.[1]

GERSON (JOHN), by some called CHARLIER, an illustrious Frenchman, and usually styled "Doctor Christianissimus," was born in 1363 at Gerson in France. He was educated at Paris, after which he studied divinity for ten years under Peter D'Ailly and Giles Deschamps, and received the degree of doctor in 1392. Three years after he became canon and chancellor of the church of Paris; and, when John Petit had the baseness to justify the murder of Louis duke of Orleans, which was committed in 1408 by order of the duke of Burgundy, Gerson caused the doctrine of this tyrannicide to be censured by the doctors and bishops of Paris. His zeal shone forth no less illustriously at the council of Constance, at which he assisted as ambassador from France, and where he distinguished himself by many speeches, and by one, particularly, in which he enforced the superiority of the council over the pope. He caused also the doctrine of the above John Petit to be condemned at this council. Not venturing to return to Paris, where the duke of Burgundy would have persecuted him, he retired into Germany, and afterwards got into a convent at Lyons, of which his brother was prior; and here he died in 1429. A collection of his writings have been published several times; but the best edition is that of 1706, under the care of Du Pin, in five vols. folio. In this edition there is a "Gersoniana," which is represented as being curious. Thuanus has spoken highly of Gerson in the first book of his history. Hoffman, in his Lexicon, calls him, "sæculi sui oraculum;" and Cave, in his "Historia Literaria," says, that no man can be very conversant in his works, *sine insigni fructu*, "without very great benefit." Some have attributed to him the famous book of "the Imitation of Christ;" but for this there seems no

[1] Moreri.—Dict. Hist.—Saxii Onomast.

sufficient foundation. It is not in any edition of Gerson's works; but its being attributed to Gerson, says Dr. Clarke, has led the friends of Thomas a Kempis to doubt whether such a man as Gerson ever existed. The Gerson, however, to whom that work was attributed, is not the above John Gerson, but another, the abbot of Verceil, who lived in the twelfth century.[1]

GERVAISE (NICHOLAS), a French missionary, was a native of Paris, and the son of M. Gervaise, physician to M. Fouquet, superintendant of the finances. He had not arrived at his twentieth year, when he embarked with some ecclesiastics, who were going as missionaries to the kingdom of Siam. Here he remained four years, made himself master of the language, conversed with the learned, and, at his return, published "Hist. naturelle et politique du Royaume de Siam," 1688, 4to, and "Description historique du Royaume de Macaçar," 12mo; two very curious works. He was afterwards curate of Vannes in Brettany, then provost of the church of St. Martin at Tours. His new dignity induced him to write a life of St. Martin, 4to, which was criticised by Dom. Stephen Badier, a Benedictine; and, sixteen years after, he printed "Hist. de Boëce" at Paris. Being consecrated bishop of Horren, some time after, at Rome, he embarked for the place of his mission; but the Caribbees murdered him and all his clergy on their arrival, November 20, 1729. He wrote several other books, but of less consequence than those above mentioned.[2]

GERVAISE (ARMAND FRANCIS), brother of the preceding, having studied ethics with success, entered among the bare-footed Carmelites; but, not finding this reform sufficiently austere to satisfy his excessive zeal, he took the habit of la Trappe 1695, and insinuated himself so much into the favour of the celebrated abbé de Rancé, as to be appointed abbot of la Trappe on the death of Dom. Zozime 1696. The abbé, however, soon repented of his choice; for the new abbot began immediately to raise animosities, and foment divisions among the monks, endeavouring to set them against de Rancé, and to undo all that this reformer had done; but the abbé engaged him artfully to resign, and got his resignation approved by the king.

[1] Dupin.—Moreri in Charlier.—Blount's Censura.—Cave, vol. II.—Fabric. Bibl. Lat. Med. vol. III, 4to. [2] Moreri.—Dict. Hist.

Gervaise, finding himself deprived of his abbey, left la Trappe, and drew up a long "Apology." He frequently changed his place of abode afterwards, always living, however, according to the rules of la Trappe; but, when the first volume of his "Hist. generale de Citeaux," 4to, appeared, the Bernardines, who were violently attacked in that work, obtained an order from the court against him, and he was arrested at Paris, conducted to the abbey of Notre-Dame de Reclus, where he was confined, and died there in 1755. Besides his "Apology," and his "Hist. de la reforme de Citeaux," which is very scarce, he left "La Vie de St. Cyprien," with dissertations, 4to; "La Vie d'Abailard et d'Heloïse," 2 vols. 12mo; "Lettres d'Abailard à Heloïse," 2 vols. 12mo. This is a very paraphrastical translation. "Hist. de l'Abbé Suger," 3 vols. 12mo; "La Vie de St. Irenée," 2 vols. 12mo; "La Vie de Rufin," 2 vols. 12mo; "La Vie de l'Apôtre St. Paul," 3 vols. 12mo; "La Vie de St. Paulin," with dissertations, 4to; two Letters on the Anglican Ordinations, against P. Courayer; "Hist. de l'Abbé Joachim," 2 vols. 12mo; "La Vie de St. Epiphane," 4to, &c. He also left in MS. "Traité des devoirs des Evêques;" an abridgement of M. de Fleury's Ecclesiastical History; and other pieces. This author's disposition may be discovered in all his works; violent, fickle, and inconstant. In general, he follows and copies good books and memoirs, but spoils them by additions and reflections of his own, which are frequently ill placed, and by no means judicious. His criticism is often faulty, and his theology not always just.[1]

GERVASE (of TILBURY), an historian of the thirteenth century, was a native of Tilbury, in Essex, and nephew to king Henry II. Through the interest of Otho IV. he was made marshal of the kingdom of Arles. He wrote a commentary on Geoffrey of Monmouth's British History, and also a tripartite History of England. His other works are, "A History of the Holy Land;" "Origines Burgundionum;" "Mirabilia Orbis;" and a chronicle, entitled "De Otiis imperialibus," lib. III. of which there is a MS. in Bene't-college, Cambridge. The compilation of the exchequer book, entitled "Liber Niger Scaccarii," was ascribed to him; but Mr. Madox, who published a correct edition of it, gives it to Richard Nelson, bishop of London.

[1] Moreri.—Dict. Hist. de L'Avocat.

There are two MS copies of it, the one in the Exchequer, which, according to Strype, archbishop Parker presented to that collection; the other is in Caius college, Cambridge, which the same author thinks might have been the original whence the archbishop's copy was transcribed. Bale and Pitts differ much in their accounts of his works.[1]

GERVAS of CANTERBURY, another historian of the thirteenth century, was a monk of the monastery of Christ's church in that city, and wrote a chronicle of the kings of England from the year 1122 to 1200, and a history of the archbishops of Canterbury from St. Augustine to archbishop Hubert, who died in 1205. These are his principal works, and are published in Twisden's "Hist. Anglican. Script. X." A strict attention to chronology in the disposition of his materials, is one of the chief excellencies of this historian. Nicolson seems to think that there was a more complete copy of his chronicle in Leland's time, beginning with the coming in of the Trojans.[2]

GESNER (CONRAD), an eminent scholar, philosopher, and naturalist, and called the Pliny of Germany, was the son of Vasa Gesner, and Barbara Friccius, and born at Zurich in Switzerland in 1516, where he received the first rudiments of the Latin and Greek languages. His proficiency was such as to give every hope of his becoming an accomplished scholar, but the poverty of his father, who was a worker in hides, and perhaps wanted his son's assistance in his trade, threatened a total interruption to his studies, when John James Ammian, professor of rhetoric at Zurich, took him to his house, and offered to defray the expence of his education. Gesner accordingly continued three years with Ammian, and applied to his studies with the utmost diligence. In his fifteenth year his father was killed in the civil wars of Switzerland, and his mother was no longer able to maintain him; and, added to these misfortunes, he fell into a dropsical disorder. On his recovery, finding himself destitute of friends, he determined, young as he was, to travel, in hopes of being able to provide a subsistence by his talents in some foreign country. With this view he first went to Strasburgh, where he entered into the service of Wolfgang Fabricius Capito, the learned Lutheran reformer, with whom he resumed the

[1] Tanner's Bibl. Brit.—Nicolson's Hist. Library.

[2] Nicolson.—Twisden ubi supra.

study of the Hebrew language, of which he had acquired some knowledge when at Zurich. After some months' stay here he returned to Switzerland, and the public tranquillity being restored, he procured a pension from the academy of Zurich, which enabled him to make the tour of France. He passed a year at Bourges, applying to Greek and Latin with great attention; and finding his pension too scanty to maintain him, improved his finances in some degree by teaching school. Next year, he went to Paris, but is said to have made very little progress in study while there, and returned to Strasburgh in hopes of procuring some employment from the friends he had made, but was very soon recalled by the university of Zurich, and placed at the head of a reputable school. Here he might have maintained himself in the comfortable pursuit of his studies, had he not married, a step which, although he had afterwards no reason to repent of his choice, in his present circumstances was highly injudicious, and involved him in many difficulties.

His original destination was the church, but having from his infancy a great inclination to physic, he now resolved to apply to that study as a means of livelihood. After a suitable course of reading, he resigned his school, and went to Basil, his pension being still continued, and entered on a regular course of medical instructions. From a desire to be able to read the Greek physicians, he contitinued to improve himself in that language, and was so well known for his critical skill in it, that he was promoted, in about a year, to be Greek professor at Lausanne, where an university had been just founded by the senate of Berne. The advantages of this professorship not only enabled him to maintain his family, but to proceed in his medical studies and botanical pursuits, which ended at last in his taking a doctor's degree at Basil. He then returned to Zurich, and entered upon practice, and in a short time was made professor of philosophy, a charge which he filled with great reputation for twenty-four years, at the end of which he fell a victim to the more immediate duties of his profession, having caught the plague, of which he died Dec. 13, 1565, when only in his forty-ninth year. When he found his end approaching, he requested to be carried into his museum, where he expired amid the monuments of his labours. His piety and benevolence were no less eminent than his talents, which were great and universal.

He wrote, with much ability, on grammar, botany, pharmacy, medicine, natural philosophy, and history; but his fame now rests chiefly on the following works: 1. "Bibliotheca universalis," or a catalogue of Latin, Greek, and Hebrew books, printed at Zurich, 1545, in one volume folio, with criticisms, and often specimens of each. Of this there have been various abridgments and continuations. The edition of 1583 by Frisius, is usually reckoned the best. Gesner's "Pandectarum, sive partitionum universalium," should also be added as a second volume to his "Bibliotheca." It was printed in 1548. 2. "Historiæ Animalium," comprised in five books, making three folio vols. with numerous wooden cuts. The first was published at Zurich in 1551, the last in 1587, after the decease of the author. There is also an edition in German. This vast compilation, containing a critical revisal of all that had been done before him in zoology—the work of a physician, who raised and maintained himself by his practice, and who was cut off in the middle of a most active and useful life—might be supposed the labour of a recluse, shut up for an age in his study, and never diverted from his object by any other cares. Although it does not extend to insects or shells, his observations respecting the former make a part of the work of Mouffet, entitled "Insectorum sive Minimorum Animalium Theatrum," published at London in 1634, the earliest book on entomology. The "Icones Animalium," with their nomenclature, form a separate publication from the above, consisting of the wooden cuts and names only. 3. "Aquatilium Animantium Enumeratio juxta Plinium," a little 8vo, printed at Zurich in 1556. 4. "De Lacte," treating of milk and its preparations, from various authors, Zurich, 1541, in 8vo. 5. "De Secretis Remediis Thesaurus;" a Pharmacopœia, which has gone through a number of editions in various languages. 6. "De raris et admirandis herbis, quæ sive quod noctu luceant, sive alias ob causas, Lunariæ nominantur," with wooden cuts, Zurich, 1555, in 4to, accompanied with a description of the celebrated mount Pilat, or Mons Fractus, the northern extremity of the Alps, which Gesner visited in 1555. 7. "De omni rerum Fossilium genere, Zurich, 1565, 8vo. Also "De rerum Fossilium, Lapidum et Gemmarum maxime figuris*." The

* When at Basil, as a necessary supply for his pocket, he made an extract of several Greek words from Phavorinus's Lexicon, which he sold to a

botanical remarks relative to the scientific arrangement of plants, on which the supereminent merits of this great man are founded, are chiefly to be gathered from his letters, which were published after his death. From the number of wooden cuts, and of drawings, which he had prepared, it is probable he meditated a general "History of Plants," the future arrangement of which frequently occupied his thoughts, and prompted many of these letters. Gesner's wife survived him, and notwithstanding the dangerous nature of his disease, which was accompanied with a pestilential carbuncle, she did not desert his death-bed, for he expired in her arms. He left no offspring, but at his death there remained alive of Andrew Gesner, his father's brother, one hundred and thirty-five descendants, in children, grand-children, and great grand-children. From the latter are descended the modern family of Gesners, some of whom we are about to notice. His remains were honourably interred the day after his decease, in the cloister of the great church at Zurich, near those of his intimate friend, Frysius, who died the preceding year. Abundance of Latin, and some Greek verses, were composed to his honour, and his life, written by his countryman Josias Simler, was published in the ensuing year. Haller mentions Gesner as probably the first person who, being short-sighted, found the advantage of concave glasses.

Dr. Pulteney's account of the fate of Gesner's excellent figures, forms, as he justly observes, a mortifying anecdote in the literary history of the science of botany. Of the 1500 figures left by Gesner, prepared for his "History of Plants," at his death, a large share passed into the "Epitome Matthioli," published by Camerarius in 1586, which contained in the whole 1003 figures; and in the same year, as also in a second edition in 1590, they embellished an abridged translation of Matthiolus, printed under the name of the "German Herbal." In 1609 the same blocks were used by Uffenbach for the Herbal of

bookseller, to insert them into a new edition of a Lexicon compiled by different hands, which was published under the title of "Lexicon Græco-Latinum," Basil, 1537, folio, and usually placed in the catalogue of Gesner's works. The bookseller, however, with much cunning, placed in this edition a part only of these additions, intending to insert the rest only by degrees, in the subsequent editions of the book. Dying before he could accomplish this trick, Gesner was applied to in all the new reprints; the last in which he had a hand was that of 1580, folio.

Castor Durantes, printed at Francfort. This publication, however, comprehends only 948 of these icons, nearly 100 being introduced of very inferior merit. After this period, Camerarius the younger being dead, these blocks were purchased by Goerlin, a bookseller of Ulm, and next served for the "Parnassus medicinalis illustratus" of Becher, printed in that city in 1663. In 1678 they were taken into a German herbal by Bernard Verzacha; and such was the excellence of the materials and workmanship of these blocks, that they were exhibited a sixth time in the "Theatrum Botanicum" of Zwinger, Basil, 1696, and finally in a new edition of the same work, so late as 1744. Thus did the genius and labours of Gesner add dignity and ornament to the works of other men, and even of some whose enmity he had experienced during his lifetime. Besides the above mentioned, Gesner left five volumes, consisting entirely of figures, which, after various vicissitudes, became the property of Trew, of Norimberg, who gratified the public, by the pen of Dr. Schmiedel, with an ample specimen, published in 1753.[1]

GESNER (JOHN), a canon of Zurich, and professor of natural philosophy and mathematics in that university, probably belonging to the same family as Conrad, was born in 1709. He studied at Leyden and Basle with Haller, and maintained a close correspondence with him during the life of that distinguished man. Their taste for botany was the same, and their characters similar. His letters make an interesting part of the "Epistolæ ad Hallerum," and abound with solid and curious botanical criticism and information. He paid much attention to the cryptogamic class, and other difficult branches of the science, as well as to the anatomy and physiology of plants. He survived his learned friend twelve years, dying in 1790, at the age of eighty-one.

This author published two physiological dissertations on plants in 1740 and 1741, reprinted at Leyden in 1743, along with Linnæus's "Oratio de peregrinatione intra patriam." In these he treats of the life and structure of vegetables, their propagation, sexes, elastic motion of some of their stamens, and their methodical classification. He reviews the experiments and observations of Leeuwen-

[1] Life by Simler.—Niceron, vol XVII.—Rees's Cyclopædia.—Pulteney's Sketches.—Haller Bibl. Botan.—Clement Bibl. Curieuse.—Saxii Onomast.

hoeck, Malpighi, Grew, Hales, &c. announces the then novel system of Linnæus, whom, with a kind of prophetic spirit, he calls "a man destined to reform all natural history." Yet with all their knowledge, Gesner and Haller were imposed on by one of the grossest deceptions. A person presented him with a common meadow Crowfoot, on some branches of which were stuck flowers of the common daisy. He immediately published, in 1753, a learned dissertation on vegetable monsters, entitled "de Ranunculo bellidifloro," in which he exhibits a figure of this strange anomaly; and the mistake remained undetected till sir Joseph Banks obtained the original specimen after Gesner's death. On its being softened with boiling water, in the presence of the president of the Linnæan society, and several other botanists, the stem of the ranunculus came out of the base of the daisy, as from a sheath; and indeed the different pubescence of each was very distinguishable before their separation. A history of the whole is given by Mr. Konig, in his Annals of Botany, v. I. 368, with a plate drawn for sir Joseph Banks by Mr. Bauer, and signed by all the witnesses.

Gesner published at different times eleven dissertations in quarto, from 1759 to 1773, under the general title of "Phytographia Sacra," and meditated a very extensive work on the characters of plants, for which he had prepared a considerable number of exquisitely engraved, though too much crowded, plates, some of which are in Dr. Smith's possession; but this publication never took place. He wrote also on extraneous fossils, and composed an index to Weinmann's "Phytographia," printed in 1787 in 8vo. A catalogue of his library for sale was published in 1798, by which it appears to have been one of the best collections of botanical books ever offered to the public. [1]

GESNER (John Matthew), a profound scholar and acute critic, was born at a village near Newburg, in Germany, in 1691. He was also of the family of Conrad Gesner. He lost his father at a very early age; but, by the kindness of a father-in-law, he was enabled to follow the bent of his natural inclination for learning, and studied for eight years under Nicolas Keelerus, at Anspach. In consequence of the recommendation of Buddeus, he was appointed to superintend the public school of Weinheim, in

[1] Rees's Cyclopædia.

which character he remained eleven years. From Weinheim he was removed to a situation equally honourable, and more lucrative, at Anspach; whence, after some other changes of no great importance in his situation, he finally returned to Gottingen. Here he received the reward of his talents and industry in several advantageous appointments. He was made professor of humanity, public librarian, and inspector of public schools, in the district of Luneburg. He died at Gottingen, universally lamented and esteemed, in the year 1761.

His works of greatest importance are various editions of the classics, both Greek and Latin; and, above all, a Thesaurus of the Latin tongue, Leipsic, 1749, 4 or 2 vols. fol. which, whoever possesses, will probably not require the aid of any other Latin lexicon. The editions of the classics which received the correcting hand of Gesner, and which are more popular, are the "Horace" and the "Claudian." The work which he himself valued the most, and which was not published till after his death, is the "Argonautics of Orpheus," with the tracts "De lapidibus," and the "Hymns." Many ingenious and learned men have not thought it beneath them to write in recommendation of Gesner's talents and virtues; but our readers will receive more various and particular information from a narrative on this subject written by Ernestus, and addressed to Ruhnkenius. An excellent portrait of Gesner is prefixed to his Latin Thesaurus.

His brother, JOHN JAMES, who died in 1787, is author of the "Thesaurus Numismatum," Tigur, 1738, 2 vols. fol. the best medallic work of general reference ever published, but very rare, and, when met with, seldom complete.[1]

GESNER (SOLOMON), a Lutheran divine, was born at Boleslau, in Silesia, Nov. 8, 1559. After receiving the early part of his education at his native place, he was sent to Breslaw to pursue the studies preparatory to the profession of a divine, and thence to Strasburg, where having obtained an academic exhibition for five years, he employed that time in the study of philosophy, the mathematics, and the learned languages, particularly the Oriental. He now became private tutor to a noble Livonian, and in 1583 was admitted to the degree of master of arts. In 1592 he was

[1] Saxii Onomast.—Pinkerton's Medals, Pref.

invited to be professor of divinity in the university of Wittemberg, and was at the same time admitted to the degree of doctor of divinity. He also occupied the important posts of dean and rector of the university, assessor in the ecclesiastical consistory, and first preacher in the church; but the duties of these, with his close application, injured his health, and he fell a sacrifice to a complication of disorders, Feb. 7, 1605. His works are a Latin translation of "The Prophecy of Hosea;" "Disquisitions on the Psalter," treating of the dignity, the use, the argument, and the connection of the Psalms, and many other works of a theological and controversial nature, to the amount of forty, which are enumerated in our authorities, and of which his commentaries and prelections on Isaiah, Joel, Obadiah, &c. appear to be the most valuable.[1]

GESNER, or, as some spell the name, GESSNER (SOLOMON), a distinguished German poet, was born at Zurich in 1730. His youth afforded no remarkable symptoms of his future fame, but his father was assured that the boy had talents, which would one day or other exalt him above his school-fellows. As these, however, were not perceptible at that time, and the progress he made in school-learning at Zurich was unpromising, he was sent to Berg, and put under the care of a clergyman, where he appears to have made greater proficiency. In about two years he returned to his father, who was a bookseller at Zurich, and, probably encouraged by the men of genius who frequented his father's shop, our author now began to court the muses. His success, however, not being such as to induce his father to devote him to a literary life, he preferred sending him to Berlin in 1749 to learn the trade of a bookseller. Young poets are not easily confined by the shackles of commercial life, and young Gesner soon eloped from his master, while his father, irritated at this step, discontinued his remittances as the most effectual mode of recalling him to his duty.

At this crisis, after he had secreted himself for some time in a hired room, he waited on Hempel, the king's painter, whose friendship he had already gained, and requested that gentleman to follow him to his chambers. Here the walls were covered with paintings which he had just finished, entirely from his own invention. The painter

[1] Niceron, vol. XL.—Melchior Adam in Vitis Theologorum.—Freheri Theatrum.

complimented him, although with the proviso, that farther labour and experience would be necessary to render him an accomplished artist. Probably, by Hempel's means, his father was persuaded not only to pardon him, but to grant him leave to prolong his stay at Berlin, where he formed an acquaintance with artists and men of letters. Krause, Hempel, Ramler, and Sulzer, were his principal companions, and Ramler, to whom he had communicated some of his poetical attempts, gave him very useful advice on the nature of poetical composition, and the defects which he perceived in Gesner's pieces.

From Berlin he went to Hamburgh, where, in the company of Hagedorn and other eminent characters, he improved his taste and knowledge, and returned to Zurich at a time when his countrymen were prepared to relish the beauties of his pen. The famous Klopstock, and Weiland, who now visited Zurich, paid particular attention to the rising genius of Gesner. His first publication, in 1754, was "Daphnis;" his next "Inkle and Yarico;" and his fame was soon after completely established by his "Pastorals. On the appearance of these he was hailed as another Theocritus. Of all the moderns, says Dr. Blair, Gesner has been the most successful in his pastoral compositions. He has introduced many new ideas. His rural scenery is often striking, and his descriptions lively. He presents pastoral life to us with all the embellishments of which it is susceptible, but without any excess of refinement. What forms the chief merit of this poet is, that he wrote to the heart, and has enriched the subjects of his idyls with incidents that give rise to much tender sentiment.

Notwithstanding this reputation, his contemporaries were unwilling to place him in any other rank than that of a writer of light, easy compositions, in which the higher attributes of poetry are not to be found. Gesner, to convince them of their mistake, produced his "Death of Abel," in order to prove that he could soar to the sublime, which, however, we think he has not reached; the sublimity of this work appearing to us to be mere turgidity and affectation, more calculated to deprave taste than to gratify it.

The success of this work, however, was uncommon. Soon after its appearance it was translated into French, and so much pleased the readers in that country that three editions were sold in less than a year. It was at no long

distance translated (by Mrs. Collier) into English, and almost every other European tongue. In this country it is still a very favourite work with the lower classes. His other publications became now in higher request, and the most celebrated men in France, especially Turgot and Diderot, lent their assistance towards rendering the translation of the "Death of Abel" more perfect. The duchess of Choiseul, who was then at the head of taste in France, requested Gesner to settle at Paris; but he declined it, stating, by way of apology, that he was retained in his native place by the tenderest ties of nature.

About his thirtieth year he became acquainted with Heidegger, a man of taste, who had a large collection of paintings and engravings, and, what was more interesting, a daughter, whose charms made a very lively impression on our author. After some difficulties were surmounted, he married this lady, and from this time appears to have carried on the businesses of poet, engraver, painter, and bookseller. The latter department, however, was attended to chiefly by Mrs. Gesner, as well as the care of the house and the education of the children. With him, painting and engraving occupied the hours which were not devoted to poetry, and his mode of life was marked by cheerfulness and liveliness of temper, and a conduct truly amiable and exemplary. He was highly loved and respected, and uniting to taste and literature the talents requisite for active life, he was raised by the citizens of Zurich to the first offices in the republic. In 1765 he was called to the great council, and in 1767 to the lesser. In 1768 he was appointed bailiff of Eilibach; and to other offices, all which he filled with the greatest honour and fidelity. But in the height of his fame and usefulness, he was cut off by a stroke of the palsy, on the 2d of March 1788, in the fifty-eighth year of his age, leaving a widow, three children, and a sister behind. His fellow-citizens have since erected a statue to his memory, in his favourite walk on the banks of the Limmot, where it meets the Sihl.

In 1765 he published ten landscapes, etched and engraved by himself. Twelve other pieces of the same nature appeared in 1769; and he afterwards executed ornaments for many publications that issued from his press, among which were his own works, a translation into German of the works of Swift, and various others. The reputation which he acquired by his pencil, was scarcely in-

ferior to that arising from his pen. He was reckoned among the best artists of Germany; and Mr. Fuessli, his countryman, in his "Historical Essay on the Painters, Engravers, Architects, and Sculptors, who have done honour to Switzerland," gives a distinguished place to Gesner, though then alive. In 1802 his "Works," translated from the German, were published here, in 3 vols. 8vo, with an account of his life and writings, to which this article is principally indebted.[1]

GETHIN (LADY GRACE), an English lady of uncommon parts, was the daughter of sir George Norton, of Abbots-Leigh, in Somersetshire, and born in 1676. She had all the advantages of a liberal education, and became the wife of sir Richard Gethin, of Gethin-grott, in Ireland. She was mistress of great accomplishments natural and acquired, but did not live long enough to display them to the world, for she died in her twenty-first year, Oct. 11, 1697. She was buried, not in Westminster-abbey, as Ballard mistakes, but at Hollingbourne, in Kent. In Westminster-abbey, however, a beautiful monument with an inscription is erected over her; and for perpetuating her memory, provision was made for a sermon to be preached in the abbey, yearly, on Ash-Wednesday for ever. She wrote, and left behind her in loose papers, a work, which, soon after her death was methodized and published under the title of "Reliquiæ Gethinianæ; or, some remains of the most ingenious and excellent lady, Grace lady Gethin, lately deceased; being a collection of choice discourses, pleasant apophthegms, and witty sentences. Written by her, for the most part, by way of essay, and at spare hours, 1700," 4to, with her portrait before it. This work consists of discourses upon various subjects of religion, morals, manners, &c. and is now very scarce. Among Mr. Congreve's poems are some encomiastic "Verses to the memory of Grace lady Gethin," occasioned by reading her book: and Dr. Birch, in his anniversary sermon on her death, says, that to superior talents and endowments of mind, she joined meekness, candour, integrity, and piety. Her reading, observation, penetration, and judgment, were extraordinary for her years, and her conduct in every relation of life correct and exemplary.[2]

[1] Life, as above.—Meister's "Portraits des Hommes Illustres de la Suisse."
[2] Ballard's Memoirs.—Noble's Continuation of Granger, vol. I.

GETHING (RICHARD), a curious penman, was, according to Wood, a native of Herefordshire, but settled in Fetter-lane, London, as early as 1616, about which time he published a copy-book of various hands, in 26 plates, oblong quarto, well executed, considering the time. In 1645 he published his "Chirographia," in 37 plates, in which he principally aims at the improvement of the Italian hand. There is another edition of this book, dated 1664, perhaps after his death, as it has this title, "Gething's Redivivus," with his picture in the front. In 1652 his "Calligraphotechnia" was published from the rolling-press—it contains thirty-six folio plates, with his picture, which has a label round it, inscribing him aged thirty-two, which must be a mistake. It appears, indeed, to be a re-publication of his former works, for some of the plates are dated 1615, 1616, and it is dedicated to sir Francis Bacon, who died in 1626.[1]

GEVARTIUS (JOHN GASPAR), a learned critic, was the son of an eminent lawyer, and born at Antwerp, Aug. 6, 1593. Many authors have called him simply John Gaspar, and sometimes he did this himself, whence he was at one time better known by the name of Gaspar than of Gevartius. His first application to letters was in the college of Jesuits at Antwerp, whence he removed to Louvain, and then to Douay. He went to Paris in 1617, and spent some years there in the conversation of the learned. Returning to the Low Countries in 1621, he took the degree of LL. D. in the university of Douay, and afterwards went to Antwerp, where he was made town-clerk, a post he held to the end of his life. He married in 1625, and died in 1666. He had always a taste for classical learning, and devoted a great part of his time to literary pursuits. In 1621 he published at Leyden, in 8vo, "Lectionum Papinianarum Libri quinque in Statii Papinii Sylvas;" and, at Paris in 1619, 4to, "Electorum Libri tres, in quibus plurima veterum Scriptorum loco obscura et controversa explicantur, illustrantur, et emendantur." These, though published when he was young, have established his reputation as a critic. He derived also some credit from his poetical attempts, particularly a Latin poem, published at Paris, 1618, on the death of Thuanus. He kept a constant correspondence with the learned of his time, and some of his

[1] Massey's Origin and Progress of Letters.

letters have been printed in the "Sylloge Epistolarum," by Burman. Our Bentley mentions Gaspar Gevartius as a man famous in his day; and tells us, that "he undertook an edition of the poet Manilius, but was prevented by death" from executing it.[1]

GEWOLD (CHRISTOPHER), a learned historian and lawyer of the sixteenth century, was born in Franconia, but the dates of his birth and death are unknown, and even his works, although of great merit, have been for many years so scarce as to have escaped the knowledge of the foreign librarians and collectors. Maximilian, duke and afterwards elector of Bavaria, enrolled him in the number of his aulic counsellors, and made him at the same time keeper of the archives, a situation which enabled Gewold to bring to light many important historical documents, and to publish the following volumes: 1. "Genealogia serenissimorum Bojariæ ducum, et quorundam genuinæ effigies a Wolfgango Kiliano æri eleganter incisæ," Antwerp, 1605, fol. reprinted at Augsburgh, 1620, and again in German, in 1623. 2. "Chronicon monasterii Reicherspergensis in Bojoaria, ante annos CD congestum," &c. Munich, 1611, 4to. This is uncommonly rare, but has been reprinted in Ludewig's "Scriptores rerum Germanicarum." 3. "Antithesis ad clariss. viri Marquardi Freheri assertionem de Palatino electoratu," Munich, 1612, 4to. There were other pamphlets between Freher and Gewold on the same subject. 4. "Orationes Alberti Hungeri," Ingolstadt, 1616, 8vo. 5. "Henrici monachi in Rebdorf annales," ibid. 1618, 4to. 6. "Delineatio Norici veteris ejusque confinium," ibid. 1619, 4to. 7. "Wigulæi Hunds metropolis Salisburgensis," a reprint at Munich, 1620, 3 vols. fol. by Gewold, with a continuation and notes. 8. "Defensio Ludovici IV. imperatoris ratione electionis contra Abr. Bzovium," Ingolstadt, 1618, 4to. 9. "Commentarius de septemviratu Romani imperii," ibid. 1621, 4to.[2]

GHELEN. See GELENIUS.

GHILINI (JEROME), an Italian writer, born at Monza, in Milan, 1589, was educated by the Jesuits at Milan, in polite literature and philosophy. He went afterwards to Parma, where he began to apply himself to the civil and

[1] Niceron, vol. XXXVIII.—Foppen Bibl. Belg.—Moreri.—Saxii Onomast.
[2] Moreri.—Clement Bibl. Curieuse.

canon law; but was obliged to desist on account of ill-health. He returned home, and upon the death of his father married; but, losing his wife, he became an ecclesiastic, and resumed the study of the canon law, of which he was made doctor. He died in 1670, leaving several works; the most considerable of which, and for which he is at present chiefly known, is his "Theatro d'Huomini Letterati." The first part of this was printed at Milan, 1633, in 8vo, but it was enlarged and reprinted in 2 vols. 4to, at Venice, 1647. Baillet says that this work is esteemed for its exactness, and for the diligence which the author has shewn in recording the principal acts and writings of those he treats of: but this is not the opinion of M. Monnoye, his annotator, nor of the learned in general. It is more generally agreed, that excepting a few articles, where more than ordinary pains seem to have been taken, Ghilini is a very injudicious author, deals in general and insipid panegyric, and is very careless in the matter of dates. This work, however, for want of a better, has been made much use of, and is even quoted at this day by those who know its imperfections.[1]

GHIRLANDAIO (DOMENICO), a painter, of whom Vasari speaks as being of the first rank in his time, was properly called CORRADI, and was born in 1449. He at first was employed by his father in his own profession of goldsmith, at Florence, who obtained the name of Ghirlandaio, by having been the first to make little metallic garlands (Ghirlandi) for children to wear. Domenico, after he had adopted painting as his profession, worked for the churches and convents in Florence, both in fresco and in oil, like other artists introducing into his pictures the portraits of his friends, but with more character than had hitherto been done there; and he was the first who left off gilding in pictures, and attempted to imitate its effects by colours. He was called to Rome by Sixtus IV. to assist other masters employed in painting his chapel. His works there were afterwards spoiled to make room for those of M. Angelo. He was highly honoured, and employed nobly; but his greatest glory is, having had the great hero of the art, M. Angelo, for a pupil. He died in 1493. His brothers, David and Benedetto, finished many of his works,

[1] Niceron, vol. XXXIX.—Moreri.—Clement Bibl. Curieuse.

and educated his son Ridolfo to the art, who afterwards made great progress, and obtained esteem from Raphael himself, who invited him, but not successfully, to work in the Vatican. In Ridolfo's pictures, Mr Fuseli says, "there is something analogous to the genius of Raphael; the composition, the vivacity of the face, the choice of colours, something ideal in the use of nature, betray similar maxims, with inferior powers." He died in 1560, aged seventy-five.[1]

GIANNONE, or in Latin JANNONIUS (PETER), was born at Ischitella, a small town in Apulia, in the month of May 1676, and practised the law, but was much more distinguished as an historian. In 1723 he wrote a "History of Naples," in 4 vols. 4to. The style is pure, but the freedom with which he discussed several topics relating to the origin of the papal power gave so much offence to the court of Rome, that he was obliged to exile himself from his native country. He found an asylum with the king of Sardinia, who did not, however, dare to avow himself his protector, but chose rather to represent his situation as that of a prisoner. Giannone died in Piedmont in April 1748. Extracts from his history were afterwards printed in Holland, under the title of "Anecdotes Ecclesiastiques." His posthumous works were given to the world in a 4to volume, 1768, containing, among other miscellaneous matter, his profession of faith, and a justification of his history; and a life of him, by Leonard Panzini. There is a correct, but not very elegant French translation by Desmonceaux, Hague, 4 vols. 4to, and an English one, by capt. Ogilvie, in 1729—1731, in 2 vols. fol.[2]

GIARDINI (FELIX), an eminent musician, and in many respects the greatest performer on the violin during the last century, was a native of Piedmont; and when a boy, was a chorister in the Duomo at Milan, under Paladini, of whom he learned singing, the harpsichord, and composition; but having previously manifested a partiality for the violin, his father recalled him to Turin, in order to receive instructions on that instrument of the famous Somis. He went to Rome early in his life, and afterwards to Naples, where, having obtained a place among ripienos in the opera orchestra, he used to flourish and change passages

[1] Moreri.—Pilkington.—Rees's Cyclopædia.
[2] Fabroni Vitæ Italorum.—Dict. Hist.—Saxii Onomast.

much more frequently than he ought to have done. "However," says Giardini, of whom Dr. Burney had this account, "I acquired great reputation among the ignorant for my impertinence; yet one night, during the opera, Jomelli, who had composed it, came into the orchestra, and seating himself close by me, I determined to give the maestro di cappella a touch of my taste and execution; and in the symphony of the next song, which was in a pathetic style, I gave loose to my fingers and fancy; for which I was rewarded by the composer with a—violent slap in the face; which," adds Giardini, "was the best lesson I ever received from a great master in my life." Jomelli, after this, was however very kind, in a different way, to this young and wonderful musician.

Giardini came to England in the spring of 1750. His first public performance in London was at a benefit concert, on which occasion he played a solo and concerto, and though there was very little company, the applause was so loud, long, and furious, as nothing but that bestowed on Garrick had ever equalled. In consequence, he soon was engaged and caressed at most of the private concerts of the principal nobility, gentry, and foreign ministers; at the Castle and King's-arms concert in the city; and in 1754 he was placed at the head of the opera band; in which he introduced a new discipline, and a new style of playing, much superior in itself, and more congenial with the poetry and music of Italy, than the languid manner of his predecessor Festing.

In 1756, on the failure and flight of the *Impresario*, or undertaker of the opera, Vaneschi, Mingotti, and Giardini joined their interests, and became managers, but found themselves involved at the end of the season in such difficulties, that they were glad to retire. Giardini, while in the opera management, besides arranging pasticcios, set several entire dramas; but though he had so great a hand on his instrument, so much fancy in his cadences and solos, yet he had not sufficient force or variety to supply a whole evening's entertainment at the Lyric theatre, although he continued to throw in a single air or rondeau into the operas of other masters, which was more applauded than all the rest of the drama. In 1762, in spite of former miscarriages, Giardini and Mingotti again resumed the reins of opera government. But, after struggling two years, they again resigned it, and from this period Giar-

dini was forced to content himself with teaching ladies of rank and fashion to sing, and the produce of a great annual benefit. He continued here unrivalled as a leader, a solo player, and a composer for his instrument, still augmenting the importance of his instrument and our national partiality for the taste of his country, till the admirable productions and great performers of Germany began to form a Teutonic interest and Germanic body here, which, before Giardini's departure from London, became very formidable rivals to him and his Roman legion.

At the end of 1784, he went to Italy, and after remaining on the continent till the summer of 1789, returned to this country, bringing with him a female pupil and her whole family. He then attempted a burletta opera at the little theatre in the Haymarket, while the opera-house, which had been burned down, was rebuilding; but his speculation failed. During his absence the public had learned to do without him, and reconciled themselves to his loss; his health, hand, and eyes were impaired; he was dropsical, his legs were of an enormous size, and little of his former superiority on his instrument remained, but his fine tone. He composed quartets that pleased very much, but in which he never played any other part in public than the tenor. The style of music was changed; he printed many of his old compositions which used to please; but now could gain neither purchasers nor hearers, so that about 1793, he went to Petersburg with his burletta troop; which seems to have pleased as little there and at Moscow, as in London; and he is said to have died in this last city in great wretchedness and poverty!

Of this performer, Dr. Burney says, that if he "has been surpassed by a few in taste, expression, and execution, his tone and graceful manner of playing are still unrivalled; nor does any one of all the admirable and great performers on the violin, surpass all others so much at present, as Giardini did, when at his best, all the violinists in Europe." Giardini's private character appears to have been of the worst description; and although possessed of such talents and intellects as art and nature scarcely ever allowed to the same individual, yet by extravagance, caprice, and a total want of benevolence and rectitude of heart, he died a beggar, unfriended and unpitied.[1]

[1] Rees's Cyclopædia, by Dr. Burney.

GIB (ADAM), a Scotch divine of considerable talents and zeal, and one of the founders of the Secession church in Scotland, (See ERSKINE, EBENEZER, and RALPH), and the leader of that division of the seceders called the Antiburghers, was born in Perthshire, in 1713, and was educated at the university of Edinburgh. Soon after 1730, violent disputes occurring in the general assembly of the church of Scotland, respecting the law of patronage, Mr. Gib was among the keenest opponents of private church patronage, and in 1733 was with three others dismissed from his pastoral charge. These afterwards formed congregations of their own, to one of which, at Edinburgh, Mr. Gib was ordained, in April 1741. This congregation gradually increased, and with others of the same kind, was in a flourishing state, when in 1746 a schism took place among them respecting the swearing of the oaths of burgesses, and from this time the secession church was divided into two parties, called burghers and antiburghers, and Mr. Gib was considered as the ablest advocate for the latter. In 1774 he published "A display of the Secession testimony," 2 vols. 8vo, and in 1786 his "Sacred Contemplations," at the end of which was an "Essay on Liberty and Necessity," in answer to lord Kames's Essay on that subject. Mr. Gib died at Edinburgh, June 18, 1788, and was buried in the Grey-friars church-yard, where an elegant monument has been erected to his memory, at the expence of his congregation, among whom he had unweariedly laboured for the long period of forty-seven years.[1]

GIBBON (EDWARD), an eminent English historian, was descended from an ancient family of that name in Kent. His grandfather, Edward Gibbon, a citizen of London, was appointed one of the commissioners of customs under the Tory administration of the last four years of queen Anne, and was praised by lord Bolingbroke for his knowledge of commerce and finance. He was elected one of the directors of the unfortunate South-sea company, in 1716, at which time he had acquired an independent fortune of 60,000*l.* the whole of which he lost when the company failed in 1720. The sum of 10,000*l.* however, was allowed for his maintenance, and on this foundation he reared another fortune, not much inferior to the first, and

[1] Starke's Biog. Scotica.—Encyclopædia Britannica, art. SECEDERS.

secured a part of it in the purchase of landed property. He died in December 1736, at his house at Putney, and by his last will enriched two daughters, at the expence of his son Edward, who had married against his consent. This son was sent to Cambridge, where at Emanuel college, he "passed through a regular course of academical discipline," but left it without a degree, and afterwards travelled. On his return to England he was chosen, in 1734, member of parliament for the borough of Petersfield, and in 1741 for Southampton. In parliament he joined the party which after a long contest, finally drove sir Robert Walpole and his friends from their places. Our author has not concealed that "in the pursuit of an unpopular minister, he gratified a private revenge against the oppressor of his family in the South-sea persecution." Walpole, however, was not that oppressor, for Mr. Coxe has clearly proved that he frequently endeavoured to stem the torrent of parliamentary vengeance, and to incline the sentiments of the house to terms of moderation.

Edward Gibbon, the more immediate subject of this article, was born at Putney April 27, O. S. 1737. His mother was Judith Porten, the daughter of a merchant of London. He was the eldest of five brothers and a sister, all of whom died in their infancy. During his early years, his constitution was uncommonly feeble, but he was nursed with much tenderness by his maiden aunt, Mrs. Catherine Porten, and received such instruction during intervals of health, as his years admitted. At the age of seven he was placed under the care of Mr. John Kirkby, the author of "Automathes," a philosophical fiction. In his ninth year, January 1746, he was sent to a school at Kingston upon Thames, kept by Dr. Woodeson and his assistants; but even here his studies were frequently interrupted by sickness, nor does he speak with rapture either of his proficiency, or of the school itself. In 1747, on his mother's death, he was recalled home, where, during a residence of two years, principally under the eye of his affectionate aunt, he appears to have acquired that passion for reading which predominated during the whole of his life.

In 1749 he was entered in Westminster-school, of which, within the space of two years, he reached the third form, but his application was so frequently rendered useless by sickness and debility, that it was determined to [illegible] him to Bath. Here, and at Putney, he recovered [illegible] so

far as to be able to return to his books, and as he approached his sixteenth year, his disorder entirely left him. The frequent interruptions, however, which he had met with, and probably a dread of the confined air of the city of Westminster, had induced his father to place him at Esher, in Surrey, in the house of the rev. Philip Francis, the translator of Horace. But his hopes were again frustrated. Mr. Francis preferred the pleasures of London to the instruction of his pupils; and our scholar, without farther preparation, was hurried to Oxford, where, on April 3, 1752, before he had accomplished his fifteenth year, he was matriculated as a gentleman commoner of Magdalen-college.

To Oxford, he informs us, he brought "a stock of erudition that might have puzzled a doctor, and a degree of ignorance of which a school-boy would have been ashamed." During the last three years, although sickness interrupted a regular course of instruction, his fondness for books increased, and he was permitted to indulge it by ranging over the shelves without plan or design. His indiscriminate appetite fixed by degrees in the historical line, and he perused with greatest avidity such historical books as came in his way, gratifying a curiosity of which he could not trace the source, and supplying wants which he could not express. In this course of desultory reading he seems inconsciously to have been led to that particular branch in which he was afterwards to excel. But whatever connection this had with his more distant life, it was by no means favourable to his academical pursuits. He was exceedingly deficient in classical learning, and went to Oxford without either the taste or preparation which could enable him to reap the advantages of academical education. This may probably account for the harshness with which he speaks of the English universities. He informs us that he spent fourteen months at Magdalen-college, which proved the most idle and unprofitable of his whole life; but why they were so idle and unprofitable, we cannot learn from his Memoirs. To the carelessness of his tutors, indeed, he appears to have had some reason to object, but he allows that he was disposed to gaiety and to late hours, and therefore complains with little justice, that he was not taught what he affected to despise. The truth seems to be, that when he sat down to write his Memoirs, the memoirs of an eminent and accomplished scho-

lar, he found a blank which is seldom found in the biography of English scholars; the early displays of genius, the laudable emulation, and the well-earned honours; he found that he owed no fame to his academical residence, and therefore determined that no fame should be derivable from an university education.

When he first left Magdalen-college, he informs us that his taste for books began to revive, and that "unprovided with original learning, unformed in the habits of thinking, unskilled in the arts of composition, he resolved to write a book." The title of this first essay was "The Age of Sesostris," the sheets of which he afterwards destroyed. On his return to college, want of advice, experience, and occupation, betrayed him into improprieties of conduct, late hours, ill-chosen company, and inconsiderate expense. In his frame of mind, indeed, there appears to have been originally a considerable proportion of juvenile arrogance and caprice. At the age of sixteen he tells us that his reading became of the religious kind, and after bewildering himself in the errors of the church of Rome, he was converted to its doctrines, if that can be called a conversion which was rather the adoption of certain opinions by a boy who had never studied those of his own church. This change, in whatever light it may be considered, he imputes principally to the works of Parsons the Jesuit, who in his opinion had urged all the best arguments in favour of the Roman catholic religion. Fortified with these, on the 8th of June 1753, he solemnly abjured what he calls the errors of heresy, before a catholic priest in London, and immediately announced the important event to his father in a very laboured epistle. His father regretted the change, but divulged the secret, and thus rendered his return to Magdalen college impossible. At an advanced age, and when he had learned to treat all religions with equal indifference, our author speaks of this conversion with a vain respect, declaring himself not ashamed to have been entangled by the sophistry which seduced the acute and manly understandings of Chillingworth and Bayle. The resemblance is more close, however, in the transition which, he adds, they made from superstition to scepticism.

His father was now advised to send him for some time to Lausanne, in Switzerland, where he was placed, with a moderate allowance, under the care of Mr. Pavilliard, a

Calvinist minister. Mr. Pavilliard was instructed to reclaim his pupil from the errors of popery; but as he could not speak English, nor Mr. Gibbon French, some time elapsed before much conversation of any kind became practicable. When their mutual industry had removed this obstacle, Mr. Pavilliard first secured the attention and attachment of his pupil by kindness, then directed his studies into a regular plan, and placed within his power such means of information as might remove the errors into which he had fallen. This judicious method soon proved successful; on Christmas day 1754, after "a full conviction," Mr. Gibbon received the sacrament in the church of Lausanne; and here it was, he informs us, that he suspended his religious inquiries, acquiescing with implicit belief in the tenets and mysteries which are adopted by the general consent of catholics and protestants.

His advantages in other respects were so important during his residence at Lausanne, that here, for the first time, he appears to have commenced that regular process of instruction which laid the foundation of all his future improvements. His thirst for general knowledge returned, and while he was not hindered from gratifying his curiosity in his former desultory manner, certain hours were appropriated for regular studies. His reading had now a fixed object, and that attained, he felt the value of the acquisition, and became more reconciled to regularity and system. He opened new stores of learning and taste, by acquiring a knowledge of the Greek, Latin, and French languages. Of this proficiency, although his tutor ought not to be robbed of his share of the merit, it is evident that Mr. Gibbon's unwearied industry and laudable avidity of knowledge were at this time uncommon, and bespoke a mind capable of the highest attainments, and deserving of the highest honours within the compass of literature. To mathematics only, he showed a reluctance; contenting himself with understanding the principles of that science. At this early age it is probable he desisted merely from finding no pleasure in mathematical studies, and nothing to gratify curiosity; but as in his more mature years it was his practice to undervalue the pursuits which he did not choose to follow, he took an opportunity to pass a reflection on the utility of mathematics, with which few will probably agree. He accuses this science of "hardening the mind by the habit of rigid demonstration, so destructive of the

finer feelings of moral evidence, which must determine the actions and opinions of our lives." So easy is it to find a plausible excuse for neglecting what we want the power or the inclination to follow.

To his classical acquirements, while at Lausanne, he added the study of Grotius, and Puffendorff, Locke, and Montesquieu; and he mentions Pascal's "Provincial Letters," La Bleterie's "Life of Julian," and Giannone's civil "History of Naples," as having remotely contributed to form the historian of the Roman empire. From Pascal, he tells us that he learned to manage the weapon of grave and temperate irony, even on subjects of ecclesiastical solemnity, forgetting that irony in every shape is beneath the dignity of the historical style, and subjects the historian to the suspicion that his courage and his argument are exhausted. It is more to his credit that at this time he established a correspondence with several literary characters, to whom he looked for instruction and direction, with Crevier and Breitinger, Gesner and Allamand; and that by the acuteness of his remarks, and his zeal for knowledge, he proved himself not unworthy of their confidence. He had an opportunity also of seeing Voltaire, who received him as an English youth, but without any peculiar notice or distinction. Voltaire diffused gaiety around him by erecting a temporary theatre, on which he performed his own favourite characters, and Mr. Gibbon became so enamoured of the French stage, as to lose much of his veneration for Shakspeare. He was now familiar in some, and acquainted in many families, and his evenings were generally devoted to cards and conversation, either in private parties, or more numerous assemblies.

During this alternation of study and pleasure, he became enamoured of a mademoiselle Susan Curchod, a young lady whose personal attractions were embellished by her virtues and talents. His addresses were favoured by her and by her parents, but his father, on being consulted, expressed the utmost reluctance to this "strange alliance," and Mr. Gibbon yielded to his pleasure. His wound, he tells us, was insensibly healed by time, and the lady was not unhappy. She afterwards became the wife of the celebrated M. Neckar.

In 1758 he was permitted to return to England, after an absence of nearly five years. His father received him with more kindness than he expected, and rejoiced in the suc-

cess of his plan of education. During his absence his father had married his second wife, miss Dorothea Patton, whom his son was prepared to dislike, but found an amiable and deserving woman. At home he was left at liberty to consult his taste in the choice of place, company, and amusements, and his excursions were bounded only by the limits of the island and the measure of his income. He had now reached his twenty-first year; and some faint efforts were made to procure him the employment of secretary to a foreign embassy. His step-mother recommended the study of the law; but the former scheme did not succeed, and the latter he declined. Of his first two years in England, he passed about nine months in London, and the remainder in the country. But London had few charms, except the common ones that can be purchased. His father had no fixed residence there, and no circles into which he might introduce his son. He acquired an intimacy, however, in the house of David Mallet, and by his means was introduced to lady Hervey's parties. The want of society seems never to have given him much uneasiness, nor does it appear that at any period of his life he knew the misery of having hours which he could not fill up. At his father's house at Buriton, near Petersfield, in Hampshire, he enjoyed much leisure and many opportunities of adding to his stock of learning. Books became more and more the source of all his wishes and pleasures, and although his father endeavoured to inspire him with a love and knowledge of farming, he could not succeed farther than occasionally to obtain his company in such excursions as are usual with country gentlemen.

The leisure he could borrow from his more regular plan of study, was employed in perusing the works of the best English authors since the revolution, in hopes that the purity of his own language, corrupted by the long use of a foreign idiom, might be restored. Of Swift and Addison, who were recommended by Mallet, he seems to fix the true value, praising Swift for his manly original vigour, and Addison for elegance and mildness. The perfect composition, the nervous language, and well-turned periods of Robertson, inflamed him with the ambitious hope that he might one day tread in his footsteps. But charmed as he was at this time with Swift and Addison, Robertson and Hume, and well as he knew how to appreciate the excellence of their respective styles, he lost sight of every

model when he became a writer of history, and formed a style peculiar to himself.

In 1761 his first publication made its appearance, under the title of "Essai sur l'etude de la litterature," a small volume in 12mo. Part of this had been written at Lausanne, and the whole completed in London. He consulted Dr. Maty, a man of extensive learning and judgment, who encouraged him to publish the work, but this he would have probably delayed for some time, had not his father insisted upon it, thinking that some proof of literary talents might introduce him to public notice. The design of this essay was to prove that all the faculties of the mind may be exercised and displayed by the study of ancient literature, in opposition to D'Alembert and others of the French encyclopedists, who contended for that new philosophy that has since produced such miserable consequences. He introduces, however, a variety of topics not immediately connected with this, and evinces that in the study of the belles lettres, and in criticism, his range was far more extensive than could have been expected from his years. His style approaches to that of Voltaire, and is often sententious and flippant, and the best excuse that can be offered for his writing in French, is, that his principal object relates to the literature of that country, with which he seems to court an alliance, and with which it is certain he was more familiar than with that of England. This essay accordingly was praised in the foreign journals, but attracted very little notice at home, and was soon forgotten. Of its merits he speaks in his Memoirs, with a mixture of praise and blame, but the former predominates, and with justice. Had the French language been then as common in the literary world as it is now, so extraordinary a production from a young man would have raised very high expectations.

About the time when this essay appeared, Mr. Gibbon was induced to embrace the military profession. He was appointed captain of the south battalion of the Hampshire militia, and for two years and a half endured "a wandering life of military servitude." It is seldom that the memoirs of a literary character are enlivened by an incident like this. Mr. Gibbon, as may be expected, could not divest his mind of its old habits, and therefore endeavoured to unite the soldier and the scholar. He studied the art of war in the Memoires Militaires of Quintus Icilius (M. Gui-

chardt), while from the discipline and evolutions of a modern battalion, he was acquiring a clearer notion of the phalanx and the legion, and what he seems to have valued at its full worth, a more intimate knowledge of the world, and such an increase of acquaintance as made him better known than he could have been in a much longer time, had he regularly passed his summers at Buriton, and his winters in London. He snatched also some hours from his military duties for study, and upon the whole, although he does not look back with much pleasure on this period of his life, he permits the reader to smile at the advantages which the historian of the Roman empire derived from the captain of the Hampshire grenadiers. At the peace in 1762-3, his regiment was disbanded, and he resumed his studies, the regularity of which had been so much interrupted, that he speaks of now entering on a new plan. After hesitating, probably not long, between the mathematics and the Greek language, he gave the preference to the latter, and pursued his reading with vigour. But whatever he read or studied, he appears to have read and studied with a view to historical composition, and he aspired to the character of a historian long before he could fix upon a subject. The time was favourable to Mr. Gibbon's ambition. He was daily witnessing the triumphs of Hume and Robertson, and he probably thought that a subject only was wanting to form his claim to equal honours.

During his service in the militia, he revolved several subjects for historical composition, and by the variety of them, it does not appear that he had any particular purpose to serve, or preconceived theory to which facts were to bend. Among the subjects he has enumerated, we find the expedition of Charles VIII. of France into Italy—the crusade of Richard I.—the barons' wars against John and Henry III.—the history of Edward the Black Prince—the lives, with comparisons of Henry V. and the emperor Titus—the life of sir Philip Sidney, and that of the marquis of Montrose. These were rejected in their turns, but he dwelt with rather more fondness on the life of sir Walter Raleigh; and when that was discarded, meditated either the history of the Liberty of the Swiss; or that of the republic of Florence under the house of Medicis.

His designs were, however, now interrupted by a visit to the continent, which, according to custom, his father

thought necessary to complete the education of an English gentleman. Previous to his departure he obtained recommendatory letters from lady Hervey, Horace Walpole (the late lord Orford), Mallet, and the duke de Nivernois, to various persons of distinction in France. In acknowledging the duke's services, he notes a circumstance which in some degree unfolds his own character, and exhibits that superiority of pretensions from which he never departed. "The duke received me civilly, but (perhaps through Maty's *fault)* treated me more as a man of letters than as a man of fashion." Congreve and Gray were weak enough to be offended on a similar account, but that Mr. Gibbon, whose sole ambition was to rise to literary fame, should have for a moment preferred the equivocal character of a man of fashion, is as unaccountable as it is wonderful that, at an advanced period of life, he should have recorded the incident.

In France, however, the fame of his essay had preceded him, and he was gratified by being considered as a man of letters, who wrote for his amusement. Here he mixed in familiar society with D'Alembert, Diderot, count de Caylus, the abbé de Bleterie, Barthelemy, Raynal, Arnaud, Helvetius, and others, who were confessedly at the head of French literature. After passing fourteen weeks in Paris, he revisited (in the month of May 1763) his old friends at Lausanne, where he remained nearly a year. Among the occurrences here which he records with most pleasure, is his forming an acquaintance with Mr. Holroyd, now lord Sheffield, who has since done so much honour to his memory, and whom he characterises as "a friend whose activity in the ardour of youth was always prompted by a benevolent heart, and directed by a strong understanding."

In 1764 he set out for Italy, after having studied the geography and ancient history of the seat of the Roman empire, with such attention as might render his visit profitable. Although he disclaims that enthusiasm which takes fire at every novelty, the sight of Rome appears to have conquered his apathy, and at once fixed the source of his fame. "It was at Rome, on the 15th of October 1764, as he sat musing amidst the ruins of the capitol, while the bare-footed friars were singing vespers in the temple of Jupiter (now the church of the Zoccolants, or Franciscan friars) that the idea of writing the Decline and Fall of the city first started to his mind." But this appears to have

been merely the effect of local emotion, for his plan was then confined to the decay of the *city*. In the month of June 1765, he arrived at his father's house, and seems to have entered on a life which afforded no incident, or room for remark. The five years and a half which intervened between his travels and his father's death in 1770, he informs us, were the portion of his life which he passed with the least enjoyment, and remembered with the least satisfaction. By the resignation of his father, and the death of sir Thomas Worsley, he was promoted to the rank of major and lieutenant-colonel commandant of his regiment of militia, but was, each year that it was necessary to attend the monthly meeting and exercise, more disgusted with "the inn, the wine, the company, and the tiresome repetition of annual attendance and daily exercise."

Another source of uneasiness arose from reflections on his situation. He belonged to no profession, and had adopted no plan by which he could, like his numerous acquaintance, rise to some degree of consequence. He lamented that he had not, at a proper age, embraced the lucrative pursuits of the law, or of trade, the chances of civil office, or of India adventure, or even "the fat slumbers of the church." Still, however, such a mind as his was not formed to be inactive, and a greater portion of his dissatisfaction appears to have arisen from an impatience to acquire fame, and from the extreme length of those prospects which the various designs he formed had presented. He yet contemplated the Decline and Fall of Rome, but at an awful distance; and in the mean time, as something more within his grasp, he resumed his study of the revolutions of Switzerland, so far as to execute the first book of a history. This was read in the following winter (1767) to a literary society of foreigners in London, who did not flatter him by a very favourable opinion; yet it was praised by Hume, who endeavoured only to dissuade him from the use of the French language. The opinion, however, of the foreign critics to whom he had submitted this attempt, prevailed over that of Hume, and he renounced the design of continuing it. The manuscript is now in the possession of lord Sheffield.

In 1767 he joined with Mr. Deyverdun, a Swiss gentleman then in England, and a man of taste and critical knowledge, to whom he was much attached, in publishing a literary Journal, in imitation of Dr. Maty's "Journal

Britannique." They entitled it "Memoires Literaires de la Grand Bretagne." Two volumes only of this work were published, and met with very little encouragement. Mr. Gibbon acknowledges having reviewed lord Lyttelton's History in the first volume. The materials of a third volume were almost completed, when he recommended his coadjutor Deyverdun as travelling governor to sir Richard Worsley, an appointment which terminated the "Memoires Literaires." Mr. Gibbon's next performance was an attack on Dr. Warburton, which he condemns for its severity and for its cowardice, while he brings the testimony of some eminent scholars to prove that it was successful and decisive. Warburton's hypothesis on the descent of Æneas to hell had long been applauded, and if not universally adopted, had not been answered during a space of thirty years. It was the opinion of this learned writer, that the descent to hell is not a false, but a mimic scene which represents the initiation of Æneas, in the character of a law-giver, to the Eleusinian mysteries. Mr. Gibbon, on the contrary, in his "Critical Observations on the Sixth Book of the Æneid," 1770, endeavoured to prove, that the ancient law-givers did not invent the mysteries, and that Æneas never was invested with the office of law-giver; that there is not any argument, any circumstance, which can melt a fable into allegory, or remove the scene from the Lake Avernus to the temple of Ceres; that such a wild supposition is equally injurious to the poet and the man; that if Virgil was not initiated he could not, if he were, he would not, reveal the secrets of the initiation; and that the anathema of Horace (*vetabo qui Cereris sacrum vulgarit*, &c.) at once attests his own ignorance and the innocence of his friend. All this might have been argued in decent and respectful language, but Mr. Gibbon avows that his hostility was against the person as well as the hypothesis of "the dictator and tyrant of the world of literature," and with the acuteness of the critic, he therefore determined to join the acrimony of the polemic. In his more advanced years he affects to regret an unmanly attack upon one who was no longer able to defend himself, but he is unwilling to part with the reputation to which he thought his pamphlet entitled, or to conceal the praise which professor Heyne bestowed on it.

After the death of his father in 1770, an event which left him the sole disposer of his time and inclinations, he

sat down seriously to the composition of his celebrated history. For some years he had revolved the subject in his mind, and had read every thing with a view to this great undertaking, which his election for the borough of Leskeard in 1775 did not much interrupt. The first volume was published Feb. 17, 1776, and received by the public with such avidity, that a second edition, in June, and a third soon after, were scarcely adequate to the demand. To use his own language, his book was on every table, and almost on every toilette: the historian was crowned by the taste or fashion of the day. From the ample praises of Dr. Robertson, and of Mr. Hume, he appears to have derived more substantial satisfaction. Hume anticipates the objections that would be made to the fifteenth and sixteenth chapters, with his usual arrogance and contempt of religion. "When I heard of your undertaking (which was some time ago) I own I was a little curious to see how you would extricate yourself from the subject of your two last chapters. I think you have observed a very prudent temperament; but it was impossible to treat the subject so as not to give grounds of suspicion against you, and you may expect that a clamour will arise. This, if any thing, will retard your success with the public; for in every other respect your work is calculated to be popular. But among many other marks of decline, the prevalence of superstition in England prognosticates the fall of philosophy and decay of taste; and though nobody be more capable than you to revive them, you will probably find a struggle in your first advances."

Mr. Gibbon's reflections on this subject, in his Memoirs, are not very intelligible, unless we consider him as employing irony. He affects not to have believed that the majority of English readers were so fondly attached even to the name and shadow of Christianity; and not to have foreseen that the pious, the timid, and the prudent would feel, or affect to feel, with such exquisite sensibility. If he had foreseen all this, he condescends to inform us that "he might have softened the two invidious chapters." He seems to rejoice that "if the voice of our priests was clamorous and bitter, their hands were disarmed from the power of persecution;" and adhered to the resolution of trusting himself and his writings to the candour of the public, until Mr. Davis, of Oxford, presumed to attack, "not the faith, but the fidelity of the historian." He then pub-

lished his "Vindication," which, he says, "expressive of less anger than contempt, amused for a while the busy and idle metropolis." Of his other antagonists he speaks with equal contempt, "A victory over such antagonists was a sufficient humiliation." It is not, however, quite certain that he obtained this victory; the silence of an author is nearly on a par with the flight of a warrior, and it is evident that the contempt which Mr. Gibbon has so lavishly poured on his antagonists, in his "Memoirs," has more of passionate resentment than of conscious superiority. Of his first resentment and his last feelings, he thus speaks: "Let me frankly own, that I was startled at the first discharge of ecclesiastical ordnance; but, as soon as I found that this empty noise was mischievous only in the intention, my fear was converted into indignation; and every feeling of indignation or curiosity has long since subsided into pure and placid indifference."

It may not be unuseful to give in this place the titles at least, of the principal writings which his bold and disingenuous attack on Christianity called forth. These were, 1. "Remarks on the two last Chapters of Mr. Gibbon's History. In a letter to a friend." (See Art. 8.) 2. "An Apology for Christianity, in a series of letters, addressed to Edward Gibbon, esq. By R. Watson, D. D. F. R. S. and regius professor of divinity in the university of Cambridge" (now bishop of Llandaff), 1776, 12mo. 3. "The History of the establishment of Christianity, compiled from Jewish and Heathen authors only; translated from the French of professor Bullet, &c. By William Salisbury, B. D. with notes by the translator, and some strictures on Mr. Gibbon's Account of Christianity, and its first teachers," 1776, 8vo. 4. "A Reply to the reasonings of Mr. Gibbon in his History, &c. which seem to affect the truth of Christianity, but have not been noticed in the answer which Dr. Watson hath given to that book. By Smyth Loftus, A. M. vicar of Coolock," Dublin, 1778, 8vo. 5. "Letters on the prevalence of Christianity, before its civil establishment. With observations on a late History of the Decline of the Roman Empire. By East Apthorpe, M. A. vicar of Croydon, 1778, 8vo. 6. "An Examination of the Fifteenth and Sixteenth Chapters of Mr. Gibbon's History. In which his view of the progress of the Christian religion is shown to be founded on the misrepresentation of the authors he cites; and nu-

merous instances of his inaccuracy and plagiarism are produced. By Henry Edward Davis, B. A. of Baliol college, Oxford," 1778, 8vo. 7. " A few Remarks on the History of the Decline and Fall of the Roman Empire; relative chiefly to the Two last Chapters. By a gentleman," 8vo. 8. " Remarks on the Two last Chapters of Mr. Gibbon's History. By James Chelsum, D. D. student of Christ Church, Oxford, and chaplain to the lord bishop of Worcester: the second edition enlarged," 1778, 12mo. This is a second edition of the Anonymous Remarks mentioned in the first article, and contains additional remarks by Dr. Randolph, Lady Margaret's professor of divinity in the university of Oxford.

Mr. Gibbon's Vindication now appeared under the title of " A Vindication of some passages in the Fifteenth and Sixteenth Chapters of the History of the Decline and Fall of the Roman Empire. By the author," 1779, 8vo. This was immediately followed by 1. " A short Appeal to the public. By the gentleman who is particularly addressed in the postscript of the Vindication," 1779-1780, 8vo. 2. " A Reply to Mr. Gibbon's Vindication; wherein the charges brought against him in the Examination are confirmed, and further instances given of his misrepresentation, inaccuracy, and plagiarism. By Henry Edward Davis, B. A. of Baliol college, Oxford," 1780, 8vo. 3. " A Reply to Mr. Gibbon's Vindication, &c. containing a review of the errors still retained in these chapters. By James Chelsum, D. D. &c." 1785, 8vo.

The other most considerable works levelled at the History, upon general principles, were, 1. " Thoughts on the nature of the grand Apostacy, with reflections and observations on the Fifteenth Chapter of Mr. Gibbon's History. By Henry Taylor, rector of Crawley, and vicar of Portsmouth in Hampshire, author of Ben Mordecai's Apology for embracing Christianity," 1781-2, 8vo. 2. " Gibbon's Account of Christianity considered; together with some strictures on Hume's Dialogues concerning Natural Religion. By Joseph Milner, A. M. master of the grammar-school of Kingston-upon-Hull," 1781, 8vo. 3. " Letters to Edward Gibbon, esq. in defence of the authenticity of the 7th verse of the vth chapter of the First Epistle of St. John. By George Travis, A. M." 1784, 4to. 4. " An Inquiry into the Secondary Causes which Mr. Gibbon has

assigned for the rapid growth of Christianity. By sir David Dalrymple" (lord Hailes), 1786, 4to.*

In addition to these antagonists, it may be mentioned that Dr. Priestley endeavoured to provoke Mr. Gibbon to a controversy. The letters which passed between them are republished in the Memoirs, and are interesting because highly characteristic of both parties. The literary world has seldom seen polemic turbulence and sceptical arrogance so ably contrasted. Of all Mr. Gibbon's antagonists, he speaks with respect only of Dr. Watson. Davis, it is evident, gave him most uneasiness, because he was able to repel but a few of the many charges that writer brought against him. In sound, manly reasoning, clear, perspicuous, and well-founded, without an atom of controversial asperity, sir David Dalrymple's Inquiry excels; and may perhaps be considered as completely proving, what it is of most importance to prove, that Mr. Gibbon's attack on Christianity was unnecessary as to its connection with his history, and is disingenuous as to the mode in which he conducted it. The controversy was upon the whole beneficial; the public was put upon its guard, and through the thin veil of lofty contempt, it is very evident that Mr. Gibbon repented that he had made a false estimate of the public opinion on the subject of religion.

The prosecution of his history was for some time checked by an employment of a different nature, but for which his talents were thought preferable to that of any writer connected with administration. At the request of the ministers of state, he was induced to answer a manifesto which the French court had issued against Great Britain, preparatory to war. This Mr. Gibbon ably accomplished in a "Memoire Justificatif," composed in French, which was delivered as a state paper to the courts of Europe. For this service he was appointed one of the lords commissioners of trade and plantations, a place worth about 700*l.* or 800*l.* a year, the duties of which were not very arduous. His acceptance of this place, he informs us, provoked some of the leaders of the opposition, with whom he had lived in habits of intimacy, and he was unjustly accused of deserting a party in which he had never enlisted. At the general elec-

* In his third volume Mr. Gibbon took an opportunity to deny the authenticity of the verse, 1 John v. 7, "For there are three," &c. In support of this verse, Mr. Archdeacon Travis addressed "Letters to Edward Gibbon, esq." which were answered by Mr. professor Porson, and produced a controversy of considerable warmth.

tion, however, in 1780, he lost his seat in parliament, the voters of Leskeard being disposed to favour an opposition-candidate.

In April 1781 he published the second and third volumes of his history, which excited as much attention, although less controversy, than his first volume. They were written with more caution, yet with equal elegance, and perhaps more proofs of just and profound thinking. His affection for his work appears to have been too warm to permit him to estimate the reception with which these volumes were honoured. He speaks, in his Memoirs, of what no person acquainted with the literary history of that very recent period can remember, of "the coldness and even prejudice of the town." It is certain, and it is saying much, that they were received with a degree of eagerness and approbation proportioned to their merit: but two volumes are not so speedily sold as one, and the promise of a continuation, while it gratified the wishes of his admirers, necessarily suspended that final sentence upon which the fame of the work was ultimately to depend.

Soon after the meeting of the new parliament, he was chosen, on a vacancy, to represent the borough of Lymington in Hampshire, but the administration to which he had attached himself was now on its decline, and with its fall the board of trade was abolished, and "he was stripped of a convenient salary, after having enjoyed it about three years." Amidst the convulsions of parties which followed the dissolution of lord North's administration, he adhered to the coalition from a principle of gratitude, but he obtained in return only promises of distant advancement, while he found that an additional income was immediately necessary to enable him to maintain the style of living to which he had been accustomed. And such at the same time was his indifference towards public business, and such his eagerness to pursue his studies, that no additional income would have been acceptable, if earned at the expence of parliamentary attendance, or official duties.

In this dilemma, Mr. Gibbon turned his thoughts once more to his beloved Lausanne. From his earliest knowledge of that country, he had always cherished a secret wish, that the school of his youth might become the retreat of his declining age, where a moderate fortune would secure the blessings of ease, leisure, and independence. His old friend Mr. Deyverdun was now settled there, an

inducement of no small attraction; and to him he communicated his designs. The arrangements of friends are soon adjusted, and Mr. Gibbon, having disposed of all his effects, except his library, bid adieu to England, in September 1783, and arrived at Lausanne nearly twenty years after his second departure. His reception was such as he expected and wished, and the comparative advantages of his situation are thus stated, nearly in his own words. His personal freedom had been somewhat impaired by the house of commons and by the board of trade, but he was now delivered from the chain of duty and dependence, from the hopes and fears of political adventure; his sober mind was no longer intoxicated by the fumes of party, and he rejoiced in his escape, as often as he read of the midnight debates which preceded the dissolution of parliament. His English œconomy had been that of a solitary bachelor, who might afford some occasional dinners. In Switzerland he enjoyed, at every meal, at every hour, the free and pleasant conversation of the friend of his youth; and his daily table was always provided for the reception of one or two extraordinary guests. In London he was lost in the crowd; but he ranked with the first families of Lausanne, and his style of prudent expence enabled him to maintain a fair balance of reciprocal civilities. Instead of a small house between a street and a stable-yard, he occupied a spacious and convenient mansion, connected on the north side with the city, and open, to the south, to a beautiful and boundless horizon.

In this catalogue of advantages, we may perceive somewhat of caprice and weakness, and it may certainly be conjectured that a man of his internal resources might have discovered situations in England, both adapted to the purposes of œconomy and retirement, and yielding intervals of society. But from his subsequent remarks, it appears that he was, either from pride or modesty, averse to the company of his literary associates, and preferred, in his hours of relaxation, that company in which the conversation leads, not to discussion, but to the exchange of mutual kindness and endearments. In this perhaps he is not singular; and in disliking the polemical turn which literary conversation too frequently takes, he is not to be blamed. What was most commendable, however, and what constantly predominated in the mind of Gibbon, was increase of knowledge. From that aim no opulence of

station could have diverted him, and whatever his friends or the state might have done for him, his own scheme, the constant wish and prayer of his heart, was for a situation in which books might be procured.

He remained at Lausanne about a year, before he resumed his history, which he concluded in 1787. This event is recorded by him in language which it would be absurd to change, because it is personally characteristic, and of which no change could be an improvement.—"I have presumed to mark the moment of conception: I shall now commemorate the hour of my final deliverance. It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a *berceau*, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my History, the life of the historian might be short and precarious. I will add two facts, which have seldom occurred in the composition of six, or at least of five quartos. 1. My rough manuscript, without any intermediate copy, has been sent to press. 2. Not a sheet has been seen by any human eyes, excepting those of the author and the printer; the faults and merits are exclusively my own *."

With the manuscript copy of these volumes he set out from Lausanne, and at the end of a fortnight arrived at the house of his friend lord Sheffield, with whom he resided during the whole of his stay in England. Having disposed of the copyright to his liberal publisher, the late Mr. Cadell, and the whole having been printed, the day

* Extract from Mr. Gibbon's Common-place book:—The IVth volume of the History of the Decline and Fall of the Roman Empire, begun March 1st, 1782, ended June 1784. The Vth Volume, begun July 1784, ended May 1st, 1786. The VIth Volume, begun May 18th, 1786, ended June 27th, 1787. These three volumes were sent to press Aug. 15th, 1787, and the whole impression was concluded April following.

of publication, he informs us, was delayed, that it might coincide with the fifty-first anniversary of his birth-day, May 8, 1788, when the double festival was celebrated by a cheerful literary dinner at Mr. Cadell's house. On this occasion some elegant stanzas by Mr. Hayley were read, at which, Mr. Gibbon adds, "I seemed to blush."

The sale of these volumes was rapid, but the author had a more formidable host of critics to encounter than when he first started, and his style underwent a more rigid examination. He tells us himself that a religious clamour was revived, and the reproach of indecency loudly echoed by the censors of morals. The latter, he professes he could never understand. Why he should not understand what was equally obvious to his admirers and to his opponents, and has been censured with equal asperity by both, is a question which cannot be answered by supposing Mr. Gibbon defective in the common powers of discernment. Persisting, however, in his surprize, he offers a vindication of the indecent notes appended to these volumes, which probably never made one convert. He says that all the licentious passages are left in the obscurity of a learned language; but he forgets that Greek and Latin are taught at every school; that sensuality may be effectually censured without being minutely described; and that it is not historically just to exhibit individual vices as a general picture of the manners of an age or people.

In the preface to his fourth volume, he announced his approaching return to the neighbourhood of the lake of Lausanne, nor did his year's visit to England once induce him to alter his resolution. He set out accordingly, a few weeks after the publication of his history, and soon regained his habitation, where, he informs us, after a full repast on Homer and Aristophanes, he involved himself in the philosophic mazes of the writings of Plato. But the happiness he expected in his favourite retreat was considerably lessened by the death of his friend Deyverdun; while the disorders of revolutionary France began to interrupt the general tranquillity that had long prevailed in Switzerland. Troops of emigrants flocked to Lausanne, and brought with them the spirit of political discussion, not guided by reason, but inflamed by passion and prejudice. The language of disappointment on the one hand, and of presumption on the other, marked the rise of two parties, between whom the peaceful enjoyments of nearly three centuries were finally destroyed.

Mr. Gibbon arrived at Lausanne, July 30, 1788. Of his employment during his stay, we have little account. It appears by his correspondence that he amused himself by writing a part of those "Memoirs of his Life" which lord Sheffield has since given to the public, and he projected a series of biographical portraits of eminent Englishmen from the time of Henry VIII. but in this probably no great progress was made. His habits of industry, he tells us, became now much impaired, and he had reduced his studies to be the loose amusement of his morning hours. He remained here, however, as long as it was safe, and until the murder of the king of France, and the war in which Great Britain was involved, rendered Switzerland no longer an asylum either for the enthusiast of literature, or the victim of tyranny.

He left Lausanne in May 1793, and arrived in June at lord Sheffield's house in Downing-street, and soon after settled, for the summer, with that nobleman at Sheffield place. In October he went to Bath, to pay a visit of affection to Mrs. Gibbon, the widow of his father, and to Althorp, the seat of lord Spenser, from which he returned to London, and for the first time avowed to his friend lord Sheffield, by letter, the cause of the decay of his health, which he had hitherto concealed from every human being, except a servant, although it was a complaint of about thirty-three years standing. This was originally a rupture, which had now produced a hydrocele, and required immediate chirurgical aid. Tapping procured some relief for a time, but his constitution could no longer divert, or support the discharge. The last events of his life are thus related by his biographer:

"After I left him, on Tuesday afternoon (Jan. 14, 1794), he saw some company, lady Lucan and lady Spenser, and thought himself well enough at night to omit the opium draught, which he had been used to take for some time. He slept very indifferently; before nine the next morning he rose, but could not eat his breakfast. However, he appeared tolerably well, yet complained at times of a pain in his stomach. At one o'clock he received a visit of an hour from madame de Sylva, and at three, his friend Mr. Crauford of Auchinames (whom he always mentioned with particular regard), called, and stayed with him till past five o'clock. They talked, as usual, on various subjects; and twenty hours before his death, Mr. Gibbon happened

to fall into a conversation, not uncommon with him, on the probable duration of his life. He said, that he thought himself a good life for ten, twelve, or perhaps twenty years. About six, he ate the wing of a chicken, and drank three glasses of Madeira. After dinner he became very uneasy and impatient; complained a good deal, and appeared so weak, that his servant was alarmed. Mr. Gibbon had sent to his friend and relation, Mr. Robert Darell, whose house was not far distant, desiring to see him, and adding, that he had something particular to say. But, unfortunately, this desired interview never took place.

"During the evening he complained much of his stomach, and of a disposition to vomit. Soon after nine, he took his opium draught, and went to bed. About ten he complained of much pain, and desired that warm napkins might be applied to his stomach. He almost incessantly expressed a sense of pain till about four o'clock in the morning, when he said he found his stomach much easier. About seven, the servant asked, whether he should send for Mr. Farquhar? he answered, No; that he was as well as he had been the day before. About half past eight, he got out of bed, and said that he was '*plus adroit*' than he had been for three months past, and got into bed again, without assistance, better than usual. About nine, he said that he would rise. The servant, however, persuaded him to remain in bed till Mr. Farquhar, who was expected at eleven, should come. Till about that hour he spoke with great facility. Mr. Farquhar came at the time appointed, and he was then visibly dying. When the *valet de chambre* returned, after attending Mr. Farquhar out of the room, Mr. Gibbon said *Pourquoi est ce que vous me quittez?* This was about half past eleven. At twelve, he drank some brandy and water from a tea-pot, and desired his favourite servant to stay with him. These were the last words he pronounced articulately. To the last he preserved his senses; and when he could no longer speak, his servant having asked a question, he made a sign, to shew him that he understood him. He was quite tranquil, and did not stir; his eyes half-shut. About a quarter before one, he ceased to breathe.—The *valet de chambre* observed, that Mr. Gibbon did not, at any time, shew the least sign of alarm, or apprehension of death; and it does not appear that he ever thought himself in danger, unless his desire to speak to Mr. Darell may be considered in that light."

Other reports of Mr. Gibbon's death were circulated at the time, but the above proceeds from an authority which cannot be doubted. The religious public was eager to know the last sentiments of Mr. Gibbon on the important point which constituted his grand defect, but we find that there were no persons near him at his death to whom that was a matter of curiosity; and it appears that he did not think his end approaching until he became incapable of collecting or expressing his thoughts. If he has, therefore, added one more to the number of infidels who have died in full possession of their incredulity, let it be remembered that, as he saw no danger, he had no room to display the magnanimity which has been ostentatiously ascribed to dying sceptics.

Mr. Gibbon was a man of so much candour, or so incapable of disguise, that his real character may be justly appreciated from the Memoirs he left behind him. He discloses his sentiments there without the reserve he has put on in his more laboured compositions, and has detailed his mental failings with an ingenuous minuteness which is seldom met with. He candidly confesses to the vanity of an author, and the pride of a gentleman; and we may allow that it is the vanity of one of the most successful authors of modern times, and the pride of a gentleman of amiable manners and high accomplishments. At the same time, it cannot be denied that his anxiety of fame sometimes obscured the lustre of his social qualities, parted him too widely from his brethren in literature, and led him to speak of his opponents with an arrogance which, although uniformly characteristic of the cause he supported, was yet unworthy of his general cast of character. His conversation is said to have been rich in various information, communicated in a calm and pleasant manner, yet his warmest admirers do not give him the praise of excelling in conversation. He seldom brought his knowledge forwards, and was more ambitious in company to be thought a man of the world than a scholar. In parliament he never ventured to speak, and this probably lessened his value in the eyes of an administration that required the frequent and ready support of eloquence.

But although he has disclosed much of his character in his Memoirs, there are some points left unexplained about which it would be important to be better informed. He appears to be anxious to exhibit the peculiarities of his

temper, and the petty habits of his life, and he has given such ample details of the progress of his studies, from the first casual perusal of a book, to the completion of his history, as no scholar can peruse without interest and admiration. But he has not told us much of the progress of opinions in his mind. His conversion to popery is a boyish whim, which can never be contemplated in the grave light in which he has represented it. His returned to protestantism is related with more brevity and obscurity. What passed in his mind during his first years of maturity, we know not, but on the publication of his History, we find him an implacable enemy to Christianity, without the pretence of a quarrel, or any previous declaration of hostilities. It has been justly remarked by professor Porson, that "he often makes, where he cannot readily find, an occasion to insult our religion, which he hates so cordially, that he might seem to revenge some personal injury." But by what train of reading, or interchange of sentiments, he acquired this inveteracy, he has not thought proper to inform us. Left to conjecture, it is not unreasonable for us to suppose, that his intimacy with the French writers on the side of infidelity, and particularly with Helvetius; and the correspondence he carried on with Hume, to whom he looked up with the reverence of a pupil, induced him to think that the more he departed from the Christian belief, the nearer he approached to the perfection of the philosophical character.

As a historian, the universal acknowledgment of the literary world has placed him in the very highest rank; and in that rank, had his taste been equal to his knowledge, if his vast powers of intellect could have descended to simplicity of narrative, he would have stood without a rival. But in all the varied charms of an interesting and pathetic detail, and perhaps in the more important article of fidelity, he is certainly inferior to Robertson as much as he excels that writer in extent of knowledge, and in the comprehensive grasp of a penetrating mind. If he is likewise superior to Hume in these respects, he falls short of what he has himself so admirably characterised as "the careless, inimitable beauties" of that writer. Hume told him very candidly and justly, that his study of the French writers led him into a style more poetical and figurative, and more highly coloured than our language seems to admit of in historical composition. We find, in his correspondence,

that during his first residence abroad, he had almost entirely lost his native language, and although he recovered it afterwards, during the twenty years he passed in England, yet his reading was so much confined to French authors, that when he attempted English composition, he every where discovered the turns of thought and expression by which his mind was imbued. It has been asserted that his style has the appearance of labour, yet we know not how to reconcile much effort with his declaration, that the copy sent to the press was the only one he ever wrote. His labour might be bestowed in revolving the subject in his mind; and as his memory was great, he might commit it to paper, without the necessity of addition or correction. By whatever means, he soon formed a style peculiar to himself, a mixture of dignity and levity, which, although difficult at first, probably became easy by practice, and even habitual, for his Memoirs are written in the exact manner of his History, and the most trivial events of his life are related in the same stately periods with which he embellishes the lives of heroes, and the fate of empires. His epistolary correspondence is in general more free from stiffness, and occasionally assumes the gaiety and familiarity suited to this species of composition.

In 1796, Mr. Gibbon's friend, lord Sheffield, published, in two volumes quarto, his "Miscellaneous Works," with those "Memoirs" composed by himself, to which we have so often referred. This publication contains likewise, a large collection of letters written by, or to, Mr. Gibbon; abstracts of the books he read, with reflections; extracts from the journal of his studies; a collection of his remarks and detached pieces on different subjects; outlines of his History of the World; a republication of his "Essai sur l'Etude;" critical observations on the design of the sixth book of the Æneid; a dissertation on the subject of l'Homme au Masque de Fer; "Memoir Justificatif pour servir de Réponse a l'Exposé de la Cour de France;" his vindication of his History; antiquities of the house of Brunswick; and an address to the public, on the subject of a complete edition of our ancient historians.

Of these miscellanies, his journal, abstracts, and remarks, are the most important and curious in a literary point of view. They contain much valuable criticism, and exhibit such a plan of industry as perhaps few men have ever pursued with equal ardour. His labours approach to what

we read of the indefatigable scholars of the sixteenth and seventeenth centuries; and they may instruct scholars of all ages, and especially those who rely on the powers of genius only, that no station of permanent eminence can be reached without labour, and that the indolence and waste of time in which the sons of ardour and imagination indulge, "will make knowledge useless, wit ridiculous, and genius contemptible."[1]

GIBBON (JOHN), an ancestor of the preceding, and a heraldic writer, was born November 3, 1629. He was son of Robert Gibbon, a woollen-draper in London, and a member of the Cloth-workers' company, by a daughter of the Edgars of Suffolk. Having spent some time in Jersey, he was sent to Jesus college, Cambridge, but afterwards became a soldier, and went to the Netherlands, to France, and in 1659 and 1660 was in Virginia. He procured the appointment of blue-mantle by the patronage of sir William Dugdale, then norroy. His patent was given only during pleasure, and he never received any other. At his death, in 17—, he was the oldest officer at arms, but thought himself ill-treated in never having farther promotion. To assist in maintaining his family he kept a school. He was a learned, but imprudent man, injuring his best interests by an arrogant insolence to his superiors in the college, filling the margins of the books belonging to the library with severe reflections upon their conduct, couched in quaint terms, and with silly calculations of his own nativity. He despised them for not having had so classical an education as himself, and he supposed his destiny so fixed by the stars which presided at his birth, that good or ill behaviour could never alter it. These were weaknesses which shaded his excellencies. His "Introductio ad Latinam Blazoniam, an essay towards a more correct Blazon in Latin than formerly hath been used," was a work which did him the highest credit: it was printed in octavo, in 1682. He wrote two small tracts also, in the French language, entitled, "Christian Valour encouraged," exhorting the king of France to join the Venetians in their design upon the Morea, and to attack the Turks, and leave Germany alone. He likewise wrote "Day Fatality;" "Unio Dissidentium;" "Prince-protecting Providences;" "Edwardus Confessor redivivus." "Satan's welcome," 1679,

[1] Sheffield's Life of Gibbon, 2 vols. 4to.

and "Flagellum Mercurii Antiducales." He also diligently collected, out of various authors, a particular account of the great and important services of heralds of former times, which he styled "Heraldo Memoriale," the heads of which came afterwards into the hands of Maitland, to be inserted in his History of London.[1]

GIBBONS (ORLANDO), an eminent composer of church music in the reign of James I. was born in 1583, and at the age of twenty-one was appointed organist of the chapel-royal. In 1622 he was honoured at Oxford with a doctor's degree, in consequence of the strong recommendation of the learned Camden. Previously to this he had published "Madrigals of five parts for voices and viols," London, 1612; but the most valuable of his works, which are still in constant use among the best productions of the kind, are his compositions for the church, consisting of services and anthems. Of the latter, the most celebrated is his "Hosanna." He also composed the tunes to the hymns and songs of the church, translated by George Withers, as appears by the dedication to king James I. In 1625, being commanded, *ex officio*, to attend the solemnity of the marriage of his royal master Charles I. with the princess Henrietta of France, at Canterbury, for which occasion he had composed the music, he was seized with the small-pox, and dying on Whitsunday, in the same year, was buried in that cathedral.—His son, Dr. Christopher Gibbons, was also honoured with the notice of Charles I. and was of his chapel. At the restoration, besides being appointed principal organist of the chapel royal, private organist to his majesty, and organist of Westminster-abbey, he obtained his doctor's degree in music at Oxford, in consequence of a letter written by his majesty Charles II. himself, in his behalf in 1664. His compositions, which were not numerous, seem never to have enjoyed a great degree of favour; and though some of them are preserved in the Museum collections, they have long ceased to be performed in our cathedrals.—Orlando Gibbons had also two brothers, Edward and Ellis, the one organist of Bristol, and the other of Salisbury; Edward was a Cambridge bachelor of music, and incorporated at Oxford, 1592. Besides being organist of Bristol, he was priest-vicar, sub-chanter, and master of the choirist-

[1] Noble's Hist. of the College of Arms.—Gent. Mag. vols. LXII. and LXXVI.

ers in that cathedral. He was sworn a gentleman of the chapel, March 21, 1604, and was the master of Matthew Lock. In the "Triumphs of Oriana," there are two madrigals, the one in five, and the other in six parts, composed by Ellis Gibbons. Of Edward Gibbons, it is said, that in the time of the rebellion he assisted king Charles I. with the sum of one thousand pounds; for which instance of his loyalty, he was afterwards very severely treated by those in power, who deprived him of a considerable estate, and thrust him and three grand-children out of his house, though he was more than fourscore years of age.[1]

GIBBONS (GRINLING), an eminent carver in wood, and a statuary, supposed to be of Dutch parents, was born in Spur-alley in the Strand. He lived afterwards in Bell-savage court, Ludgate-hill, where he carved a pot of flowers, which shook surprizingly with the motion of the coaches that passed by. There is no instance, says lord Orford, of a man, before Gibbons, who gave to wood the loose and airy lightness of flowers, and chained together the various productions of the elements with a free disorder natural to each species. He lived afterwards at Deptford, where Mr. Evelyn, discovering his wonderful talents, recommended him to Charles II. who gave him a place in the board of works, and employed him in the chapel at Windsor. His carved work here is done in lime-tree, representing a great variety of pelicans, doves, palms, and other allusions to scripture history, with the star and garter, and other ornaments, finished with great perfection. At Windsor too, he carved the beautiful pedestal in marble, for the equestrian statue of the king in the principal court. The fruit, fish, implements of shipping, are all exquisite; the base of the figure at Charing-cross, and the statue of Charles II. in the Royal-exchange, were also his, and probably the brazen statue of James II. in the Privy-garden, for there was no other artist of that time capable of it.

Gibbons made a magnificent tomb for Baptist Noel viscount Camden, in the church of Exton, in Rutlandshire; it cost 1000*l.* is twenty-two feet high, and fourteen wide. There are two figures of him and his lady, and bas-reliefs of their children. The same workman performed the wooden throne at Canterbury, which cost 70*l.* and was the

[1] Hawkins's and Burney's Hist. of Music—and the latter in Rees's Cyclopædia.

donation of archbishop Tenison. The foliage in the choir of St. Paul's is of his hand. At Burleigh is a noble profusion of his carving, in picture frames, chimney-pieces, and door-cases, and the last supper in alto-relievo, finely executed. At Chatsworth, where a like taste collected ornaments, by the most living eminent masters, are many by Gibbons, particularly in the chapel; in the great antichamber are several dead fowl over the chimney, finely executed, and over a closet-door, a pen not distinguishable from real feather. When Gibbons had finished his works in that palace, he presented the duke with a point cravat, a woodcock, and a medal with his own head, all preserved in a glass case in the gallery. In lord Orford's collection is another point cravat by him, the art of which arrives even to deception, and Herodias with St. John's head, alto-relievo, in ivory. In Thoresby's collection was Elijah under the juniper-tree, supported by an angel, six inches long and four wide. At Houghton, two chimneys are adorned with his foliage. At Mr. Norton's, at Southwich, in Hampshire, was a whole gallery embroidered in pannels by his hand—but the most superb monument of his skill is a large chamber at Petworth, enriched from the ceiling, between the pictures, with festoons of flowers and dead game, &c. all in the highest perfection and preservation. Appendant to one is an antique vase, with a bas-relief of the purest taste, and worthy the Grecian age of cameos. At the earl of Halifax's, at Stanstead, is a chimney-piece, adorned with flowers, and two beautiful vases. The font in St. James' church in white marble, was also the work of Gibbons. It is supported by the tree of life; the serpent is offering the fruit to our first parents, who stand beneath; on one side of the font is engraven the Baptist baptising our Saviour: on another, St. Philip baptising the Eunuch: and on the third, Noah's ark, with the dove bringing the olive-branch, the type of peace, to mankind. The chancel, above the altar, is enriched with some beautiful foliage in wood, by the same great artist.

Gibbons died August 3, 1721, at his house in Bow-street, Covent-garden, and in November of the following year, his collection, a very considerable one, of pictures, models, &c. was sold by auction. Among other things were two chimney-pieces of his work, the one valued at 100*l*. and the other at 120*l*.; his own bust in marble, by himself, but the wig and cravat extravagant; and an original

of Simon the engraver, by sir Peter Lely, which had been much damaged by the fall of Gibbons' house.[1]

GIBBONS (Richard), a learned English Jesuit, was born in Winchester in 1549; and going abroad, became a man of considerable consequence in his order. Besides filling some ecclesiastic posts, he was professor of philosophy and divinity in Italy, Spain, Portugal, at Toulouse in France, and lastly at Doway, where he lived during his latter years, and employed his leisure time in publishing editions of various works from MSS. illustrated with notes. He died there June 21, 1632. His works are, 1. "Nicolai Harpsfeldii Hist. Eccles. Angliæ." 2. "Opera divi Ælredi, abbatis Riavallensis, Cisterciensis," Doway, 1631, 8vo. 3. "Divi Amadæi, Episc. Lausannæ, de Maria virgine matre, Homiliæ octo," Audomaropoli (St. Omer's), 12mo. 4. "Vita beati Gosvini, &c." 5. "Summa casuum conscientiæ Francisci Toleti cardinalis," with notes. 6. "F. Riberæ Comment. in duodecim prophetas minores," Doway, 1612, &c. &c.[2]

GIBBONS (Thomas), a pious dissenting divine, was born at Reak, in the parish of Swaffham Prior, near Newmarket, May 31, 1720. His father, of both his names, was for some years pastor of a congregation at Olney, in Buckinghamshire, and afterwards of another at Royston in Hertfordshire. He received his early education in Cambridgeshire, and in 1735 was placed under the care of Dr. Taylor, at Deptford. After going through a course of preparatory studies, he was ordained, according to the forms among the dissenters, in 1742, and appointed assistant preacher at the meeting in Silver-street. In this situation, however, he did not continue long, being in 1743, called to the pastoral charge of the independent congregation at Haberdashers' hall, which he sustained the whole of his life.

He became an author very early, publishing in 1743 "Poems on several occasions," which were followed by other productions in the same style. It was perhaps Dr. Gibbons's foible that he fancied himself a poet, and in consequence was all his life composing hymns, elegies, &c. on occasional subjects, without any of the inspiration of genius. In 1754 he was elected one of the tutors of the dissenting academy at Mile-end; the sciences he taught

[1] Walpole's Anecdotes of Painters, &c. [2] Alegambe.—Dodd's Ch. Hist.

were logic, metaphysics, ethics, and rhetoric, and he is said to have taught them with applause and success. In 1759 he was chosen one of the Sunday evening lecturers at Monkwell-street, which he probably held as long as that lecture continued to be preached. The following year he received the degree of M. A. from the college of New Jersey in America; and in 1764, that of D. D. from one of the colleges in Aberdeen. Among his most useful publications were, his "Rhetoric," published in 1767, 8vo, and his "Female Worthies, or the Lives and Memoirs of eminently pious women," 1777, 2 vols. 8vo. In 1780 he published "Memoirs of the rev. Isaac Watts, D. D." 8vo, and assisted Dr. Johnson with some materials for the life of Watts in the "English Poets." Dr. Johnson always spoke of Gibbons with respect. He died Feb. 22, 1785, of a stroke of apoplexy. Dr. Gibbons was a Calvinist of the old stamp, and a man of great piety and primitive manners. After his death three volumes of his "Sermons on evangelical and practical subjects," were printed by subscription. He published also, in his life-time, besides what have been mentioned, various sermons preached on funeral and other occasions; and some practical tracts.[1]

GIBBS (JAMES), an eminent architect, was the son of Peter Gibbs of Footdeesmire, merchant in Aberdeen, and Isabel Farquhar, his second wife; he was born about the year 1674, and was educated at the grammar-school and the Marischal college of Aberdeen, where he took the degree of master of arts. Having, however, few friends, he resolved to seek his fortune abroad; and about 1694 left Aberdeen, whither he never returned. As he had always discovered a strong inclination to the mathematics, he spent some years in the service of an architect and master-builder in Holland. The earl of Mar happening to be in that country, about 1700, Mr. Gibbs was introduced to him. This noble lord was himself a great architect; and finding his countryman Mr. Gibbs to be a man of genius, he not only favoured him with his countenance and advice, but generously assisted him with money and recommendatory letters, in order, by travelling, to complete himself as an architect.

Thus furnished, Mr. Gibbs went from Holland to Italy, and there applied himself assiduously to the study of archi-

[1] Protestant Dissenters' Magazine, vol. II.—Davies' Funeral Sermon for Gibbons, 1785, 8vo.

tecture, under the best masters. About 1710 he came to England; where he found his noble patron in the ministry, and highly in favour with the queen. Lord Mar introduced him to his friends as a gentleman of great knowledge in his profession; and an act of parliament having been passed about this time for building fifty new churches, Mr. Gibbs was employed by the trustees named in the act, and gave a specimen of his abilities, in planning and executing St. Martin's church in the fields, St. Mary's in the Strand, and several others. Being now entered on business, he soon became distinguished; and although his generous patron had the misfortune to be exiled from his native country, Mr. Gibbs's merit supported him among persons of all denominations, and he was employed by persons of the best taste and greatest eminence. The Radcliffe library at Oxford, begun June 16, 1737, and finished in 1747; the King's college, Royal library, and Senatehouse, at Cambridge; and the sumptuous and elegant monument for John Holles, duke of Newcastle, done by order and at the expence of his grace's only child, the countess of Oxford and Mortimer, are lasting evidences of his abilities as an architect. Some years before his death, he sent to the magistrates of Aberdeen, as a testimony of his regard for the place of his nativity, a plan of St. Nicholas church, which was followed in the re-building of it, and which was probably among the last of his performances.

As he was a bachelor, and had but few relations, and was unknown to these, he bequeathed the bulk of his fortune, amounting to about 14 or 15,000*l.* sterling, to those he esteemed his friends. He made a grateful return to the generosity of his noble patron the earl of Mar, by bequeathing to his son the lord Erskine, estates which yielded 280*l.* per annum, 1000*l.* in money, and all his plate. His religious principles were the same with those of his father, a nonjuror; but he was justly esteemed by good men of all persuasions, being courteous in his behaviour, moderate with regard to those who differed from him, humane, and charitable. He died on the 5th of August, 1754, and was buried in Marybone church.

In 1728 he published a large folio of his designs, by which he realized 1500*l.* and sold the plates afterwards for 400*l.*[1]

[1] Life originally published in the Scotch Magazine.—Walpole's Anecdotes.

GIBERT (BALTHASAR), an elegant French scholar, was born January 17, 1662, at Aix in Provence. He took a bachelor's degree in divinity, and was appointed professor of philosophy at Beauvais at the age of twenty-four, and professor of rhetoric four years after, at the Mazarine college, in which the exercises began 1688, and were opened by him with a public speech. He filled this chair with much credit above fifty years, and formed a great number of excellent scholars, by whom he had the art of making himself beloved. He was several times rector of the university of Paris, and defended its rights with zeal and firmness. In 1728 he succeeded his friend, the celebrated Pourchot, as syndic of the university; and it was in this character that he made a requisition in the general assembly of the university in 1739, by which he formed an opposition to the revocation of the appeal which the university had made from the bull Unigenitus to a future council; which step occasioned his being banished to Auxerre. He died in the bishop of Auxerre's house, October 28, 1741. His principal work is entitled, "Jugement des Savans, sur les Auteurs qui ont traité de la Rhétorique," 3 vols. 12mo. He also left "Traité de la veritable Eloquence," and "Reflexions sur la Rhetorique," in 4 books, where he answers the objections of P. Lami; "La Rhetorique, ou les Regles de l'Eloquence," 12mo, the best work the French have upon that subject.[1]

GIBERT (JOHN PETER), LL. D. and D. D. a learned canonist of the same family as the preceding, was born at Aix in 1660. He first taught theology at the seminary of Toulon, then at Aix, and settled in Paris 1703. He refused all the benefices which were offered him, and spent his life in deciding cases of conscience, and questions in the canon law. He died December 2, 1736, at Paris. His chief works are, "Institutions Ecclesiastiques et Beneficiales." The best edition is 1736, 2 vols. 4to. "Usages de l'Eglise Gallicane, concernant les Censures et l'Irregularité," 1724, 4to. "Dissertation sur l'autorité du second ordre, dans le synode diocesain," 1722, 4to. "Tradition, ou Hist. de l'Eglise sur le Sacrement de Mariage," 1725, 3 vols. 4to. "Consultations Canoniques sur les Sacrements en général, et en particulier," 1725, 12 vols. 12mo. "Corpus Juris Canonici per regulas naturali ordine dispositas, &c." 1737, 3 vols. fol.[2]

[1] Moreri.—Dict. Hist.—Saxii Onomast.   [2] Niceron, vol. XL.—Moreri.

GIBERTUS, or GIBERTI (JOHN MATTHEW), an eminent patron of literature, was born at Palermo, and in his youth distinguished himself in the literary court of Leo X. Clement VII. appointed him bishop of Verona at an early age; but as he was long resident at Rome, or employed on missions of the highest importance at the ecclesiastical state, Caraffi, who was afterwards Paul IV. was deputed to manage the concerns of his bishopric. At length, in the pontificate of Paul III. Gibertus returned to his diocese, where his public and private virtues rendered him an ornament to his station. His palace was always open to men of learning, whether Italians or strangers; and a considerable part of his great revenues was munificently employed in the encouragement of letters. He was a liberal patron of Greek literature, and had new Greek types cast at his own expence. He also employed under his roof, a number of persons in transcribing MSS. and defrayed the charge of publishing several excellent editions of the works of the Greek fathers, particularly a beautiful edition of Chrysostom's Homilies on the epistles of St. Paul. He died Dec. 30, 1543. His works, with his life, were published at Verona, 1733. He is deservedly celebrated in the "Galateo" of Casa, and is the subject of the poem of Bembus, entitled "Benacus;" and various other contemporary poets have paid him the tribute of praise which he so well merited; nor is it small praise that he was the firm opponent of Peter Aretin, and used all his efforts to strip the mask from that shameless impostor. [1]

GIBSON (EDMUND), bishop of London, son of Edward Gibson, of Knipe in Westmorland, was born at Bampton in the same county, in 1669; and, having laid the foundation of classical learning at a school in that county, entered a scholar of Queen's-college, Oxford, in 1686. The study of the Northern languages being then particularly cultivated in this university, Gibson applied himself vigorously to that branch of literature, in which he was assisted by Dr. Hickes. The quick proficiency that he made appeared in a new edition of William Drummond's "Polemo-Middiana," and James V. of Scotland's "Cantilena Rustica:" which he published at Oxford, 1691, in 4to, with notes. His observations on those facetious tracts afford proofs both of wit and learning. But his inclination led

[1] Gresswell's Politian.—Tiraboschi.—Roscoe's Leo.

him to more solid studies; and, in a short time after, he translated into Latin the "Chronicon Saxonicum," and published it, together with the Saxon original, and his own notes, at Oxford, 1692, in 4to. This work he undertook by the advice of Dr. Mill, the learned editor of the "Greek Testament," in folio; and it is allowed by the learned to be the best remains extant of Saxon antiquity. The same year appeared a treatise, entitled, "Librorum Manuscriptorum in duabus insignibus Bibliothecis, altera Tenisoniana Londoni, altera Dugdaliana Oxonii, Catalogus." Edidit E. G. Oxon, 1692, 4to. The former part of this catalogue, consisting of some share of sir James Ware's manuscript collection, was dedicated to Dr. Thomas Tenison, then bishop of Lincoln, as at that time placed in his library. He had an early and strong inclination to search into the antiquities of his country; and, having laid a necessary foundation in the knowledge of its original languages, he applied himself to them for some years with great diligence, which produced his edition of Camden's "Britannia," and other works, noticed hereafter; and he concluded, in this branch of learning, with "Reliquiæ Spelmannianæ, or the Posthumous works of sir Henry Spelman, relating to the laws and antiquities of England," which, with a life of the author, he published at Oxford, 1698, folio. This he likewise dedicated to Dr. Tenison, then Abp. of Canterbury; and probably, about that time, he was taken as domestic chaplain into the archbishop's family: nor was it long after, that we find him both rector of Lambeth, and archdeacon of Surrey.

Tenison dying Dec. 14, 1715, Wake, bishop of Lincoln, succeeded him;* and Gibson was appointed to the see of Lincoln. After this advancement, he went on indefatigably in defence of the government and discipline of the Church of England: and on the death of Robinson, in 1720, was promoted to the bishopric of London. Gibson's talents seem to have been perfectly suited to the particular duties of this important station; upon the right management of which the peace and good order of the civil, as well as the ecclesiastical, state of the nation so much depend. He had a particular turn for business, which he happily transacted, by means of a most exact method that he used on all occasions: and this he pursued with great advantage, not only in the affairs of his own diocese in England, which he governed with the most

precise regularity, but in promoting the spiritual affairs of the church of England colonies, in the West-Indies. The ministry, at this time, were so sensible of his great abilities in transacting business, that there was committed to him a sort of ecclesiastical ministry for several years; and especially during the long illness of Abp. Wake, almost every thing that concerned the church was in a great measure left to his care.

The writer of his life, among many instances which he declares might be assigned of his making a proper use of that spiritual ministry he was honoured with, specifies some few of a more eminent kind. One was his occasional recommendation of several worthy and learned persons to the favour of the secular ministry, for preferments suited to their merits. Another, that of procuring an ample endowment from the crown, for the regular performance of divine service in the royal-chapel, at Whitehall, by a succession of ministers, selected out of both universities, with proper salaries, who are continued until this day, under the name of Whitehall preachers, in number twenty-four, who officiate each a fortnight. A third, that he constantly guarded against the repeated attempts to procure a repeal of the corporation and test acts. By baffling the attacks made on those fences of the church, he thought he secured the whole ecclesiastical institution; for, it was his fixed opinion, that it would be an unjustifiable piece of presumption to arm those hands with power, that might possibly employ it, as was done in the days of our fathers, against the ecclesiastical constitution itself. He was entirely persuaded, that there ought always to be a legal establishment of the church, to a conformity with which some peculiar advantages might be reasonably annexed: and at the same time, with great moderation and temper, he approved of a toleration of protestant dissenters; especially as long as they keep within the just limits of conscience, and attempt nothing that is highly prejudicial to, or destructive of, the rights of the establishment in the church. But he was as hearty an enemy to persecution, in matters of religion, as those that have most popularly declaimed against it.

Lastly, one more service to the church and clergy, performed by the bishop of London, was thought worthy of their grateful acknowledgements; namely, his distinguished zeal (after he had animated his brethren on the

bench to concur with him) in timely apprizing the clergy of the bold schemes that were formed by the Quakers, in order to deprive the clergy of their legal maintenance by tithes; and in advising them to avert so great a blow to religion, as well as so much injustice to themselves, by their early application to the legislature, to preserve them in the possession of their known rights and properties. But, though the designs of their adversaries were happily defeated, yet it ought ever to be remembered, in honour of the memory of the bishop of London, that such umbrage was taken by sir Robert Walpole, on occasion of the advice given by him and his brethren to the clergy in that critical juncture, as soon terminated in the visible diminution of his interest and authority.

The biographer of sir Robert Walpole allows that the inveteracy displayed against this eminent prelate for the conscientious discharge of his duty on this occasion, reflects no credit on the memory of that statesman. His esteem for Gibson had been so great, that when he was reproached with giving him the authority of a *pope*, he replied, "And a very good pope he is." Even after their disagreement, he never failed to pay an eulogium to the learning and integrity of his former friend. About this time, great pains were taken to fix upon this worthy prelate, the character of a haughty persecutor, and even of a secret enemy to the civil establishment. To this end a passage in the introduction to his "Codex," which suggested the groundlessness of the modern practice of sending prohibitions to the spiritual from the temporal courts, was severely handled, in a pamphlet written by the recorder of Bristol, afterwards sir Michael Foster, as derogatory from the supreme power and superintendency of the court of king's bench; and other writers, with less reason and no moderation, attacked our prelate in pamphlets and periodical journals. It is said also that he was obnoxious to the king, on a personal account, because he had censured, with a freedom becoming his character, the frequent recurrence of masquerades, of which his majesty was very fond. Bishop Gibson had preached against this diversion in the former reign: and he now procured an address to the king from several of the bishops, for the entire suppression of such pernicious amusements. In all this his zeal cannot be too highly commended; and to his honour be it recorded, that neither the enmity of statesmen, nor the frowns of princes, could divert his attention

from the duties of his pastoral office; some of which consisted in writing and printing pastoral letters to the clergy and laity, in opposition to infidelity and enthusiasm; in visitation-charges, as well as occasional sermons, besides less pieces of a mixt nature, and some particular tracts against the prevailing immoralities of the age.

He was very sensible of his decay for some time before his death, in which he complained of a languor that hung about him. As, indeed, he had made free with his constitution by incredible industry, in a long course of study and business of various kinds; he had well nigh exhausted his spirits, and worn out a constitution which was naturally so vigorous, that life might, otherwise, have probably been protracted. He died, however, on September 6, 1748, with true Christian fortitude, an apparent sense of his approaching dissolution, and in perfect tranquillity of mind, during the intervals of his last fatal indisposition at Bath, after a very short continuance there. His lordship was married, and left several children of each sex, who were all handsomely provided for by him. In private life he possessed the social virtues in an eminent degree, and his beneficence was very extensive. Of this one remarkable instance is recorded by Whiston. Dr. Crow had left him 2500*l.* which our prelate freely gave to Dr. Crow's relations, who were in indigent circumstances. Recording this story does Whiston more credit than his foolish ravings against the bishop's "gross ignorance" of what he calls "primitive Christianity."

His works in the order of publication were: 1. An edition of Drummond's "Polemo-middiana, &c. 1691," 4to, already mentioned. 2. The "Chronicon Saxonicum," 1692, 4to. 3. "Librorum Manuscriptorum Catalogus," printed the same year at Oxford, 4to. 4. "Julii Cæsaris Portus Iccius illustratus," a tract of W. Somner, with a dissertation of his own, 1694. 5. An edition of "Quintilian de Arte Oratoria, with notes," Oxon. 1693, 4to. 6. A translation of Camden's "Britannia" into English, 1695, folio, and again with large additions in 1722, and 1772, two vols. folio. 7. "Vita Thomæ Bodleii Equitis Aurati, & Historia Bibliothecæ Bodleianæ," prefixed to "Catalogi Librorum Manuscriptorum in Anglia & Hibernia in unum collecti," Oxon. 1697," folio. 8. "Reliquiæ Spelmannianæ, &c." 1698, folio. 9. "Codex Juris Ecclesiastici Anglicani, &c." 1713, folio. 10. "A Short State of some

present Questions in Convocation," 1700, 4to. 11. "A Letter to a Friend in the Country, concerning the Proceedings in Convocation, in the years 1700 and 1701," 1703, 4to. 12. "The Right of the Archbishop to continue or prorogue the whole Convocation. A Summary of the Arguments in favour of the said right." 13. "Synodus Anglicana, &c." 1702. 14. "A Parallel between a Presbyterian Assembly, and the new Model of an English Provincial Synod," 4to. 15. "Reflections upon a paper entitled 'The Expedient proposed,'" 4to. 16. "The Schedule of Prorogation reviewed," 4to. 17. "The pretended Independence of the Lower House upon the Upper House a groundless notion," 1703, 4to. 18. "The Marks of a defenceless Cause, in the proceedings and writings of the Lower House of Convocation," 4to. 19. "An Account of the Proceedings in Convocation in a Cause of Contumacy, upon the Prolocutor's going into the country without the leave of the archbishop, commenced April 10, 1707." All these upon the disputes in convocation, except the "Synodus Anglicana," &c. are printed without his name, but generally ascribed to him. 20. "Visitations parochial and general, with a Sermon, and some other Tracts," 1717, 8vo. 21. Five Pastoral Letters, &c. Directions to the Clergy, and Visitation Charges, &c. 8vo. To these may be added his lesser publications and tracts, viz. Family Devotion; a Treatise against Intemperance; Admonition against Swearing; Advice to persons who have been sick; Trust in God; Sinfulness of neglecting the Lord's Day; against Lukewarmness in Religion; several occasional Sermons. Remarks on part of a Bill brought into the house of lords by the earl of Nottingham, in 1721, entitled "A Bill for the more effectual Suppression of Blasphemy and Profaneness," is also ascribed to the bishop; as is also "The Case of addressing the Earl of Nottingham, for his treatise on the Trinity," published about the same time. Lastly, "A Collection of the principal Treatises against Popery, in the Papal Controversy, digested into proper heads and titles, with some Prefaces of his own," Lond. 1738, 3 vols. folio.[1]

GIBSON (Richard), commonly called the Dwarf, was a painter of some eminence in the time of sir Peter Lely,

[1] Biog. Brit. Suppl. vol. VII.—Whiston's Life.—Coxe's Life of Walpole.—Censura Literaria, vol. II.

to whose manner he devoted himself, and whose pictures he copied very faithfully. He was originally servant to a lady at Mortlake, who, observing that his genius led him to painting, put him to De Cleyn, to be instructed in the rudiments of that art. De Cleyn was master of the tapestry-works at Mortlake, and famous for the cuts which he designed for some of Ogilby's works, and for Sandys's translation of Ovid. Gibson's paintings in water-colours were well esteemed; but the copies he made of Lely's portraits gained him the greatest reputation. He was greatly in favour with Charles I. to whom he was page of the back-stairs; and he also drew Oliver Cromwell several times. He had the honour to instruct in drawing queen Mary and queen Anne, when they were princesses, and he went to Holland to wait on the former for that purpose. He married one Mrs. Anne Shepherd, who was also a dwarf. Charles I. was pleased, out of curiosity or pleasantry, to honour their marriage with his presence, and to give away the bride. Waller wrote a poem on this occasion, "of the marriage of the dwarfs." Fenton, in his notes on it, tells us, that he had seen this couple painted by sir Peter Lely; and that they appeared to have been of an equal stature, each of them measuring three feet ten inches. They had, however, nine children, five of which attained to maturity, and were proportioned to the usual standard of mankind. To recompense the shortness of their stature, nature gave this little couple an equivalent in length of days; for Gibson died in Covent-garden, in his 75th year, in 1690; and his wife, surviving him almost 20 years, died in 1709, aged 89.—Gibson's nephew, WILLIAM, was instructed in the art of painting both by him and sir Peter Lely, and became also eminent. His excellence, like his uncle's, lay in copying after sir Peter Lely; although he was a good limner, and drew portraits for persons of the first rank. His great industry was much to be commended, not only for purchasing sir Peter Lely's collection after his death, but likewise for procuring from the continent a great variety of valuable works, which made his collection of prints and drawings equal to that of any person of his time. He died of a lethargy in 1702, aged 58.—There was also one EDWARD GIBSON, William's kinsman, who was instructed by him, and first painted portraits in oil; but afterwards, finding more encouragement in crayons, and his genius lying that way, he

applied himself to them. He was in the way of becoming a master, but died when he was young.[1]

GIBSON (THOMAS), a native of Morpeth in Northumberland, was famous in the sixteenth century, for the studies of physic, divinity, history, and botany, in which he made considerable progress. Bale bears witness to his character as a physician, by saying, that he performed almost incredible cures. He was a friend to the reformation, and wrote some pieces in defence of that cause, for which he was obliged to become a fugitive in the reign of queen Mary; but, on the accession of Elizabeth, returned, and died in London in 1562. Among his works are, 1. "A breve Chronicle of the bishops of Rome's blessynge, &c." a work supposed to be the same called by others "The treasons of the prelates," in English rhyme, Lond. 16mo, printed by John Daye, consisting of only eight leaves. 2. "The sum of the acts and decrees made by divers bishops of Rome," from the Latin, 12mo, no date. 3. "A treatise behoovefull as well to preserve the people from pestilence, as to help and recover them, &c." 1536, 4to. The following remain in manuscript, "An herbal;" "Treatise against unskilful chemists, &c."[2]

GIBSON (WILLIAM), a remarkable instance of the strength of natural powers usefully directed, and assiduously employed, was born in 1720 at Boulton, a few miles from Appleby in Westmoreland. By the death of his father, he became an orphan, without friends, or education even of the humblest kind, and hired himself to a farmer in the neighbourhood, with whom he remained some years, and then removed to superintend a farm at Kendal. Here, when in his eighteenth year, being informed that his father had been possessed of some landed property, he spent his savings in making inquiry, and at last found that it had been mortgaged beyond its value. He therefore continued his occupation, and soon after was enabled to rent and manage a little farm of his own, at a place called Hollins in Cartmell Fell, where he began to apply himself to study, without perhaps knowing the meaning of the word. A short time previous to this, he had admired the operation of figures, but laboured under every disadvantage for want of education. His first effort therefore was

[1] Walpole's Anecdotes.

[2] Tanner.—Bale.—Ath. Ox. vol. I.—Aikin's Biog. Memoirs of Medicine.

to learn to read English; and having accomplished that to a certain degree, he purchased a treatise on arithmetic. This he carefully perused, and although he could not write, soon went through common arithmetic, vulgar and decimal fractions, the extraction of the square and cube roots, &c. by his memory only, and became so expert, that he could tell, without setting down a figure, the product of any two numbers multiplied together, although the multiplier and the multiplicand, each of them, consisted of nine places of figures; and he could answer, in the same manner, questions in division, in decimal fractions, or in the extraction of the square or cube roots, where such a multiplicity of figures is often required in the operation.

Finding himself, however, still labouring under difficulties, from not being able to write, he applied to that art with such success as to be able to form a legible hand, which he of course found an acquisition of great importance. Still his knowledge went no farther than this. He did not at this time know the meaning of the word *mathematics*, nor had the least notion of any thing beyond the very little he had learned. Something was now proposed to him about Euclid, but he took no notice of this, until told that it meant a book, containing the elements of geometry, when he immediately purchased it, and studying it with his usual diligence, found that he could extend his knowledge beyond what he had before conceived possible. He therefore continued his geometrical studies, and as the demonstration of the different propositions in Euclid depends entirely upon a recollection of some of those preceding, his memory was of the utmost service to him, and as it required principally the management of straight lines, it became a study exactly suited to his circumstances. While attending the business of his farm, and apparently only whistling a tune, he used to be deeply engaged in some geometrical proposition, and with a piece of chalk upon the lap of his breeches-knee, or any other convenient spot, he would clear up very difficult parts of the science in a most masterly manner.

His mind being now a little accessible to impressions from the great works of nature, he paid particular attention to the theory of the earth, the moon, and the rest of the planets belonging to this system, of which the sun is the centre; and, considering the distance and magnitude of the different bodies belonging to it, and the distance of

the fixed stars, he soon conceived each to be the centre of a different system. He well considered the laws of gravity, and that of the centripetal and centrifugal forces, and the cause of the ebbing and flowing of the tides; also the projection of the sphere, and trigonometry and astronomy. He never seemed better pleased than when he found his calculations agree with observation; and being well acquainted with the projection of the sphere, he was fond of describing all astronomical questions geometrically, and of projecting the eclipses of the sun and moon that way.

By this time he became possessed of a small library, and next turning his thought to algebra, he took up Emerson's treatise on that subject, which, though the most difficult, he went through with great success; and the management of surd quantities, and the clearing equations of high powers, were amusements to him while at work in the fields, as he generally could perform them by his memory; and if he met with any thing very intricate, he had recourse to a piece of chalk. The arithmetic of infinites, and the differential method, he made himself master of, and discovered that algebra and geometry were the very soul of the mathematics. He therefore paid a particular attention to them, and used to apply the former to almost every branch of the different sciences. The art of navigation, the principles of mechanics, the doctrine of motion of falling bodies, and the elements of optics became all objects of his study; and, as a preliminary to fluxions, which had only been lately discovered by sir Isaac Newton, he went through conic sections, &c. to make a trial of this last and finishing branch. Though he expressed some difficulty at his first entrance, yet he did not rest until he made himself master of both a fluxion and a flowing quantity.

As he had paid a similar attention to all the intermediate parts, he was now become so conversant in every branch of the mathematics, that no question was ever proposed to him which he did not answer. In particular he answered all the questions in the Gentleman's and Ladies' Diaries, the Palladium, and other annual publications, for several years; but his answers were seldom inserted except by, or in, the name of some other persons, as he had neither vanity nor ambition, and no wish but to satisfy himself that nothing passed him which he did not understand. He frequently had questions sent from his pupils and other gen-

tlemen in London, the universities, and different parts of the country, as well as from the university of Gottingen in Germany, which he never failed to answer; and from the minute inquiry he made into natural philosophy, there was scarcely a phenomenon in nature, that ever came to his knowledge or observation, for which he could not in some degree reasonably account.

He went by the name of "Willy o' the Hollins" many years after he left that place and removed to Tarngreen, where he lived about fifteen years, and from thence into the neighbourhood of Cartmell, where he was familiarly known by the name of "Willy Gibson," and continued his occupation as before. For the last forty years of his life he kept a school of about eight or ten gentlemen, who boarded and lodged at his farm-house; and having a happy art of explaining his ideas, he was very successful in teaching. He also took up the business of land-surveying, and having acquired some little knowledge of drawing, could finish his plans in a very neat manner. He was often appointed, by acts of parliament, a commissioner for the inclosing of commons, for which he was well qualified in every respect. His practice was to study incessantly, during the greatest part of the night; and in the day-time, when in the fields, his pupils frequently went to him to have their difficulties removed. He appears to have been altogether a very extraordinary character, and in private life amply deserving the great respect in which he was held by all who knew him. His death, occasioned by a fall, took place Oct. 4, 1791. He left a numerous family by his wife, to whom he had been happily united for nearly fifty years.[1]

GIFANIUS, or GIFFEN (HUBERTUS, or OBERTUS), a learned critic and civilian, was born at Buren in Guelderland in 1534. He studied at Louvain and at Paris, and was the first who erected the library of the German nation at Orleans. He took the degree of doctor of civil law there in 1567; and went thence to Italy in the retinue of the French ambassador. Afterwards he removed to Germany, where he taught the civil law with high repute, first at Strasburg, where he was likewise professor of philosophy; then in the university of Altdorf, and at last at Ingoldstadt. He forsook the protestant religion to embrace

[1] Gent. Mag. vol. LXI.

the Roman catholic. He was invited to the imperial court, and honoured with the office of counsellor to the emperor Rodolph. He died at Prague in 1609, if we believe some authors; but Thuanus, who is more to be depended on, places his death in 1604. He wrote notes and comments upon Aristotle's "Politics and Ethics," and on Homer and Lucretius; and published also several pieces relating to civil law.

As to his literary character, it is not without some stains. He has been accused of a notorious breach of trust, with regard to the MSS. of Fruterius. Fruterius had collected a quantity of critical observations; but died at Paris in 1566, a very young man, leaving them to Gifanius, to be published, who suppressed them as far as he was able; for which he is severely treated by Janus Douza in his satires and elsewhere. The fact is also mentioned by Thuanus. He was also charged with plagiarism by Lambin. Gifanius had inserted in his edition of Lucretius all the best notes of Lambin, without acknowledging to whom he was obliged; and with some contempt of Lambin, which Lambin, in a third edition of that author, resented with such abusive epithets as we are sorry to say are not unfrequent in the literary world. He calls him "audacem, arrogantem, impudentem, ingratum, petulantem, insidiosum, fallacem, infidum, nigrum." Gifanius had also another quarrel with Scioppius, about a MS. of Symmachus; which Scioppius, it is said, had taken away, and used without his knowledge.[1]

GIFFORD (Andrew), D. D. son of Emanuel, and grandson of Andrew Gifford, both dissenting ministers of the baptist persuasion, was born Aug. 17, 1700, and educated at Tewkesbury in Gloucestershire, under the Rev. Mr. Jones, author of the "History of the Canon of the Scripture," whose seminary produced, among other eminent men, archbishop Secker, bishop Butler, and Dr. Chandler. Mr. Gifford finished his studies under the celebrated Dr. Ward, and being afterwards baptised, was joined to his father's church at Bristol, but in 1723 removed to the baptist meeting in Devonshire-square, London. In 1725 his first ministerial duties appear to have been performed at Nottingham, where he was very popu-

[1] Gen. Dict.—Moreri.—Freheri Theatrum.—Foppen Bibl. Belg.—Saxii Onomasticon.

lar. In Feb. 1730 he was invited to London and ordained. The following year he commenced an intimacy with sir Richard Ellys, bart. (see ELLYS) and became his chaplain, taking the lead in family worship. Lady Ellys continued him in the same office, with an annual present of forty guineas, until her second marriage in 1745. One of Mr. Gifford's sermons preached in commemoration of the great wind in 1703, and published in 1734, was dedicated to sir Richard. In 1754 Mr. Gifford received the degree of D.D. from Marischal college, Aberdeen. His favourite study was that of antiquities, and although at no time a man of opulence, he made a very large collection of curious books, MSS. coins, &c. for which he gave liberal prices. It is said that his collection of coins, which was a very valuable one, was purchased by George II. as an addition to his own cabinet. His reputation as an antiquary, recommended him to the situation of assistant librarian of the British Museum in 1757, in which he was placed by the interest of the lord chancellor Hardwicke, and some other friends, but not, as his biographer says, by that of sir Richard Ellys, who had been dead some years before this period. To a man of literary curiosity and taste, no situation can be more interesting than that of librarian in the British Museum, and Mr. Gifford knew how to improve the opportunities which it affords. Having the talent to receive and communicate information with unaffected politeness, his acquaintance among the nobility and gentry soon became extensive. Some of them honoured him by a mutual exchange of friendly visits, and others of the first rank discovered their respect for him, either by an occasional attendance on his ministry, or by an obliging correspondence and intimacy. Amongst these were the marquis of Lothian, the earl of Halifax, lord Dartmouth, lady Buchan, lady Huntingdon, &c.

As a minister, his sentiments were of the Calvinistic kind, as put forth by the elders of the baptist churches in and about London in 1677 and 1689. His preaching was sincere, lively, and pathetic; and his faculties remained so long unimpaired, that it was generally said, "he would die popular," which proved true, although this is seldom the lot of the dissenting clergy, their flocks too often deserting them when their strength begins to fail, and their powers of popular attraction to relax. For the last twenty-five years of his life, he preached a monthly lecture at the

meeting in Little St. Helen's, in connection with several ministers of the Independent persuasion. The last time he administered the Lord's Supper was on June 6, 1784, when he was very weak and low. On the following evening, he preached a sermon to the "Friendly Society" which meet at Eagle-street, when he took an affectionate leave of them, and of all farther public duties. He died June 19th following, in the eighty-fourth year of his age, and was buried in Bunhill Fields. He left 400*l.* to the above meeting in Eagle-street, and his books, pictures, and manuscripts to the baptist academy at Bristol, where they are buried in comparative obscurity. Dr. Gifford published nothing of his own, except the sermon above mentioned, but was frequently a contributor to literary undertakings. In 1763 he superintended through the press, and enlarged the edition of Folkes's "Tables of English silver and gold Coins," printed at the expence of the Society of Antiquaries, 2 vols. 4to. To this he added the Supplement, the Postscript, and six plates.[1]

GIGGEIUS, or GIGGEO (ANTHONY), a learned Italian, who flourished in the early part of the seventeenth century, was admitted to the degree of doctor by the Ambrosian college at Milan. He was author of a Latin translation of the "Commentary of the three Rabbins on the Proverbs of Solomon," Milan, 1620, 4to; but his better known work is his "Thesaurus Linguæ Arabicæ, seu Lexicon Arabico-Latinum," 1632, 4 vols. fol. As a recompence for the learning and industry which it exhibited, pope Urban VIII. nominated the author to an honourable post in a college at Rome; but he died in 1632, before he could enter upon its functions.[2]

GILBERT (SIR HUMPHREY), a brave officer and navigator, was born in 1539, in Devonshire, of an ancient family, and though a second son, inherited a considerable fortune from his father. He was educated at Eton, and afterwards at Oxford, but is not mentioned by Wood, and probably did not remain long there. His destination was the law, for which purpose he was to have been sent to finish his studies in the Temple; but being introduced at court by his aunt, Mrs. Catherine Ashley, then in the queen's service, he was encouraged to embrace a military

[1] Rippon's Funeral Sermon.—Nichols's Bowyer.—Gent. Mag. vol. LIV.
[2] Abridgment of Tiraboschi, by Landi, vol. V.—Dict. Hist.

life. Having distinguished himself in several expeditions, particularly in that to Newhaven, in 1563, he was sent over to Ireland to assist in suppressing a rebellion excited by James Fitzmorris; and for his signal services he was made commander in chief and governor of Munster, and knighted by the lord-deputy, sir Henry Sidney, on Jan. 1, 1570, and not by queen Elizabeth in 1577, as Prince asserts. He returned soon after to England, where he married a rich heiress. In 1572 he sailed with a squadron of nine ships, to reinforce colonel Morgan, who at that time meditated the recovery of Flushing; and when he came home he published in 1576, his "Discourse to prove a passage by the North-west to Cathaia, and the East Indies," Lond. This treatise, which is a masterly performance, is preserved in Hakluyt's Voyages. The style is superior to most writers of that age, and shows the author to have been a man of considerable reading. The celebrated Frobisher sailed the same year, probably in consequence of this publication. In 1578, sir Humphrey obtained from the queen a very ample patent, empowering him to discover and possess in North America any lands then unsettled. He accordingly sailed to Newfoundland, but soon returned to England without success; yet, in 1583, he embarked a second time with five ships, the largest of which put back on occasion of a contagious distemper on board. Gilbert landed at Newfoundland, Aug. 3, and two days after took possession of the harbour of St. John's. By virtue of his patent he granted leases to several people; but though none of them remained there at that time, they settled afterwards in consequence of these leases, so that sir Humphrey deserves to be remembered as the real founder of our American possessions. His half-brother, sir Walter Raleigh, was a joint adventurer on this expedition, and upon sir Humphrey's death took out a patent of the same nature, and sailed to Virginia. On the 20th August in the above year (1583), sir Humphrey put to sea again, on board of a small sloop, for the purpose of exploring the coast. After this he steered homeward in the midst of a tempestuous sea, and on the 9th of September, when his small bark was in the utmost danger of foundering, he was seen by the crew of the other ship sitting in the stern of the vessel, with a book in his hand, and was heard to cry out, "Courage, my lads! we are as near heaven at sea as at land." About midnight the bark was

swallowed up by the ocean; the gallant knight and all his men perished with her. He was a man of quick parts, a brave soldier, a good mathematician, and of a very enterprizing genius. He was also remarkable for his eloquent and patriotic speeches both in the English and Irish parliaments. At the close of the work above-mentioned, he speaks of another treatise "On Navigation," which he intended to publish, but which is probably lost.[1]

GILBERT (SIR JEFFRAY), knt. lord chief baron of the exchequer, and an eminent law writer, was born Oct. 10, 1674. Of his family, education, or early life, it has been found impossible to recover any information. Either in 1714, or 1715, for even this circumstance is not clearly ascertained, he was appointed one of the judges of the court of king's bench in Ireland, and within a year was promoted to the dignity of chief baron of the exchequer in that kingdom, which office he held till the beginning of 1722, when he was recalled. During his residence there, he was engaged in an arduous and delicate contest concerning the ultimate judicial tribunal to which the inhabitants were to resort, which was disputed between the English house of lords and the Irish house of lords; and he appears to have been taken into custody by the order of the latter, for having enforced an order of the English house in the case of Annesley *versus* Sherlock, "contrary to the final judgment and determination of that house." It appears by the style of this last order of the Irish house of lords, that he was a privy counsellor of that kingdom; and it is noticed in his epitaph, that a tender was made to him of the great seal, which he declining, returned to England. Here he was first called to the degree of an English serjeant at law, preparatory, according to ancient usage, to his taking his seat as one of the barons of the exchequer, in which he succeeded sir James Montague in June 1722. Having remained in that station for three years, he was in Jan. 1724 appointed one of the commissioners of the great seal in the room of lord Macclesfield, his colleagues being sir Joseph Jekyll and sir Robert Raymond. The great seal continued in commission till June 1, 1725, when sir Peter King was constituted lord keeper, and on the same day sir Jeffray Gilbert became, on the appointment of sir Robert Eyre to the chief-justiceship of the common-pleas, lord chief baron, which office he filled until his

[1] Biog. Brit.—Prince's Worthies of Devon.—Lloyd's State Worthies.

death, Oct. 14, 1726, at an age which may be called early, if compared with the multitude and extent of his writings, which were all left by him in manuscript.

In the only character extant of him, it is said that "he filled up every station of life with the greatest integrity and most untainted honour; and discharged the duties of his profession to the general satisfaction of all that had any opportunity of observing his conduct. Nor did his speedy advancement from one post to another procure him the envy even of the gentlemen of the long robe, who constantly paid him the regard that is due to the greatest merit when he was alive, and by whom the loss of him is now as generally regretted. The skill and experience he had in the laws of his country, and the uncommon penetration he discovered in the decision of such causes of equity as came before him, were not more known in Westminster-hall, than his unwearied pursuit of mathematical studies (when his affairs would permit), as well as his fine taste of the more polite parts of learning, were to men of the most exalted genius in either." He was interred in a vault built for the purpose in the abbey church at Bath, in which city he died. A monument was afterwards erected to his memory in the Temple church, London. His works are, 1. "Law of Devises, last Wills, and Revocations," Lond. 1730, 8vo, reprinted 1756 and 1773. 2. "The Law of Uses and Trusts," 1734, 8vo, reprinted 1741. 3. "The Law and Practice of Ejectments," 1734, 8vo, reprinted 1741 and 1781, by Charles Runnington, esq. 4. "Reports of Cases in Equity and Exchequer," 1734, reprinted 1742, fol. 5. "Law and Practice of Distresses and Replevins," no date, reprinted 1780, and 1794, by William Hunt, esq. 6. "History and Practice of Civil Actions in the Common-pleas," 1737, 1761, and 1779. 7. "Treatise of the Court of Exchequer," partly printed in 1738, 8vo, but completely in 1753. 8. "Treatise of Tenures," third edition, 1757, 8vo. 9. "Treatise of Rents," 8vo. 10. "History and Practice of the high court of Chancery," 1758, 8vo. An erroneous Irish edition had preceded this. 11. "Cases in Law and Equity," 1760, 8vo. 12. "The Law of Executions," &c. 1763, 8vo. 13. "Theory or Law of Evidence," 1761, 8vo, reprinted a fourth time in 1777, again in 1791, 1792, and 1796, 4 vols. 8vo, by Capel Lofft, esq. with some account of the life of the author, from which the present article is taken,

Gilbert's "Abridgment of Locke's Essay on the Human Understanding," and his argument in a case of homicide. The first volume was again reprinted in 1801, by J. Sedgwick, esq. Besides these there are in Mr. Hargrave's collection two manuscripts of lord chief baron Gilbert, the one a "History of the Feud," the other "A Treatise of Remainders."[1]

GILBERT (WILLIAM), a nonconformist divine of very considerable abilities, was the son of William Gilbert of Priss, in Shropshire, and was born in 1613. In 1629 he was admitted a student of Edmund-hall, Oxford, where he took his bachelor's degree, and after a short residence in Ireland, returned and took that of master in 1638. By the favour of Philip lord Wharton, he became minister of Upper Winchington, in Buckinghamshire; and in 1647, having taken the covenant, and become a favourite with the usurping powers, he was appointed vicar of St. Lawrence's, Reading, and next year was created B. D. at the parliamentary visitation of the university of Oxford. About the same time he obtained the rich rectory of Edgemond, in his native county, where he was commonly called the bishop of Shropshire. In 1654 he was appointed an assistant to the commissioners of Shropshire, Middlesex, and the city of Westminster, for the ejection of such as were styled "scandalous, ignorant, and insufficient ministers and schoolmasters;" and according to Wood, was not sparing of the power which this sweeping commission gave him. After the restoration, he was ejected for nonconformity, and, retiring to Oxford, lived there very obscurely, with his wife, in St. Ebbe's parish, sometimes preaching in conventicles, and in the family of lord Wharton. Nor was he without respect from some gentlemen of the university on account of his talents. Calamy informs us that, in a conversation with the celebrated Dr. South on the subject of predestination, he so satisfied him, that South became ever after an assertor of that doctrine. When a toleration or temporary indulgence was granted to the nonconformists in 1671, although a professed independent, he joined with three presbyterians in establishing a conventicle in Thames street, in the suburbs of Oxford; but this indulgence was soon called in. In his last days he was reduced to great distress, and was supported by the contributions of private

[1] Lofft's Preface, as above.—Bridgman's Legal Bibliography.

persons, and of several heads of colleges. He died July 15, 1694, and was buried in the church of St. Aldate. He was esteemed a good philosopher, disputant, and philologist, and a good Latin poet. He published, 1. "Vindiciæ supremi Dei dominii," against Dr. Owen, Lond. 1655, 8vo. 2. "An Assize Sermon," ibid. 1657, 4to. 3. "England's Passing-Bell, a poem written soon after the year of the plague, the fire of London, and the Dutch war," 1675, 4to. 4. "Super auspicatissimo regis Gulielmi in Hiberniam descensu, et salva ex Hibernia reditu, carmen gratulatorium," 1690, 4to, written in his eightieth year. 5. "Epitaphia diversa," chiefly on persons not of the church of England. 6. "Julius Secundus," a dialogue, Ox. 1669, 12mo, and 1680, 8vo. To this is prefixed a preface, also in the form of a dialogue, proving that piece to have been written by Erasmus. Dr. Jortin seems of the same opinion, and has reprinted it in his Life of Erasmus, pointing out some curious omissions by Gilbert. With the second edition, Gilbert republished "Jani Alex. Ferrarii Euclides catholicus," an ironical work against the Romish church, written by an English convert who chose to conceal his true name. Gilbert translated into Latin a considerable part of Francis Potter's book entitled "An interpretation of the number 666," printed at Amsterdam, 1677. He is likewise supposed to have been concerned in the pamphlets called "Anni mirabiles," printed in 1661, 1662, and the following years."[1]

GILBERT, or GILBERD (WILLIAM), a learned physician, who first discovered several of the properties of the load-stone, was born at Colchester, where his father was recorder, in 1540; and after an education at a grammar-school, was sent to Cambridge. Having studied physic for some time, he went abroad for his farther improvement; and in one of the foreign universities, had the degree conferred upon him of M. D. He returned to England with a considerable reputation for his learning in general, and had especially the character of being deeply skilled in philosophy and chemistry; and resolving to make his knowledge useful to his country by practising in this faculty, he presented himself a candidate to the college of physicians in London, and was elected a fellow of that society

[1] Ath. Ox. vol. II.—Calamy.—Coates's Hist. of Reading.—Peck's Desiderata, vol. II.

about 1573. Thus, every way qualified for it, he practised in this metropolis with great success and applause; which being observed by queen Elizabeth, whose talent it was to distinguish persons of superior merit, she sent for him to court, and appointed him her physician in ordinary; and gave him, besides, an annual pension, to encourage him in his studies. In these, as much as his extensive business in his profession would permit, he applied himself chiefly to consider and examine the various properties of the load-stone; and proceeding in the experimental way, a method not much used at that time, he discovered and established several qualities of it not observed before. This occasioned much discourse; and spreading his fame into foreign countries, great expectations were raised from his treatise on that subject, which were certainly not disappointed when he printed it, in 1600, under the following title, "De Magnete, magneticisque Corporibus & de magno magnete Tellure, Physiologia nova," i. e. "Of the Magnet (or Loadstone) and magnetical Bodies, and of that great magnet the Earth." It contains the history of all that had been written on that subject before his time *, and is the first regular system on this curious subject, and may not unjustly be styled the parent of all the improvements that have been made therein since. In this piece our author shews the use of the declination of the magnet, which had been discovered by Norman in finding out the latitude, for which purpose also he contrived two instruments for the sea. This invention was published by Thomas Blondeville, in a book entitled "Theoriques of the Planets, together with the making of two Instruments for Seamen, for finding out the Latitude without Sun, Moon, or Stars, invented by Dr. Gilbert," 1624. But the hopes from this property, however promising at first, have by a longer experience been found to be deceitful.

After the death of Elizabeth, the doctor was continued as chief physician to James I. but he enjoyed that honour only a short time, dying Nov. 30, 1603. His corpse was interred in Trinity Church, at Colchester, where he was

* Among such writers are Harriot, Hues, Wright, Kendal, Barlow, and Norman, which shews Wood's observation to be uncandid at least, when he tells us that Barlow had knowledge in the Magnet twenty years before Gilbert's book came out, and whatever was the intention of the antiquary's remark, it is certain from his own account, that Gilbert first improved this knowledge to that degree of perfection as to be fit for public view and use, since Barlow did not publish his magnetical advertisement till 1616. Ath. Ox. vol. II.

born, and where there is a handsome monument raised to his memory; a print of which is to be seen in Morant's "History and Antiquities of Colchester." By a picture of him in the school-gallery of Oxford, he appears to have been tall of stature, and of a chearful countenance. His character stood very high with the philosophers of his age and country. Carpenter tells us, that he had trodden out a new path to philosophy. Sir Kenelm Digby compares him with Harvey, the discoverer of the circulation. Barrow ranks him with Galileo, Gassendus, Mercennus, and Des Cartes; whom he represents as men resembling the ancients in sagacity and acuteness of genius*. Nor was his fame less celebrated among foreigners; the famous Peiresc often lamented, that when he was in England he was not acquainted with our philosopher.

Besides his principal work printed in his life-time, he left another treatise in MS. which coming into the hands of sir William Boswell, was from that copy printed at Amsterdam in 1651, 4to, under this title, "De mundi nostro sublunari Philosophia nova." As he was never married, he gave by his last will all his library, consisting of books, globes, instruments, &c. and a cabinet of minerals, to the college of physicians; and this part was punctually performed by his brothers, who inherited his estate, which must have been somewhat considerable. Wood observes, he was the chief person in his parish at Colchester.[1]

GILBERTUS (Anglicus), the first practical writer on medicine whom this country produced, is placed by Bale (who calls him Gilbertus Legleus, and says he was physician to Hubert, archbishop of Canterbury,) in the reign of king John, about 1210; but Leland, without stating the grounds of his opinion, makes him more modern, and Dr. Freind thinks that he must have lived in the beginning of the reign of Edward I.; "for he quotes Averrhöes," Dr. Freind remarks, "who reached the close of the twelfth century; and whose works could not have been translated so early, and indeed were not translated till the middle, at least, of the thirteenth, as Bacon, a good voucher, in-

* Lord Bacon frequently mentions Gilbert's Book with applause; and in one place particularly styles it a painful and experimental work, (Advancement of Learning, L. i. c. 13.) words, in his lordship's mouth, of singular force and extent of meaning, and which are handsomely illustrated by the compliment of Mr. Wright prefixed to the book; by which it appears that our author spent no less that eighteen years in bringing it to perfection.

[1] Biog. Brit.—Ath. Ox. vol. I.—Morant's Hist. of Essex.—Brucker.

forms us: and the mention he makes of a book, 'de Speculis,' which, without doubt, is that written by Bacon, and what he transcribes from Theodorick, concerning a leprosy, evidently shews that he lived low in this century, &c." According to Leland, he maintained a high character for his knowledge in philosophy and physic, which he had acquired by great study and much travelling; and he was very successful in his practice. His writings are principally compiled from those of the Arabian physicians, like the works of his contemporaries in other nations; sometimes, indeed, he transcribes whole chapters word for word, especially from Rhazes. He is represented as the first English physician who ventured to expose the absurd practices of the superstitious monks, who at that time engrossed much of the treatment of diseases, and is said to have contrasted with them the methods recommended by the ancients. The principal work of Gilbert, entitled "Compendium Medicinæ tam morborum universalium quam particularium," was corrected by Michael Capella, and printed at Lyons in 1510; and afterwards at Geneva, in 1608, under the title of "Laurea Anglicana, seu Compendium totius Medicinæ." His other treatises were, "De viribus Aquarum;" "De Re Herbaria;" "Thesaurus Pauperum;" and "De tuenda valetudine."[1]

GILCHRIST (EBENEZER), a Scotch physician of eminence, was born at Dumfries in 1707. He began the study of medicine at Edinburgh, which he afterwards prosecuted at London and Paris. He obtained his degree of M. D. from the university of Rheims; and in 1732 he returned to the place of his nativity, where he afterwards constantly resided, and continued the practice of medicine till his death in 1774. Few physicians of the last century have been more successful in the exercise of their profession, or have contributed more to the improvement of the healing art. Having engaged in business at an early period of life, his attention was wholly devoted to observation. Endowed by nature with a judgment acute and solid, with a genius active and inventive, he soon distinguished himself by departing, in various important particulars, from established but unsuccessful modes of practice. Several of the improvements which he introduced have procured him deserved reputation both at home and abroad. In different

[1] Leland.—Freind's Hist. of Physic.—Tanner in Leglæus.—Rees's Cyclopædia.

medical collections are to be found several of his performances, which prove that he had something new and useful to offer upon every subject to which he applied his attention. But those writings which do him most credit are two long dissertations on "Nervous Fevers," in the "Medical Essays and Observations" published by a society at Edinburgh; and a "Treatise on the use of Sea-voyages in medicine," which first made its appearance in 1756, and was reprinted in 1771. In the former, his recommendation of wine in nervous fevers, and in the latter, of sea-voyages in cases of consumption, has been generally attended to in modern practice, and with great advantage.[1]

GILDAS, the oldest British historian, surnamed THE WISE, was, according to Leland, born in Wales, in the year 511, but according to others, in 493. Where he was educated is uncertain; but from his writings he appears to have been a monk. Some writers say that he went over to Ireland; others, that he visited France and Italy; but they agree that after his return to England, he became a celebrated and assiduous preacher of Christianity. Leland says that he retired to one of the small islands in the Bristol Channel called the Hulms; but that, being disturbed by pirates, he removed thence to the monastery of Glastonbury, where he died. But all this is supposed to belong to another of the name, called Gildas Albanius. Du Pin says he founded a monastery at Venetia in Britain. The place and time of his death are as uncertain as other particulars of his history which may be found in our authorities. He is the only British author of the sixth century whose works are printed; and they are therefore valuable on account of their antiquity, and as containing the only information of the times in which he wrote. The only book, however, attributed to him with certainty, is his "Epistola de excidio Britanniæ, et castigatio ordinis ecclesiastici," Lond. 1525, 8vo, Basil, 1541, 8vo, Lond. 1567, 12mo, Paris, 1576, Basil, 1568, 12mo, and by Gale, in his "Rerum Anglic. Scriptores veteres," fol. 1684—7. There is also an English translation, Lond. 1652, 12mo. In this he laments over the miseries and almost total ruin of his countrymen, and severely reproves the corruption and profligacy of the age. The first part contains a vague account of events from the Roman invasion to his own

[1] Encyclop. Brit. 3d edit.

times. There were two other Gildas's of the sixth century, whom some make distinct persons, and others consider as one and the same.[1]

GILDON (CHARLES), a dramatic and miscellaneous writer, was born at Gillingham, near Shaftesbury, in Dorsetshire, in 1665. His parents and family were Roman catholics, and consequently endeavoured to instill the same principles into our author, but without success. His father was a member of the society of Gray's-inn, and had suffered considerably in the royal cause. Mr. Gildon received the first rudiments of his education at Gillingham; but when twelve years of age, his parents sent him over to Doway, and entered him in the English college of secular priests there, with a view of bringing him up likewise to the priesthood; but, during a progress of five years' study he only found his inclinations more strongly confirmed for a quite different course of life.

At nineteen years of age he returned to England, and when he was of age, and by the entrance into his paternal fortune, which was not inconsiderable, rendered in every respect capable of enjoying the gaieties and pleasures of this polite town, he came up to London. Here he soon spent the best part of what he had, and crowned his imprudences by marrying a young lady without any fortune, at about the age of twenty-three, adding to his other incumbrances that of a growing family, without any way of improving his reduced finances. During the reign of James II. he studied the religious controversies of that period, which ended in his becoming an infidel. In 1693 he ushered into the world "The Oracles of Reason," written by Charles Blount, esq. after that author's unhappy end, with a pompous eulogium and a defence of self-murder. He was afterwards, however, as Dr. Leland informs us, "convinced of his error; of which he gave a remarkable proof, in a good book which he published in 1705, entitled 'The Deist's Manual; or, a rational enquiry into the Christian Religion;' the greatest part of which is taken up in vindicating the doctrines of the existence and attributes of God, his providence and government of the world, the immortality of the soul, and a future state."

Having greatly injured his fortune by thoughtlessness

[1] Tanner.—Leland.—Ware's Ireland.—Nicolson's English Hist. Library.—Cave, vol. I.—Dupin.—Gent. Mag. vol. LXXXIII. part. I. p. 218.

and dissipation, he was now obliged to consider on some method for retrieving it; or, indeed, rather for the means of subsistence; and he himself candidly owns, in his essays, that necessity was his first motive for venturing to be an author; nor was it till he had arrived at his two-and-thirtieth year, that he made any attempt in the dramatic way.

He died Jan. 12, 1723-4. His literary character is given in Boyer's Political State, vol. XXVII. p. 102, as "a person of great literature, but a mean genius; who, having attempted several kinds of writing, never gained much reputation in any. Among other treatises he wrote the 'English Art of Poetry,' which he had practised himself very unsuccessfully in his dramatic performances. He also wrote an English grammar; but what he seemed to build his chief hopes of fame upon was his Critical Commentary on the duke of Buckingham's 'Essay on Poetry,' which last piece was perused and highly approved by his grace."

Much of this is certainly true. His plays, enumerated in the "Biog. Dramatica," procured him little reputation. He had some talent, however, for criticism, and Pope was weak enough to believe that Addison employed Gildon to write against him. Pope introduced him into the Dunciad for another reason, his "New Rehearsal, or, Bays the Younger; containing an examen of Mr. Rowe's plays, and a word or two on Mr. Pope's 'Rape of the Lock,'" 1714. Gildon wrote the "Life of Betterton," published in 1710.[1]

GILES, or GILLES (OF VITERBO), a learned general of the Augustines, and cardinal, was so called from the place of his birth. He was well skilled in languages, and much consulted by the learned of his age on that account. He opened the Lateran council under Julius II. 1512, and conducted several affairs of importance for Leo X. He died November 12, 1532, at Rome. This cardinal left "Commentaries" on some of the "Psalms;" "Remarks on the First Three Chapters of Genesis;" "Dialogues, Epistles, and Odes," in praise of Pontanus, &c. which may be found in Martenne's "Amplissima Collectio," and contained many useful notices respecting the state of learning and events of his time.[2]

GILES, JOHN. See ÆGIDIUS.

GILL (ALEXANDER), head master of St. Paul's school, was born in Lincolnshire, Feb. 27, 1564, and admitted

[1] Biog. Dram.—Cibber's Lives, vol. III.—Leland's Deistical Writers.—Bowles's edition of Pope; see Index.
[2] Moreri.

scholar of Corpus college, Oxford, in Sept. 1583. He took his master's degree in 1590, when he left college, and is supposed to have taught school at Norwich, as he was in that city in 1597, and there wrote his "Treatise concerning the Trinity," 8vo, to which Wood gives the date of 1601. In 1608 he became chief master of St. Paul's school, in which his method of education is said to have been eminently successful. He was not more esteemed as a man of learning, and an excellent Latin scholar, than as a divine and critic. He died at his house in St. Paul's church-yard, Nov. 17, 1635, and was buried in the anti-chapel belonging to Mercers' hall. His other works are, 1. "Logonomia Anglica," 1721, 4to; and 2. "Sacred Philosophy of Holy Scripture; or a Commentary on the Creed," fol. 1635.[1]

GILL (ALEXANDER), son and successor to his father, the subject of the preceding article, was born in London, in 1597, and entered of Trinity college, Oxford, in 1612, on an exhibition from the Mercers' company. When he had taken his master's degree, he became usher under his father in St. Paul's school, and under Thomas Farnaby, in his private school, but succeeded his father in 1635, and next year took the degree of D. D. He held the school only five years, being dismissed, as Knight thinks, for excessive severity. An allowance, however, was made to him of 25*l.* yearly, with which he set up a private school in Aldersgate-street, where he died in 1642, and was buried in the church of St. Botolph, Aldersgate. Wood speaks of his "unsettled and inconstant temper," and of his "many changes, rambles, and some imprisonments," but upon what account he does not inform us. Some light, however, is thrown upon the circumstance of imprisonments at least, in a late publication of Aubrey's Lives. In his account of Chillingworth he says, "Dr. Gill, filius doctoris Gill, schoolmaster of Paules school, and Chillingworth, held weekely intelligence one with another for some years, wherein they used to nibble at state-matters. Dr. Gill, in one of his letters, calls king James and his sonne, the old foole and the young one, which letter Chillingworth communicated to W. Laud, A. B. Cant. The poore young Dr. Gill was seised, and a terrible storme pointed towards him, which by the eloquent intercession and ad-

[1] Ath. Ox. vol. I.—Knight's Life of Colet.

vocation of Edward earle of Dorset, together with the teares of the poore old doctor, his father, and supplication on his knees to his majestie, was blowne over." Most of his Latin poetry, in which he excelled, is published in a volume entitled "Poetici Conatus," 1632, 12mo, but he has other pieces extant both in Latin and English, some of which are enumerated by Wood, who had seen others in manuscript. When usher of St. Paul's school, he had the honour of having Milton under him, who was his favourite scholar. Three of Milton's familiar Latin letters to him are extant, replete with the strongest testimonies of esteem and friendship. Milton also pays him high compliments on the excellence of his Latin poetry. He gave to the library of Trinity college the old folio edition of Spenser's "Faerie Queene," Drayton's "Polyolbion," by Selden; and Bourdelotius's "Lucian," all having poetical mottos from the classics in his own hand-writing, which shew his taste and track of reading; and in the "Lucian" are the arms of the Gills elegantly tricked with a pen, and coloured by him. He had two brothers, George and Nathaniel, who were both of the same college.[1]

GILL (JOHN), D. D. an eminent dissenting divine, and the most able and learned baptist writer of the last century, was born at Kettering in Northamptonshire, Nov. 23, 1697, of parents in humble life. His father was a deacon of the baptist meeting at Kettering; and having, from various causes, some of which appear rather imaginary, a strong impression on his mind that this son would become a preacher, and an eminent character, exerted his utmost to give him a suitable education. His first attempts were crowned with such success as to confirm his father's hopes. Being sent to the grammar school, he soon exceeded his equals in age, and even his seniors. At his eleventh year, he had not only gone through the common school books, but had read the principal Latin classics, and made considerable proficiency in the Greek language. Such was at the same time his avidity of knowledge, that he constantly frequented a bookseller's shop (which was open only on market-days), where his acquirements became noticed by some of the neighbouring clergy; and he repaired so regularly to this repository of books, that it became a sort of

[1] Ath. Ox. vol. II.—Knight's Colet.—Warton's Milton, p. 430.—Letters by Eminent Persons, 1813, 3 vols. 8vo.

asseveration, "such a thing is as sure as John Gill is in the bookseller's shop." Unfortunately, however, his progress at school was interrupted by an edict of the master, requiring that all his scholars, without exception, should attend prayers at the church on week-days. This, of course, amounted to an expulsion of the children of dissenters, and of young Gill among the rest. His parents not being able to send him to a distant school, some efforts were made to get him upon one of the dissenting funds of London, that he might be sent to one of their seminaries. In order to procure this favour, his progress in literature was probably stated as very extraordinary, and the application produced an answer fully as extraordinary; namely, "that he was too young; and, should he continue, as it might be supposed he would, to make such rapid advances in his studies, he would go through the common circle of learning before he could be capable of taking care of himself, or of being employed in any public service." Notwithstanding this illiberal and absurd repulse, young Gill went on improving himself in Greek and Latin, by eagerly studying such books in both languages as he could procure, and added to his stock a knowledge of logic, rhetoric, moral and natural philosophy. Without a master also, he made such progress in the Hebrew as soon to be able to read the Bible with facility; and ever after this language was his favourite study. He read much in the Latin tongue, and studied various systematic works on divinity; but all this appears to have been done at such hours as he could spare from assisting his father in his business. In November 1716, he made a public profession of his religious sentiments before the baptist meeting, and was baptised according to the usual forms; soon after which he commenced preacher, and officiated first at Higham Ferrars, where in 1718 he married; he also preached occasionally at Kettering until the beginning of 1719, when he was invited to become pastor of the baptist congregation at Horslydown, Southwark, and soon became very popular in the metropolis.

In 1724 he appeared as an author by the publication of two sermons; but in 1726 he first distinguished himself as a champion for the peculiar tenet which divides the baptists from other denominations, by engaging in a controversy with Mr. Maurice, an independent minister. Zealously, however, as Dr. Gill was attached to the baptist

tenets, and frequently as he wrote in favour of them, it was for the most part in his own defence. "Intimate with him as I was," says Mr. Toplady, "I never so much as once heard him drop a single hint, in all our conversations, directly or indirectly, concerning the article of baptism" In 1728 he published his "Exposition of the Song of Solomon," folio The year before it appeared, Whiston had published a pamphlet in which he endeavoured to prove that the Song of Solomon was a spurious book, and not fit to stand in the canon of scripture. To all this Gill answered with great ability. It does not appear whether Whiston had seen this answer, but he himself informs us that in 1748 he had heard a great character of Dr. Gill for his skill in the Oriental languages, and had a mind to hear him preach, but being informed that he had written a folio book on the Canticles, he declined to go and hear him; a proof that Whiston's dislike to bigotry was to the bigotry of others only. In 1751 a new edition of the "Exposition" was published in 4to, with corrections and additions, and a third, likewise with additions, in 1767.

In the same year (1728) he published "The Prophecies of the Old Testament respecting the Messiah, considered, and proved to be literally fulfilled in Jesus," in answer to Collins's "Scheme of literal Prophecy considered." Becoming now a preacher of high reputation among dissenters of all denominations, many of whom wished to hear Dr. Gill frequently, but could not be expected to join his congregation, a weekly lecture was established by subscription in 1729, which he continued to preach until 1756, when age, and a multiplicity of engagements, obliged him to resign it. Here a numerous congregation heard those sermons, many of which he moulded afterwards into treatises for publication, particularly his "Treatise on the doctrine of the Trinity," which appeared in 1731. One object of this treatise was to check the progress Sabellianism had at this time made among the baptists. In 1735, and following years, he published his "Cause of God and Truth," 4 vols. 8vo, a defence of the Calvinistic against the Arminian sentiments, on the subjects of election, original sin, &c. Dr. Gill's supralapsarian opinions in this (for such he held with great zeal) being animadverted on in an anonymous pamphlet, he published an answer called "Truth defended, &c." In 1737 he again engaged in controversy

on the subject of baptism, with Mr. Samuel Browne, a dissenting minister.

When he first came to settle in London, in 1719, he became intimately acquainted with Mr. John Skepp, author of "The Divine Energy," and in 1751 new-modelled that work for a second edition. Skepp was an able Hebraist, and had formed a good collection of Hebrew and Rabbinical books, which Gill bought on his death in 1721, and bestowed many years in a careful study of them, reading the Targums, the Mishna, the Talmuds, the book of Zohar; and having collected a vast mass of useful observations, he employed them as illustrations for his Exposition of the Bible. Of this voluminous work, the New Testament appeared first in 3 vols. fol. 1746, 1747, and 1748. In this last year he received the degree of D. D. from the Marischal college, Aberdeen, professedly "on account of his learned defence of the true sense of the holy scriptures against deists and infidels." This diploma was decreed to him in the handsomest manner, without his knowledge, and the fees were remitted. His Exposition of the Old Testament was published afterwards in various years, forming, along with the New, 9 vols. fol. which, becoming of late years in much demand, and the price being greatly raised, a new and very neat edition was published in 1810—12, in 10 vols. 4to, by Mr. Bagster, of the Strand. In 1767 Dr. Gill published a "Dissertation on the Antiquities of the Hebrew Language, Letters, Vowel-points, and Accents," and in the same year collated the various passages of the Old Testament quoted in the Mishna, in the Talmuds, both Jerusalem and Babylonian, and in the Rabbath; and extracted the variations in them, from the modern printed text, which he sent to Dr. Kennicott, who politely acknowledges the obligation in his "State of his Collation," published in 1767. In 1769 Dr. Gill published a "Body of doctrinal Divinity," 2 vols. 4to, and in 1770 a "Body of practical Divinity." This was the last of his numerous publications, in the preparation of which he had spent many years of his long life. He died at his house at Camberwell, Oct. 14, 1771; his wife had been dead some years before, and his only surviving son died in 1804, aged seventy-seven. Dr. Gill's private character was so excellent, that the admirers of his writings have said that "his learning and labours were exceeded only by the invariable sanctity of his life and conversation." His extensive learn-

ing and reading cannot be called in question, but as a writer he is in general too copious and diffuse.[1]

GILLES (PETER), a distinguished scholar and traveller, was born 1490, at Albi. After travelling over France, and into Italy, he spent some time, at his return, with George d'Armagnac, bishop of Rhodes, afterwards cardinal, who was his patron; and, at this prelate's request, wrote his 16 books on the nature of animals, "De vi et naturâ Animalium," Lyons, 1533, 4to, extracted from Ælian, Porphyry, Heliodorus, and Oppian; to which he has added his own observations, and a book of the fish found at Marseilles. He dedicated this work to Francis I. and entreated him, in the dedication, to send some learned men into foreign countries, at his own expence. Francis approved this plan, and the author was sent to the Levant some time after; but, receiving nothing from the king during his stay there, he was obliged, at the king's death, 1547, to enlist himself in the service of Soliman II. for a maintenance. In 1550, however, he returned to France with M. d'Aramont, ambassador from that kingdom to the Porte; he went afterwards to cardinal d'Armagnac at Rome, being entrusted with the affairs between France and the holy see, and died in that city in 1555. Besides his work above mentioned, he left "Elephanti descriptio," 8vo; "De Bosphoro Thracio," 24to; "De Topographia Constantinopoleos," 24to; and in Banduri's Imperium Orientale, editions of Demetrius of Constantinople in "Rei Accipitrariæ Auctores," 1612, 4to; of Theodoret's "Commentary on the Twelve minor Prophets;" and of the "Hist. of Ferdinand, king of Arragon," by Laurentius Valla.[2]

GILPIN (BERNARD), an eminent English divine, and for his excellent character and usefulness, called the "Apostle of the North," was descended from a good family in Westmoreland, and born in 1517, at Kentmire in that county. He was the son of Edwin Gilpin, by Margaret daughter of William Laton of Delain in Cumberland. From his earliest youth he was inclined to a contemplative life, thoughtful, reserved, and serious, which giving his parents an early presage of his future piety, they determined to educate him for the church. His first years were spent at

[1] Life prefixed to a collection of his Sermons and Tracts, 2 vols. 4to.—Stennet's Funeral Sermon.

[2] Gen. Dict.—Niceron, vol. XXIII.—Clement Bibl. Curieuse,—Saxii Onomast. art. Gillius.

a public school, whence he was removed to Oxford, and at the age of sixteen was entered upon the foundation at Queen's college. Besides his academical studies, to which he applied with great industry, he appears to have read while here some of the works of Erasmus, which at their first appearance were not very popular, and discovered in them a treasure of real learning, which he had in vain sought after in the writings then in most esteem. But as he had now determined to apply himself to divinity, he made the Scriptures his chief study; and was particularly anxious to gain an accurate knowledge of the Greek and Hebrew languages, in the study of which he was much assisted by Mr. Neal, a fellow of New college, and afterwards Hebrew professor at Oxford. He had not been long in the university before he was considered as a young man of good parts and considerable learning, and admired and loved for a remarkable sweetness of disposition, and unaffected sincerity in his manners. At the usual term he took the degree of M. A. and about the same time was elected fellow of his college.

If at this time, from perusing the writings of Erasmus, or by any other means, he entertained scruples respecting the religion of the Romish church, in which he had been bred up, he had the discretion to suppress his sentiments, and before he said any thing which might shake the faith of others, he determined to establish his own. He had not been long settled in his fellowship before a very public testimony was given to the reputation he had acquired, by his being one of the first in Oxford who were recommended to cardinal Wolsey for Christ Church college, which he had just founded, and accordingly Mr. Gilpin removed thither from Queen's, and continued his former studies. From the nature of these, and the ingenuity and honesty of his disposition, it is not improbable that he might in time have been led by his own reasonings to that discovery of truth he aimed at; but Providence rewarded a pious endeavour, by throwing in his way the means of an earlier attainment of it. Under the patronage of Edward VI. who had now succeeded Henry VIII. Peter Martyr went to Oxford, where he read divinity lectures in a strain to which the university had been hitherto little accustomed, and particularly refuted the doctrine of the corporal presence. This occasioned a controversy of much warmth, and such was Mr. Gilpin's credit at the university that the

popish party were very solicitous to engage him on their side. But, although he was as yet but imperfectly acquainted with the arguments of the reformers, he had, it seems, lately discovered, through a dispute he had been engaged in with Dr. Hooper, afterwards bishop of Worcester, that several of the Romish doctrines were not so well supported by Scripture as was commonly imagined; and, with a mind in this unsettled condition, he thought himself but ill qualified to espouse either side publicly. In consequence, however, of repeated importunities, he ventured to appear in a public disputation against Peter Martyr, the consequence of which was, his ingenuously owning that he could not maintain his opinions, and a determination to enter into no more controversies until he had gained the full information he was in pursuit of. Peter Martyr acknowledged this candid behaviour, so different from that of Gilpin's fellow disputants, Chedsey, Morgan, Tresham, &c. and often told his friends that it was the subject of his daily prayers that God would be pleased at length to touch the heart of this pious papist with the knowledge of true religion. Nor, says his biographer, did he pray in vain; for Mr. Gilpin from this time became every day more reconciled to the reformers.

He now began with great diligence to read over the Scriptures, and the writings of the fathers, the result of which was a more favourable opinion of the doctrines of the reformers. He also communicated some of his doubts to Cuthbert Tonstal, bishop of Durham, who was his mother's uncle, and had always expressed a great regard for him, and to other learned men of the university, whose answers appear to have had a tendency to increase his scruples, and finally to make him declare himself a protestant; and it is certain, that while at Christ Church, he became fully convinced of the errors of popery. Such, however, was his diffidence in his own acquirements, and such his fear lest protestantism might suffer by the inexperience of its teachers, that he resisted many solicitations to leave the university, and undertake the cure of souls. These scruples detained him at Oxford until the thirty-fifth year of his age; about which time he yielded so far to the earnest solicitations of his friends as to accept the vicarage of Norton, in the diocese of Durham, in Nov. 1552. Before he went to reside he was appointed to preach before the king, who was at Greenwich, which appears then

to have been a custom before being presented to any benefice. On this occasion, with the true spirit of a reformer, he inveighed against the luxurious and corrupt manners of the times among all ranks, and although the king was not then present, delivered what he intended as an address to his majesty, not doubting, as he said, but that it would be carried to him. This courage recommended him to the notice of many persons of the first rank; particularly to sir Francis Russel, and sir Robert Dudley, afterwards earls of Bedford and Leicester, who from that time professed a great regard for him; and, when in power, were always ready to patronize him. Gilpin received their offered friendship with humility and gratitude, but never solicited it on his own account. He sometimes indeed applied to lord Bedford in behalf of his friends, but does not appear to have once asked any favour of the earl of Leicester, whose real character could not be unknown, or agreeable to him. He is likewise said to have been noticed by secretary Cecil, afterwards lord Burleigh, who obtained for him a general licence for preaching, a matter of great favour in those days. This licence he sometimes used in other parts of the country, but confined his services chiefly to his parish of Norton.

Here he made it his principal endeavour to inculcate moral virtue, and to dissuade from those vices which he observed most prevalent. He seldom handled controversial points, for he was still scarcely settled in some of his religious opinions. Hence by degrees a diffidence of himself arose, which gave him great uneasiness. He thought he had engaged too soon in his office, that he could not sufficiently discharge it, that he should not rest in giving his hearers only moral instructions, and that, overspread as the country was with popish doctrines, he did ill to pretend to be a teacher of religion, if he were unable to oppose such errors. These thoughts made every day a greater impression on him. At length, quite unhappy, he wrote his relation bishop Tonstal an account of his situation. The bishop very liberally told him, that as he was so uneasy, he should think of nothing till he had fixed his religion, and that, in his opinion, he could do no better than put his parish into the hands of some person, in whom he could confide, and spend a year or two in Germany, France, and Holland; by which means he might have an opportunity of conversing with some of the most eminent

professors on both sides of the question. He acquainted him likewise, that his going abroad at this time would do *him* also a considerable service; for, during his confinement, he had written two or three books, particularly one upon the Lord's Supper, which he had a desire to publish; and as this could not be so conveniently done at home, he would be glad to have it done under his inspection at Paris.

This letter gave Mr. Gilpin much satisfaction, a conference with some of the learned men abroad being what his heart had been long set on. One objection, however, was the expence, but the bishop told him his living would do something towards his maintenance, and deficiencies he would supply; but this did not remove a greater difficulty. Mr. Gilpin's notions of the pastoral care were so strict, that he thought no excuse could justify non-residence for so considerable a time as he intended to be abroad. He could not, therefore, think of supporting himself with any part of the income of his living, and having discovered a person, with whose abilities and inclinations to discharge the duties of it, he was well acquainted, he resigned it to him, and set out for London, to receive his last orders from the bishop, and to embark. The bishop received him at first with some displeasure, but such an instance of sincerity could not fail to raise him higher in his esteem, although he would afterwards frequently chide him for these qualms of conscience, and would be often reminding him, that if he did not look better to his interest, he would certainly die a beggar.

Gilpin now embarked for Holland, whence he immediately went to Mechlin to visit his brother George, then a zealous papist, but afterwards a warm advocate for the reformation, and the translator from Dutch into English of that keen satire against popery, entitled "The Beehive of the Roman church." He went afterwards to Louvain, where he resolved to settle for some time, making occasional excursions to other places. Louvain was then one of the chief places for students in divinity. Some of the most eminent divines on both sides of the question resided there, and the most important topics of religion were discussed with great freedom. Of such opportunities he soon began to avail himself, and the consequence was his imbibing juster notions of the doctrines of the reformation: he saw things in a clearer and stronger light, and felt a satisfaction in the change he had made, to which he had hitherto been a stranger.

While thus pursuing his studies, he heard the important news from England of queen Mary's accession to the crown, whose bigotry was well known, and in whom the signs of a persecuting spirit already appeared; and at the same time learned that his relation bishop Tonstal was released from the Tower, and reinstated in his bishopric. The first consequence of this last event was the offer of a living, which Mr. Gilpin declined in a long letter, the unaffected piety of which disarmed all resentment on the part of the bishop, and led him rather to admire a behaviour, in which the motives of conscience shewed themselves so superior to those of interest. After remaining two years in Flanders, to which his countrymen were daily flocking to escape the sanguinary laws of queen Mary, he took a journey to Paris, in order to print the bishop of Durham's book on the Sacrament, with which that prelate had intrusted him. This work of Tonstal's was written so much in a spirit of moderation respecting the extravagant popish doctrine of the Sacrament, that Gilpin was generally supposed to have corrupted it, which he refuted by shewing the bishop's letter of thanks for his "care and fidelity" as an editor. While Mr. Gilpin staid at Paris, he lodged with Vascosan, the eminent printer, to whom he had been recommended by his friends in the Netherlands, and who shewed him great regard, introducing him to the most considerable men in that city. Here popery became quite his aversion; he saw more of its superstition and craft than he had yet seen; the former among the people, the latter among the priests, who scrupled not to avow how little truth was their concern. Here also he found his old acquaintance Mr. Neal, of New college, who was now become an inflexible bigot to popery, and resisted all Gilpin's endeavours to reclaim him. This was the same Neal, who was afterwards chaplain to bishop Bonner, and distinguished himself by being sole voucher of the very improbable and silly story of the Nag's head consecration.

Mr. Gilpin having spent three years abroad, was now fully satisfied in all his more considerable scruples. He wanted no further conviction of the bad tendency of popery: he saw the necessity of some reformation, and began to think every day more favourably of the present one. The doctrine of the corporal presence indeed he had not yet fully considered; but he looked upon it as a mystery, which it rather became him to acquiesce in than

examine. The principal end of his going abroad being thus answered, he was desirous of returning home; but as the Marian persecution was still raging, his friends suggested that it was little less than madness to think of going to a place, from whence all of his sentiments were endeavouring to withdraw themselves. But it is most probable, that his purpose to return at this time was in pursuance of the bishop of Durham's advice; who, finding the infirmities of age increase upon him, and believing his nephew totally unqualified to advance himself in life, might be desirous of providing for him before his death; and hoped that his power, in that remote part of the kingdom, would be a sufficient protection for him against his enemies. It is, however, certain that he came into England during the heat of the persecution, and went immediately to the bishop, who was then in his diocese. Here this humane prelate kept himself withdrawn during most of that violent reign, to avoid having any hand in measures which he abhorred.

The bishop received him with great friendship, and within a very little time, gave him the archdeaconry of Durham, to which the rectory of Easington was annexed. Upon removing to this parish, he found it in great disorder, and set himself in earnest to reprove vice publicly and privately; and to explain the nature of true religion, with a freedom by no means suited to those dangerous times. In his office of archdeacon he endeavoured to reform the clergy, to discountenance pluralities, and to repress their private vices; and this he persisted in, notwithstanding the bishop hinted to him that more caution would be necessary in such times. It is, however, a little surprising that the bishop had not foreseen how much he must necessarily expose his nephew to the popish party, by placing him in such a station. He knew he could not temporize; and he must know, that without temporizing, he would soon be most obnoxious to those in power; with whose persecuting principles he was well acquainted. The consequence was as might have been expected; a clamour was raised against Mr. Gilpin as a heretic, and he was accused in form before the bishop of Durham, who, however, very artfully screened him at this time; but soon after, Mr. Gilpin finding the duties of his archdeaconry and rectory too much for his strength, and that they could not be divided, resigned both, and was for some time without any office in

the church, except that of living with the bishop as one of his chaplains.

How long he continued unbeneficed, does not appear. It could not, however, be very long, because the rectory of Houghton-le-spring fell vacant, before Easington and the archdeaconry were disposed of; and the bishop, in a jocular way, made him an offer of all the three, which it was not likely he would listen to. He thanked the bishop, however, and accepted Houghton. This rectory was of considerable value, about 400*l.* per annum, but the duty of it was proportionably laborious, it being so extensive as to contain no less than fourteen villages, overrun with the darkness of popish ignorance and superstition. Gilpin, however, did not despair. He implored the assistance of God, and his sincere endeavours met with it. The people crowded about him, and heard him with attention, perceiving him a teacher of a different kind from those to whom they had hitherto been accustomed. This very cause, however, increased the malice of his enemies, and he was again formally accused before the bishop of Durham. How the bishop behaved at this time, we are not particularly informed; but no man knew better how to act upon an emergency; and it is certain that Mr. Gilpin was acquitted. The malice of his enemies succeeded, however, in part, for the bishop's favour to him from this time visibly declined; though it is questionable, whether he really felt the indifference he expressed; or perhaps he might think it advisable thus far to temporize; hoping to deduct the sum of his own from the ill-will of others. Be this as it may, Mr. Gilpin acknowledged his great obligations to the bishop; was sorry to see him disgusted; and would have given up any thing to have him satisfied, except his conscience.

His enemies, in the mean time, were not thus silenced. Though they had been defeated a second time, they were only the more spirited up by that additional rancour which generally attends the baffled designs of the malicious. Convinced how impossible it was to work up the bishop of Durham's zeal to the height they wished, they therefore laid thirty-two articles against their intended victim before bishop Bonner. Bonner extolled their laudable zeal for religion, and promised that the heretic should be at a stake in a fortnight. Of this determination Mr. Gilpin's friends in London apprized him by a special messenger, but he

had long been preparing to suffer for the truth, and now determined not to decline it. He even had a garment made in which he might go decently to the stake, and used to put it on every day until Bonner's messengers apprehended him. In his way to London, it is said he broke his leg, which put a stop for some time to his journey, and before he was able to travel, queen Mary died, and he was set at liberty. This account of his accident has been doubted, but it is certain that the news of the queen's death met him upon the road, and put a stop to any farther prosecution. He then returned to Houghton through crowds of people, triumphantly expressing the utmost joy, and blessing God for his deliverance.

When the popish bishops were deprived, and many sees by that means vacant, Mr. Gilpin's friends at court, particularly the earl of Bedford, thought it a good opportunity to use their interest in his favour, and he was accordingly nominated to the see of Carlisle, but notwithstanding the pressing solicitations of his noble friends, and of Sandys, bishop of Worcester, he persisted in declining this high honour, as being unworthy of it. It is somewhat strange that Nicolson in his "Historical Library," and Heylin in his "Church History," should ascribe his conduct to lucrative motives, a calumny which has been amply refuted by his biographer. Both these writers indeed seem to have been very little acquainted with Mr. Gilpin's character, in which disinterestedness bore so principal a part. The year after his refusal of the bishopric of Carlisle, he was offered the provostship of Queen's college, Oxford, which he also refused; and thus having had in his option almost every kind of preferment which an ecclesiastic is capable of holding, he sat down with one living, which gratified the utmost of his desires.

Soon after queen Elizabeth's accession, a general visitation was held. An assembly of divines, among whom were Parker, Grindal, and Sandys, having finished a body of injunctions and articles, commissions were issued out, impowering proper persons to enforce them; the oath of supremacy was to be tendered to the clergy, and a subscription imposed. When the visitors came to Durham, Mr. Gilpin was requested to preach before the clergy, against the pope's supremacy. To this he had no objection, but did not like the thoughts of subscribing, having some doubts with regard to one or more of the articles.

His curate having not these scruples, he hoped that his subscription might satisfy the visitors; but next day, when the clergy were assembled to subscribe, as an instance of respect Mr. Gilpin was first called upon. The emergency allowed him no time for reflection. He just considered with himself, that upon the whole these alterations in religion were certainly right; that he doubted only in a few immaterial points; and that, if he should refuse, it might be a means to keep others back. He then took up the pen, and, with some hesitation, at length subscribed. Afterwards retiring, he sent a letter to the visitors, acquainting them in what sense he subscribed the articles; which they accepted very favourably.

When in order to enlighten the nation in true learning and religion, public schools began to be recommended, Mr. Gilpin endeavoured to promote the good work with the utmost of his ability. As his manner of living was most affluent and generous, and his hospitality and charities made daily a larger demand upon him, it was thought extraordinary, that, amidst such great expences, he should entertain the design of building and endowing a grammar school; yet his exact œconomy soon enabled him to accomplish this, and the effects of his endowment were very quickly seen: his school was no sooner opened than it began to flourish, and to afford the agreeable prospect of a succeeding generation rising above the ignorance and errors of their forefathers. He not only placed able masters in his school, whom he procured from Oxford, but himself constantly inspected it, and took an active part in the education of the scholars. Such was his benevolence that whenever he met with a poor boy upon the road, he would make trial of his capacity by a few questions; and if he found it such as pleased him, he would provide for his education. From the school also he sent several to the universities, where he maintained them wholly at his own expence. Nor was this munificent and uncommon care unrewarded. Many of his scholars became great ornaments to the church, and exemplary instances of piety, among whom have been particularly mentioned, Henry Ayray, afterwards provost of Queen's college; George Carleton, bishop of Chichester; and Hugh Broughton. It was also at Mr. Gilpin's suggestion that his friend bishop Pilkington founded a school at the place of his nativity in Lancashire, the statutes of which he revised and corrected at the bishop's request.

Mr. Gilpin's general reputation for learning and piety, made it the desire of persons of all religious persuasions to have their cause credited by his authority; and among others, the first dissenters, or puritans, who had contracted prejudices against certain church ceremonies, habits, &c. made early applications to Mr. Gilpin, but without effect. The reformation, he said, was just; essentials were there concerned; but at present he saw no ground for disaffection. The church of England, he thought, gave no reasonable offence. Some things there might be in it, which had been perhaps as well avoided (probably meaning the use of the vestments), but to disturb the peace of a nation for such trifles, he thought, was quite unchristian. And what indeed appeared to him chiefly blameable in the dissenters, was, that heat of temper with which they propagated their opinions, and treated those who differed from them. Such was not his practice, for he confined all his dislike to their sentiments, urged with intemperate warmth, but bore not the least ill-will to their persons. One of the most intimate friends he ever had was Mr. Lever, a minister of their persuasion, and a sufferer in their cause. It is almost needless to add, that he found it equally or more easy to resist the solicitations of the papists, who lamented, as they well might, that so good a man had forsaken their communion, and consequently they left no methods untried to bring him back.

His hospitable manner of living was the admiration of the whole country, and strangers and travellers met with a cheerful reception. Even their beasts had so much care taken of them, that it was humorously said, "if a horse was turned loose in any part of the country, it would immediately make its way to the rector of Houghton's." Every Sunday, from Michaelmas to Easter, was a sort of public day with him. During this season, he expected to see all his parishioners and their families, whom he seated, according to their ranks, at three tables; and when absent from home, the same establishment was kept up. When lord Burleigh, then lord treasurer, was sent on public affairs into Scotland, he unexpectedly paid a visit to Mr. Gilpin, but the œconomy of his house was not easily disconcerted, and he entertained the statesman and his retinue in such a manner as made him acknowledge "he could hardly have expected more at Lambeth." On looking back from an eminence, after he had left Houghton,

Burleigh could not help exclaiming, "There is the enjoyment of life indeed! who can blame that man for not accepting of a bishopric! what doth he want to make him greater, or happier, or more useful to mankind!" Mr. Gilpin's labours extended beyond his own parish; he every year visited divers neglected parishes in Northumberland, Yorkshire, Cheshire, Westmoreland, and Cumberland; and that his own flock might not suffer, he was at the expence of a constant assistant. In all his journeys he did not fail to visit the gaols and places of confinement; and by his labours and affectionate manner of behaviour, he is said to have reformed many abandoned persons in those abodes of human misery. He had set places and times for preaching in the different parts of the country, which were as regularly attended as the assize towns of a circuit. If he came to a place in which there was a church, he made use of it; if not, of barns, or any other large building, where great crowds of persons were sure to attend him, some for his instructions, more, perhaps, to partake of his bounty; but in his discourses he had a sort of enthusiastic warmth, which roused many to a sense of religion who had never thought of any thing serious before. The dangers and fatigues attending this employment were, in his estimation, abundantly compensated by the advantages which he hoped would accrue from them to his uninstructed fellow-creatures. He did not spare the rich; and in a discourse before Barnes, bishop of Durham, who had already conceived a prejudice against him, he spoke with so much freedom, that his best friends dreaded the result; they rebuked him for giving the prelate a handle against him, to which he replied, "If the discourse should do the good he intended by it, he was regardless of the consequences to himself." He then waited on the prelate, who said, "Sir, I propose to wait upon you home myself." When they arrived at the rectory, and entered the house, the bishop turned suddenly round, and grasped him eagerly by the hand, saying, "Father Gilpin, I know you are fitter to be bishop of Durham, than I am to be parson of this church of yours. I ask forgiveness for past injuries. Forgive me, father, I know you have enemies, but while I live bishop of Durham, none of them shall cause you any further trouble."

For many interesting and honourable anecdotes of the conduct of this extraordinary man we must refer to his life

by his descendant the late rev. William Gilpin. The present article has reached its utmost length, but will not be useless if it direct the attention of the reader to one of the most exemplary pieces of biography in our language. It remains only to notice, that after a life devoted to every virtue that can dignify the character of an ecclesiastic, he found himself in February 1583 so weak, from a fall, and the infirmities of age, as to be sensible that his end was drawing near. He told his friends of his apprehensions, and spoke of his death with great composure. He was soon confined to his chamber; but retained his senses to the last. A few days before his death, he desired his friends, acquaintance, and dependents, &c. might be called into his chamber; and being raised in his bed, addressed himself to them on matters of eternal concern. He also sent for several persons, who had hitherto made no good use of his advice, and upon whom he imagined his dying words might have a better effect, but his speech began to faulter before he had finished his exhortations. The remaining hours of his life he spent in prayer, and broken conversation with some select friends, mentioning often the consolations of the gospel, declaring they were the only true ones, and that nothing else could bring a man peace at the last. He died March 4, 1583, in the sixty-sixth year of his age.

Thus died Bernard Gilpin, who, for his exemplary piety, laborious virtue, and unbounded benevolence, deserves to have his name transmitted to posterity with respect and reverence, and who obtained, and most deservedly, among his contemporaries, the title of the Northern Apostle. By his unwearied application he had amassed a great stock of knowledge, and was indeed ignorant of no part of learning at that time in esteem. He had given more than common attention to the study of the dead languages, to history and divinity; he is said to have excelled in poetry, but he expended little time in the pursuit of any thing that was foreign to his profession. His temper was naturally warm, but, by degrees, he succeeded in obtaining an entire command of himself. His disposition was serious, yet, among his particular friends, he was cheerful and even facetious. His severity had no other object but himself: to others he was mild, candid, and indulgent. His "Sermon preached at the court at Greenwich, before K. Edward VI." in 1552, is the only revised composition of Mr.

Gilpin's that has survived him. It is printed in his Life by bishop Carleton, 1636, 12mo, fourth edition; and in that more elaborate and elegant life by his descendant, first printed in 1753, 8vo.[1]

GILPIN (RICHARD), a nonconformist divine and physician, probably of the same family with the preceding, was a native of Cumberland, and educated in Queen's college, Oxford, whence he took the degree of M. D. but afterwards entered into holy orders, and became minister of Greystock, in his own county; but preached with great applause in London, at Lambeth, the Savoy, &c. and in many other parts of the kingdom; till he was silenced for refusing to comply with the act of uniformity, 1662. He afterwards practised physic in the north of England, particularly at Newcastle, where he was greatly esteemed by all that knew him, both as a physician and a divine. He died in 1657. He was the author of several treatises; but his discourse on "Satan's Temptations," 1677, 4to, is most esteemed.[2]

GILPIN (SAWREY), a late artist, and a descendant of the Apostle of the North, was born at Carlisle in 1733, from whence, after having acquired some relish for the art from his father, who was a captain in the army, he came to London, and was articled to a ship-painter. His first interesting works were composed of some market groups which struck his eye from his window. Soon after he went to Newmarket, being encouraged by the late William, duke of Cumberland, where he executed many compositions which might have vied with Hogarth in point of character. In the duke's stud he acquired that knowledge of the horse, which he afterwards displayed with such superior spirit and beauty; and when we see with what felicity he applied it to the higher departments of the art, to historic compositions in the triumph of Camillus, the election of Darius, the story of Phaeton, we must lament that such talents should have been drawn aside to the meaner employment of horse-portrait painting, which occupied too much of his valuable life.

His drawings of animals, in pencil and water-colours, display a degree of taste and skill seldom attained. Many of his most capital pictures are in the possession of noblemen and collectors; his chef-d'œuvre, a group of tigers, is

[1] Lives as above.—Biog. Britannica.

[2] Calamy.

in the possession of S. Whitbread, esq. The etchings of cattle which accompany his brother's descriptive writings, are his productions. As a man he was equally esteemed for probity of character and simplicity of manner, and, as a member of the royal academy, he added honour to the institution. He died at Brompton, March 8, 1807, three years after his learned and amiable brother, the rev. William Gilpin.[1]

GIN (PETER LOUIS CLAUDE), a voluminous and useful French writer of the last century, was born at Paris, Nov. 17, 1726, and being educated in the profession of the law, became successively counsellor of the parliament of Paris, and member of the grand council. He died in that city in 1807. His countrymen owe to him various translations, which are held in high repute, particularly one of Homer, first printed in 1784, 8vo, of which there were afterwards two splendid editions printed by Didot; and translations of Hesiod, Theocritus, Demosthenes, and Goldsmith's Vicar of Wakefield. His original works were, 1. "Traitè de l'eloquence de barreau," 1767, 12mo. 2. "De la Religion, par un homme du monde," 1778, and following years, 5 vols. 8vo. This work, though loaded with a superabundance of quotations, which render it too prolix, was well received. In 1785 he published a judicious abridgment of it, under the title of "Nouveaux Melanges de Philosophie et de la Litterature," exhibiting in a regular plan the fundamental principles of religion in general, and the moral government of the Deity. 3. "Les vrais principes du Governement Française," Geneva, 8vo, Paris, 8vo, and 2 vols. 12mo. 4. "Analyse raisonnée du droit Français," Paris, 1782, 4to.[2]

GIOCONDO. See JOCUNDUS.

GIOIA (FLAVIO), to whom the invention of the compass has been ascribed, was a Neapolitan, and born about the year 1300. At that time the sovereigns of Naples were younger branches of the royal family of France; and, to mark the circumstance of this invention of the compass originating with a subject of Naples, Gioia distinguished the north with a fleur de lis, a particularity which has been adopted by all nations, to whom the use of this instrument is known. Some have pretended that the ancients

[1] Pilkington, by Fuseli.—Gent. Mag. vol. LXXVII.
[2] Dict. Hist.

were not ignorant of the power of the magnet; but it is certain that Pliny, who often speaks of the load-stone, knew nothing of its appropriate direction to the pole. Some authors also have conferred the honour of this important discovery on the Chinese, and it has by Dr. Wallis been ascribed to the English. However this may be, the territory of Principato, which is part of the kingdom of Naples, and in which place Gioia was born, bears a compass for its arms. If it be only an improvement of an invention, though but partially known, which may be imputed to Gioia, he is without dispute entitled to a distinguished place in the rank of those who have contributed to the benefit of society.[1]

GIORDANI (VITAL), a skilful mathematician, was born December 13, 1633, at Bitonto. He spent his youth in idleness and debauchery, and married a young woman without any fortune; and having killed one of his brothers-in-law, who reproached him with his indolence and laziness, he entered as a soldier in a fleet fitted out by the pope against the Turks. The admiral, finding that he did not want genius, gave him a writer's place which happened to be vacant; and Giordani, being obliged in consequence to learn arithmetic, eagerly studied that of Clavius, and acquired a taste for mathematics. Returning to Rome, in 1659, he was made keeper of the castle of St. Angelo, and devoted the leisure that office afforded him to mathematical studies, in which he made so rapid a progress, that queen Christina chose him for her mathematician during her stay at Rome; and Louis XIV. appointed him to teach mathematics in the academy of painting and sculpture which he had founded in that city, 1666. Giordani was made engineer to the castle of St. Angelo by pope Clement X., appointed mathematical professor at the college della Sapienza 1685, and admitted into the academy of the Arcadi, May 5, 1691. He died November 3, 1711. His principal works are, "Euclide restituto," folio; "De componendis gravium momentis," folio; "Fundamentum doctrinæ motus gravium," 1705, folio; "Ad Hyacinthum Christophorum Epistola," 1705, folio.[2]

GIORDANO (LUCA), an eminent artist, was born at Naples, in 1629, and at first was the disciple of Spagno-

[1] Moreri.—Cyclopædia, art. COMPASS.
[2] Moreri.—Niceron vol. III.—Dict. Hist.

letto, and afterwards of Pietro da Cortona. When he quitted the school of the latter, he went to Lombardy, to study Corregio; and then travelled to Venice, to improve himself by the colouring and compositions of the best Venetian artists. He had a fruitful imagination, and a surprising readiness and freedom of hand; his tone of colouring is agreeable; and his design, when he chose, correct. He studied the manners and particularities of the greatest masters with such care and judgment, and possessed so happy a memory, that he not only retained in his mind a distinct idea of the style of every celebrated master, but had the skill and power to imitate them with such a critical exactness, as to deceive even the ablest connoisseurs. In his early time this might have been the effect of study, and an attempt to arrive at excellence; but we may observe the same disposition of mind in those pictures which he painted in the best periods of his life, many of them being in the peculiar manner of Titian, Tintoretto, Guido, and Bassan. Some of those paintings are so like, that it is said there are in the most capital collections in England, some called Titian's which are incontestably the sportings of Giordano's pencil. One of his most considerable productions is the altar-piece of the church of the Ascension at Naples, representing the fall of Lucifer. And at Genoa, is a fine picture of Seneca dying in the Bath; of which, also, there is a duplicate in the gallery at Dresden. In Spain he executed many compositions at Madrid, Toledo, and at the Escurial; and employed only two years to paint ten arched ceilings of the church and staircase of that palace. He was exceedingly industrious, generally painting six or seven hours every day; and being highly favoured by the king, became exceedingly rich. In 1692 he first arrived at Madrid, and did not return to Italy till 1702, when he accompanied Philip V. to Naples, and in 1704 died there. The appellation of "Luca fa Presto" was accidentally applied to Giordano; not on account of the fame he had acquired by his expeditious manner of painting, but from the mercenary eagerness of his father, who sold at a high price the designs of Luca, which he made after the compositions of the great masters, while he pursued his studies. The father of Luca scarce allowed him time to refresh himself, but still said to him while he was at his meals as well as at his work, "Luca, fa presto," or, "Luca, make haste;"

from which expression perpetually uttered, his companions gave him the nick-name of "Fa Presto."[1]

GIORGI (AUGUSTINE ANTHONY), an Italian ecclesiastic of considerable learning, was born in 1711 at St. Maur in the diocese of Rimini. In 1727 he entered the Augustin order, and studied in their various schools at Verona, Bologna, Padua, &c. where he became an accomplished scholar, particularly in the oriental languages. He afterwards was professor at various Italian seminaries until 1745, when pope Benedict XIV. invited him to Rome to the theological chair of La Sapienza, which he filled with great reputation for some time. The same pontiff also made him librarian del Angelica, and ordered him to efface from the Index Expurgatorius of the Spanish inquisition, the works of cardinal de Novis, which that tribunal had condemned. During the height of his reputation the emperor Francis I. endeavoured to persuade him to settle at Vienna, and made him most liberal offers, which he repeatedly declined. When the missionaries were sent by the college de Propaganda to Thibet, they found themselves much embarrassed to understand the language of that country, notwithstanding the assistance afforded by Hyde, Lacroix, Vespiere, and other authors, but were much relieved by a valuable publication of Giorgi's, which appeared in 1761, entitled "Alphabetum Thibetanum," 4to, enriched with valuable dissertations on the geography, mythology, history and antiquities of Thibet; and in this he explains with great ability the famous manuscripts found in 1721 near the Caspian sea by some Russian troops, and sent by Peter I. to M. Bignon. His next publication was not less important to the learned world, "Fragmentum Evangelii S. Johannis Græco-Copto Thebaicum sæculi quarti; additamentum ex vetustissimis membranis lectionum evangelicarum divinæ Missæ Cod. Diaconici reliquiæ, et liturgica alia fragmenta, &c." Rome, 1789, 4to. His other works, enumerated by Fabroni, consist of letters, and dissertations on subjects of oriental criticism and antiquities, and some polemical treatises. Among his unpublished writings, was one on the Greek marbles of the temple of Malatesi at Rimini. Giorgi died May 4, 1797.[2]

[1] Pilkington and Strutt.—Argenville, vol. II.—Reynolds's Works.
[2] Fabroni Vitæ Italorum.

GIORGIONE, an eminent artist, whose name was Gioggio BARBARELLI, but was generally known by the appellation of Giorgione, from loftiness of figure and gait, or the grandeur that stamps his style, was born at Castelfranco, in Frioul, 1477, and became the scholar of Giovanni Bellini. Even then he dismissed the minuteness which chained his master, and substituted that freedom, that disdainful superiority of handling, which, if it be not the result of manner, is the supreme attainment of execution. Ample outlines, bold fore-shortening, dignity, and vivacity of aspect and attitude, breadth of drapery, richness of accompaniment, more natural and softer passages from tint to tint, and forcible effects of chiaroscuro, marked the style of Giorgione. This last, the great want of the Venetian school, had, indeed, already been discovered to Upper Italy, by Lionardo da Vinci. To him, or rather to certain pictures and drawings of his, all unknown to us, Vasari pretends that Giorgione owes his chiaroscuro; but neither the line and forms peculiar to Vinci, nor his system of light and shade, seem to countenance this assertion. Gracility and amenity of aspect characterize the lines and fancy of Lionardo; fulness, roundness, those of Giorgione. Fond of a much wider diffusion of shades, and gradually diminishing their mass, the Tuscan drives light to a single point of dazzling splendour. Not so the Venetian; more open, less dark, neither brown nor ferrugineous in his demi-tints, but transparent and true; to tell the whole, he is nearer to Corregio. He may, however, have inspected and profited by the example of Lionardo, the inventor of chiaroscuro; but so as Corregio did by the fore-shortening of Mantegna. His greatest works were in fresco, of which little but the ruins remain. His numerous oil-pictures, by vigorous impasto, and fulness of pencil, still preserve their beauty. Of these, his portraits have every excellence which mind, air, dignity, truth, freshness, and contrast, can confer; he sometimes indulged in ruddy, sanguine tints, but, on the whole, simplicity is their standard. His compositions are few; the most considerable was, perhaps, that of the "Tempest allayed," in the school of St. Marco at Venice. Some consider as his master-piece "Moses taken from the Nile, and presented to the daughter of Pharaoh," in the archiepiscopal palace at Milan, in which a certain austerity of

tone gives zest to sweetness. One large picture of a holy family is in possession of the marquis of Stafford, which is highly laboured as to effect. But, perhaps the most perfect work of his in this country, is a small picture in the collection of the earl of Carlisle, a portrait of Gaston de Foix, with a servant putting on his armour. We are not acquainted with any picture that has more truth or beauty of colour, and style of character. It is told of Giorgione, that having a dispute concerning the superiority of sculpture or painting; and it being argued, that sculpture had the advantage, because the figures it produces may be seen all around; he took the adverse side, maintaining, that the necessity of moving, in order to see the different sides, deprived it of its superiority; whereas the whole figure might be viewed at one glance, in a minute. To prove his position, he painted a figure, and surrounded it with mirrors, in which all the various parts were exhibited, and obtained great applause for his ingenuity. This artist is said to have fallen in love with a young beauty at Venice, who was no less charmed with him, and submitted to be his mistress. She fell ill with the plague; but, not suspecting it to be so, admitted Giorgione to her bed, where, the infection seizing him, they both died in 1511, he being no more than 33.[1]

[1] Argenville, vol. I.—Pilkington, by Fuseli.—Rees's Cyclopædia.

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Those marked thus * are new.
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